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# The Review.

A WEEKLY MAGAZINE.

FOUNDED, EDITED, AND PUBLISHED

—BY—

ARTHUR PREUSS.



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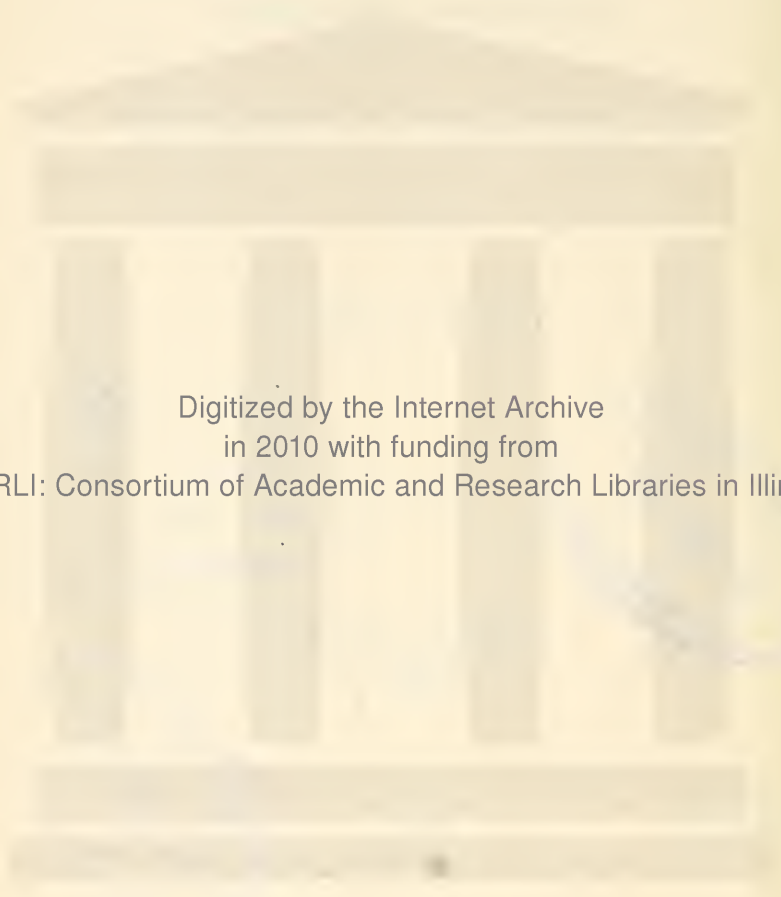
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# The Review.

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VOL. X.

ST. LOUIS, MO., JANUARY 8, 1903.

NO. 1.

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## THE TRUE HISTORY OF THE AMERICAN REVOLUTION.



**A**FTER Bandelier and his school had effectually rewritten the history of the Spanish pioneers on the American continent, it remained to rewrite the beginnings of the Thirteen Colonies, and especially the Revolution, from the original sources. This important work is now being accomplished by Mr. Sydney George Fisher and a few other scholars, who have taken for their motto: "The truth, the whole truth, and nothing but the truth," no matter if it redounds to the glory of our people or to their disgrace.

Previous histories of the Revolution have treated the desire for independence on the part of the colonists as a sudden thought; have assumed that every detail of the conduct of the British government in its dealings with the colonies was stupid and unjust, and that the loyalists (derisively called "Tories," and "traitors," though they comprised practically the whole conservative and respectable element of the population, were right in principle, and suffered the most horrible cruelties for their loyalty) were few in number and their arguments not worth considering.

Mr. Sydney George Fisher, himself a descendant of an old and prominent colonial family, in his 'True History of the American Revolution,' recently published,\*) candidly and with a full knowledge of the original sources, in which he has burrowed persistently for years and found much new material, describes the men and times, not as hero-worshippers might wish to see them and as our foremost historians, from Bancroft down, have sought to color them, but as they really were.

The new facts brought out by Mr. Fisher are chiefly these: that

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\*) The True History of the American Revolution, by Sydney George Fisher. Philadelphia and London, J. B. Lippincott Company. 1902. (Price \$2.)

the British government, up to the summer of 1778, used extremely lenient and conciliatory methods in dealing with the revolted colonists; that the Whig General Howe could have easily suppressed the rebellion if he had meant to do so; that the Revolution was a much more ugly and unpleasant affair than most of us imagine; that the loyalists were far more numerous than is generally supposed; that they were treated by the "patriots" with outrageous cruelty; in a word, that the Revolution was really unjustifiable and disgraceful.

"Before I discovered the omissions of our standard historians"—says Mr. Fisher in his Preface—"I always felt as though I were reading about something that had never happened, and that was contrary to the ordinary experience of human nature." (We confess to having had the same feeling). "I could not understand how a movement which was supposed to have been such a deep uprooting of settled thought and custom—a movement which is supposed to have been one of the great epochs of history—could have happened like an occurrence in a fairy-tale. I could not understand the military operations; and it seemed strange to me that they were not investigated, explained, and criticized like those of Napoleon's campaigns or of our own Civil War.

"I was never satisfied until I had spent a great deal of time in research, burrowing into the dust of hundreds of old brown pamphlets, newspapers, letters, personal memoirs, documents, publications of historical societies, and the interminable debates of Parliament which, now that the eye-witnesses are dead, constitute all the evidence that is left us of the story of the Revolution. . . . .

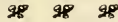
"I understand, of course, that the methods used by our historians have been intended to be productive of good results, to build up nationality, and to check sectionalism and rebellion. Students and the literary class do not altogether like successful rebellions; and the word revolution is merely another word for a successful rebellion. Rebellions are a trifle awkward when you have settled down, although the Declaration of Independence contains a clause to relieve this embarrassment by declaring that 'governments long established should not be changed for light or transient causes.' The people who write histories are usually of the class who take the side of a government in revolution; and as Americans they are anxious to believe that our revolution was different from others, more decorous, and altogether free from the atrocities, mistakes, and absurdities which characterize even the patriot party in a revolution. They do not like to describe in their full coloring the strong Americanism and the doctrines of the rights of man which inspired the party that put through our successful



rebellion. They have accordingly tried to describe a revolution in which all scholarly, refined, and conservative persons might unhesitatingly have taken part; but such revolutions have never been known to happen. The Revolution was a much more ugly and unpleasant affair than most of us imagine. I know of many people who talk a great deal of their ancestors, but who I am quite sure would not now take the side their ancestors chose. Nor was it a great, spontaneous, unanimous uprising, all righteousness, perfection, and infallibility, a marvel of success at every step, and incapable of failure, as many of us very naturally believe from what we have read.

"The device of softening the unpleasant or rebellious features of the Révolution does not, I think, accomplish the improving and edifying results among us which the historians from their exalted station are so gracious as to wish to bestow. A candid and free disclosure of all that the records contain would be more appreciated by our people and of more advantage to them."

And it is such a candid and free disclosure that Mr. Fisher offers us in his book. We shall present some of his facts and conclusions to our readers in later issues of *THE REVIEW*.



### THE CASE OF FATHER McGRADY.

Commenting on the forced resignation of the "Socialist priest," Rev. Thomas F. McGrady, the *Catholic Transcript* (No. 28) says:

"The news will come as a relief to the Catholic editors of the country who have been repeatedly called upon to explain his course. Letters to that effect have come to this office, but we passed them on to the waste-basket, with the reflection that it was the Bishop's business to deal with the man. We do not recognize that we have any obligation to vindicate Catholic doctrine as against erratic theorists who should hire a hall and propound their social nostrums from the platform and not from the pulpits of the Catholic Church. Meanwhile we have our own opinion of the wisdom of the Catholic reformers who quit the sane teachings of the great body of the clergy and pin their faith to the irresponsible outgivings of men of the McGrady type."

Our view of the office of Catholic journalism is wider; we consider that it includes, of duty, not of privilege, public criticism of errors and heresies publicly proclaimed, no matter by whom or where. If Fr. McGrady or any other individual goes about, trying, in public lectures, to seduce our good Catholic people by Socialistic or other fallacies, *THE REVIEW* will expose and denounce him with all the energy at its command, even at the risk of

wounding the delicate susceptibilities of those of its contemporaries who prefer to throw all responsibility in such matters on the bishops.

Poor McGrady himself, meanwhile continues on his downward course. We see from the *Catholic Columbian* (vol. xxvii, No. 52) that he is bitterly attacking Bishop Maes and all the authorities of the Church, including the Pope and the cardinals,—to the unutterable distress of his family and friends. "I wanted to stay in the Catholic priesthood," he said the other day. "My parents, friends and relatives all are Catholics. My first fondest recollections are of Catholic associations. I have three sisters in the convent, and they begged me on bended knees not to take the step I have taken, but I said to them that humanity is above fraternal affection and sentiment. This very morning one of my sisters, a Sister of Charity, came to my study and implored me with tears in her eyes not to come here to-night and deliver this lecture."

Poor man! May the prayers of his pious sisters preserve him from the fate—*si parvum licet componere magnis*—of Döllinger and Lamennais!

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### A PROTESTANT LAYMAN ON THE DECADENCE OF THE PROTESTANT RELIGION.

A friend of THE REVIEW sends us a clipping from the *Detroit Evening News*, of Dec. 22nd, containing the text of a lengthy and spirited address delivered by Mr. Clarence Black, a well-known capitalist and alderman-elect, before the Business Men's Club of the First Congregational Church. We are not surprised to learn that this address "created no end of furore," for Mr. Black did not mince his words. We quote a few of his remarks to show what at least one intelligent Protestant layman thinks of the causes of the evident decadence of the Protestant religion in twentieth-century America:

"We, to-day, boast of our democracy, of our culture, our refinement and our civilization. We are forever and a day pointing with pride to our marvelous record. Our churches grace the finest corners on the finest avenues. Our dress parade on Sunday is the most important display of dresses and milinery and tailor's models in the entire week. Our Easter procession to church puts the vaunted horse-show to shame. We go in for the most artistic coloring, and our cushions and pew frames are marvels of harmony. Our music appeals to our more or less cultivated ears, largely in proportion to the cost. There is as much wire-pulling and heart-burning to get into a fashionable choir as there ever was among the Jews for the best places

in the Temple. Our churches are clubs, more or less exclusive, with the animating spirit of outdoing their rivals. We are as much the creatures of style and fashion as was ever the greatest Pharisee in Jerusalem of form, ceremonial, and custom.

"We talk largely of the lower classes. We patronize them, have charades and theatricals and bazaars for their benefit, because it flatters our vanity. We smother our remnant of conscience with the claim that it is all for charity. We preach the story of Christ and his humanity to a congregation of scribes and pharisees, who think love of humanity was all right a couple of thousand years ago, but the world has progressed, and the fact has become a theory now, to be discussed at clubs. If a known Mary Magdalen or a roughly garbed fisherman should occupy a front seat in one of our fashionable churches, the general opinion would be that really our church needed a better neighborhood.

"When a new site is being selected for a big church, you all know that the question is not 'Where shall we locate to do the most good?' but 'Where shall we find a place on the avenue in order to keep our congregation?' The money chargers are as much in evidence now as they were in the Temple.

"The spirit of commercialism is rampant. Our churches bend the knee to the captains of industry quite as meekly as does the man in business, but without his excuse. A popular preacher is as much in demand and his services are bid for as openly and with a spirit equal to that shown by rival baseball magnates in securing a good pitcher.

"In discussing the merits and qualifications of the minister of God, one hears much of the fine edifice he erected when pastor at such a place, and the signal ability with which he canceled debts in another, but little, very little, of the work he has done in bringing souls to Christ. We are so busy discussing deficits, that the question of bringing sinners to repentance is quite overlooked. It is a wise pastor in these days who knows the prejudices of his congregation and does not offend the best-paying parishioners.

"I have been in a church in a far western city, the largest and most fashionable in the place, in which service is invariably closed by the minister making an announcement to this effect: 'If there is anyone in this congregation who thinks he would like to join with us, he will please step up to the desk at the close of service and enroll his name.' If he had only added: 'The annual dues will be so many dollars,' the illusion would have been complete."

"We are worse than the Jews in Christ's time. They had blindly followed custom. We have had the light for nearly 2,000 years,

and we are no nearer the kingdom of Christ on earth than we were at his birth."

"Over in the police court you will find little children, dirty, forlorn, helpless tots. Some of them have never known what it was to have enough to eat. Some know warmth only in the summer. Most of them know Jesus Christ as the Christmas Santa Claus. 'Suffer little children to be taken care of by the county agent,' is our modern creed."

"We Christians of to-day are a race of shirkers."

"Church and society crucified Jesus Christ for espousing the cause of the people. We do infinitely worse. We enlist under his banner, we take our place in his army, and then we deliberately betray the Captain and his cause. The Jews of Christ's time had no light, we have had its radiance for two thousand years, and we prefer the company of the Scribes and Pharisees to that of the Lowly Master."



### PHILANTHROPY vs. CHRISTIAN CHARITY.

Our friend Tardivel is a stickler for accuracy in translation, and we often forego the pleasure of Englishing his thoughts on current topics for fear of missing some of his fine points; for his knowledge of the French idiom is as exquisite as ours is superficial and defective. We can not, however, deny ourselves the gratification of reproducing some of his timely and pungent remarks in No. 16 of his *Vérité*, even at the risk of seeing them a bit deteriorated by such English dress as our modest shop affords.

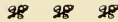
"Philanthropy," he says, "as its name indicates, has for its sole object *man*. Christian charity, while it labors for the profit of man, springs from the love of God and has for its object his greater glory. Philanthropy busies itself with the material body, with the present life. Christian charity, without neglecting the real necessities of the body, provides also, and in an especial manner, for the infinitely more important needs of the soul. Philanthropy makes big pretences, lots of noise, and advertises itself as much as possible. Particularly the women who are its devotees, love to see their names in the newspapers, to appear in public, to have people talk about them. If you see them act and hear them speak, you would think that no one outside of their narrow circle takes the least interest in the well-being of his fellow creatures. Christian charity, on the other hand, labors noiselessly, in silence and secrecy, in the depth of convents, monasteries, asylums, hospitals, orphanages, and charitable institutions of every description; and in the outside world through the ad-

mirable Society of St. Vincent de Paul. Those who devote themselves to works of Christian charity, do not seek publicity, they do not pose before their contemporaries as the sole benefactors of humankind. Do you often see in the newspapers the names of our hospital sisters? No. And yet there are among us numerous religious communities of women, each of whose members performs more deeds of real charity in a week than certain prominent ladies, who fill the papers with their doings, addresses, and reports, do in a year.

Mr. Tardivel illustrates his remarks by examples, taken from Canadian public life, of women who hold meetings and discuss philanthropy like modern heathens, without the slightest reference to the true principles and aims of genuine Christian charity.

We have plenty of the same sort among us in this country, and if these lines should come to the notice of any of them, we hope they will ponder the radical distinction which obtains between philanthropy and Christian charity, and devote their energy and talent to the latter instead of the former in future.

It seems to us that the neglect among our "society" people of true Christian charity, and the growth of "philanthropy," is another indication of the firm hold Liberalism has laid upon twentieth-century Catholics.



### THE EDUCATIONAL SITUATION IN CUBA.

A correspondent of the International Catholic Truth Society (we find his letter in No. 11 of the *Providence Visitor*) writes from Cuba :

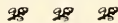
"The public school methods here are copied on the lines of the system in vogue in the United States, which prohibit the teaching of religion to the children attending the schools. At the same time, however, in all the schools of the Island, there is, relatively speaking, neither pupil nor teacher who professes any religion other than Catholic ; yet the teaching of the doctrines of the faith accepted both by teachers and pupils, as well as the recitation of Catholic prayers, are forbidden as a thing not in keeping with the fantastic ideas of what a free Church in a free State implies. Meanwhile the present generation is growing to womanhood with all the spiritual disadvantages that an educational system of this sort contributes.

The work of the Christian Doctrine Society, inaugurated by Bishop Sbarretti, and conducted under the auspices of several devout ladies of Havana, is doing excellent work in supplying the religious deficiencies of our public schools by gathering the children on Saturdays in convenient points of centre, where they are

instructed by competent persons in the essentials of their faith. But at best this is but a temporary arrangement, which in no way solves the educational question for the Catholic Church in Cuba. It is sad to contemplate what the next generation will bring forth, unless the little ones be provided with an education in which their religion is accorded a place of prominence."

And he concludes :

"The Lotus Waifs, to whom so much publicity was recently given through the energetic efforts of the Geary Society at the port of New York, is only a specimen of the methods by which the Cuban homes are being exploited. While it is far from the purpose of the writer to class all the humanitarian guilds interested in Cuba on a plane with the notorious Tingley school, still the one fact remains undisputed, that all, without exception, succeed in removing the children of their charge from the sphere of their religion. Fortunately the Catholic Church in Cuba is awake to her duty and responsibility in this regard. It is fully realized that the radical political changes effected in the island in passing from a colonial dependency of the Spanish monarchy to a republic, has placed upon the Church and her ministers new responsibilities, to effect which is the object of the Apostolic Delegate (Msgr. Chalpelle). It is reasonable to hope that within a brief period of time the Catholics of Cuba will awaken to the needs of a religious training for their children and insist upon the fulfilment, even though it should entail a personal sacrifice of maintaining a system of parochial schools."



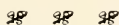
### MSGR. D. J. O'CONNELL AND THE RECTORSHIP OF THE CATHOLIC UNIVERSITY.

There is apparently an underhanded movement on foot to put Msgr. Denis J. O'Connell into the rector's chair of the Catholic University, vice Msgr. Conaty, "whose great talents," his friends say, "should be devoted to active episcopal work, for which his previous training and tastes eminently fit him" (Washington letter to the *Freeman's Journal*, Nov. 22nd)—clearly insinuating that his previous training and tastes did not and do not qualify him for the position he now holds. While they are keeping their eye on possible vacancies in the hierarchy (of which there are two just now, Los Angeles and Buffalo, not to speak of the possible coadjutorship *cum jure* in St. Louis) they are covertly advancing the cause of Msgr. O'Connell. Says a writer in the *Freeman's Journal* (Nov. 22nd): "The selection of Msgr. O'Connell as one of these" (candidates for the university rectorship) "gives general

satisfaction. His labors as rector of the American College at Rome are well remembered" (so is his deposition, for cause, by the Holy Father). "He is a man imbued with the true university spirit. He is liberal" (very much so!) "urbane and a figure of note in the world of learning. His scholastic attainments are recognized throughout Christendom (?) and, above all, he is gifted with that forceful but suave demeanor so necessary in a savant who must meet and mingle with the host of sectarian scholars who throng the schools of learning at the national capital(!). In the multitude and character of its scholars, Washington may be compared to Rome itself. Here the agnostic searcher for scientific truth directs the great forces and apparatus of the government itself. At his elbow is a Jew, around him are infidels, doubters and many Catholics. Before the Catholic University can take its real place in the American republic of letters it must meet these men frankly and honestly, evading nothing of their scientific attainments, but sternly repelling in all charity their error and erroneous direction of their finite wisdom against the infinite. No ordinary parish priest," (like Msgr. Conaty?) "be he a saint on earth, understands the method of this work. It requires some man like Msgr. O'Connell, who has met the scholars of all creeds, who is of the world polite and of the church holy, who can establish truth with charity for transient error or mistake. It is believed here" (in Washington) "that Msgr. O'Connell has been completely exonerated from an erroneous charge made against him in the heat of a clamorous dispute. At the time he could not produce evidence to repel the charge, but time has shown him guiltless. Since 1895, Msgr. O'Connell has been a canon of St. Mary Trans Tiber, Cardinal Gibbons' church in Rome. He has labored modestly, but his pious efforts to clear himself of a mistaken charge have been successful."

Those who followed up the controversy which ended with the solemn condemnation of "Americanism" by the gloriously reigning Pontiff, know very well that the charge referred to was neither "erroneous" nor "mistaken." Not only was Msgr. O'Connell one of the chief champions of the condemned doctrines, but he precipitated the acrimonious controversy by his address at the Catholic Congress of Fribourg: 'Americanism According to Father Hecker, What It Is and What It Is Not.' For the drift of this address, the rôle it played in the Americanism polemics, and Msgr. O'Connell's unsuccessful attempt to escape the terrible indictment found against him by Rev. Dr. Charles Maignen, see the latter's famous 'Studies in Americanism: Father Hecker—Is He a Saint?' English edition, pp. 190-191-192, 203-204, 206, and Appendix.

We can not for a moment suppose that Rome will inflict upon the struggling Catholic University, which in its various trials and misfortunes has had no deeper sympathy than that, so frequently expressed and clearly proven, of THE REVIEW, and whose future welfare and success we have even more at heart, a rector whose past career has not only made him odious to a large element in our Catholic population, but which has also given him the reputation, with the public at large, of a bold and strenuous champion of that Liberalism which good Catholics abominate, while the enemies of the Church fondle and nurse it with a well-defined and all too transparent purpose.



### SHRINKAGE OF THE AMERICAN FAMILY.

While the Holy Father was congratulating Archbishop Bruchesi of Montréal upon the very large number of children raised in the fear of God by so many good parents in French Canada, *Harper's Bazaar* was loudly lamenting "the shrinkage of the American family," meaning the family as it exists here in the United States, especially among the native-born population.

Four is an unusually large family circle, now-a-days, in our country, according to this authority. The inevitable ultimate consequence of the present tendency is self-extinction of the "best American stock." There is, unfortunately, too much truth in the remarks of our contemporary. But what are you going to do about it?

"Unless the prevailing fashion of childless marriage goes out and something more wholesome comes in to take its place," rightly says the *Monitor* (No. 35), "the future of the United States must depend very largely on foreign immigration. The origin and cause of the evil against which the *Bazaar* lifts its voice, is not far to seek. It doesn't go into that phase of the question, however. Loss of religious faith and indifference to the code of Christ, are producing their natural fruits. Matrimony, outside of the Catholic fold, with rare exceptions, is no longer regarded by Americans as a sacred institution. The Christian idea and ideal of marriage is discarded. Its sacramental character is not generally recognized, even among a majority of non-Catholics who profess to be followers of our Savior. The very end for which marriage was instituted, according to Christian teaching, is deliberately ignored.

Under the new order of things marriage is considered in the light merely of convenience, a social convention which the contracting parties feel bound to observe and respect only so long



as it pleases them to do so. Its obligations and responsibilities are limited by the will and desires of one or both partners during the life of the union. The contract is soluble at the pleasure of either. The poor esteem in which its terms are held, is manifest from the trivial causes on which decrees are ground out by the endless number of divorce mills in constant operation throughout the country. It is perfectly safe to say that no couple desiring the connubial knot untied by legal process, whether or not legal grounds for the action really exist, need go unsatisfied. The failure of the 'American family' or any other family, in such circumstances, is of necessity a foregone conclusion.

That these conditions are not without baleful effects on a certain contingent of Catholics themselves, is not to be wondered at. Environment and association are powerful factors in shaping life and conduct. In the case of Catholics of weak faith, moral contamination from this source is by no means remarkable or uncommon. Catholics who affect social 'smartness,' speedily yield, as a rule, to the benumbing influence which pervades the circle in which they move. They are prone to adopt its guilty custom to escape the inconveniences of parenthood. Unfortunately, however, those who suffer themselves to transgress the laws of God and nature in that way, are not confined to any particular social sphere.

There is small chance of reformation among the unchurched masses in this important matter. It is difficult to see how they can be effectually reached, since they profess neither religious nor patriotic scruples. The impotency of Protestantism as a vital force for the correction of grave moral and social disorders, is too patent to warrant a hope of better things in that quarter. So far as prevention of the spread of the crime of childless marriage among Catholics is concerned, a great deal depends on the vigilance and prudence of those whose business it is to safeguard the faith and morals of the flocks over which God has appointed them."



## MINOR TOPICS.

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A burden of moral responsibility is lifted by Dr. Winthrop T. Talbot, who says: *Physical Reason for Falsehoods.* "It may be stated fairly that every moral obliquity and mental deficiency in a boy rests upon some physical cause and basis. If the boy's circulation is sluggish, lying becomes habitual—all because of poor circulation, which those in charge of him have not been discerning enough to trace as the cause of mental and moral defects." How many lapses from truth in early life, which brought remorse to the lapsers and the flush of humiliation to their cheeks, might have been excused if we had only known more about the venous system. The alarming thing about it is that scarcely anybody's circulation appears to be absolutely healthy. George Washington's must have been; but David in his time could not enumerate one. An imperfect circulation has been, then, the real cause of most of the calamities and misfortunes of human society. To purify the soul we must purify the blood.

Should this view be generally adopted, it promises to encourage the sale of certain patent specifics said to improve the circulation. But an old-fashioned method of correcting the habit among boys of lying may still be safely resorted to, viz.: application of the slipper or the paddle. Its effect in accelerating the circulation and thus stopping mendacity has long been noted.



Some Protestants, especially the Baptists, *The Title "Father."* object to call, even in a social way, a priest by his ordinary title of Father, giving as an excuse the fact that the New Testament says, "Call no man Father." In this connection the following story, told by the Rev. Editor of the *Laredo Church Bulletin*, is both instructive and amusing: "We happened to be near a Baptist meeting house not long ago, when we heard some one calling 'Father, Father.' Turning around, we were very much surprised to see that it was the numerous offspring of a Baptist preacher, who were thus addressing their illustrious papa. Of course, it is none of our business, but we do not see or understand why such gentlemen do not teach their children to obey Scripture, for example's sake only, if for no other, and if it is wrong to address priests as Father in the same way that a physician is called Doctor, no matter whether or not we believe in medicine, we would really like to know by what name Baptist orthodox children address their mothers' husband?"



Speaking of the theses for the doctorate recently defended by Rev. P. Holzapfel, O. F. M., at the University of Munich, (see No. 48 of vol. ix of THE REVIEW), *La Vérité Française*, quoted by the *Quebec Vérité* (No. 17), inquires: "Does this

Père Holzapfel really exist in the flesh? And were his theses really formulated thus?"

We are in a position to assure both of our doubting contemporaries that Père Holzapfel really exists, that he is a very learned and pious young Franciscan, and that he victoriously defended before the Catholic theological faculty of Munich such theses as that St. Dominic neither instituted nor propagated the Rosary, that it can be demonstrated by papal bulls that the translation of the Holy House of Loretto is nothing but a legend, that the legend of the virginal marriage of St. Henry II. is improbable, etc. Nor are these propositions so unusual as to create any extraordinary degree of surprise or doubt in the minds of those who are *au courant* of the latest historical researches by Grisar and others on these and kindred subjects. The Holy Father has shown himself fully aware of the importance of the subject by instituting a commission for the revision of the historical portions of the Breviary.



Rev. Father Meifuss writes us :

The scheme of the Honorable Mayor of Fort Wayne for the solution of labor troubles (Cfr. THE REVIEW, vol. ix, No. 49) has but one flaw ; it attributes to the State a right that it does not possess. What is called "eminent domain" is nothing else but a sequel of the universally admitted principle: "In collisione jurium jus majus praevalet," where there is collision of rights the greater right prevails. Thus, lands may be condemned for the construction of roads, waterworks, canals, fortifications, etc., because the right of the commonwealth is greater than the right of the individual owners. The same principle holds good for an individual in extreme necessity. A famishing man may take a loaf of bread where he can, one in danger of losing his life may make use of the first horse he finds to save himself—all because the right of self-preservation is greater than the property right of others. Hence, if a case should arrive where evidently the commonwealth must own the coalfields, they may be taken from the present owners by judicial proceedings. But so far, I doubt whether a single court in the U. S. would listen to such pleading.



Most of our readers will remember the case, repeatedly referred to in this journal, of certain Catholics of Williams, Ia., against Archbishop Keane, to recover a sum of money which they had subscribed for the building of a church, on condition, agreed to by the then Archbishop Hennessy, that a priest speaking both German and English would be sent to Williams. This condition has not been complied with and the plaintiffs demanded their money back. We see from the daily papers of Jan. 1st that Judge Dyer of Sioux City decided that they are entitled to recover the amount of their subscription with interest. We need not remind our readers that this decision is in accord with our view of the judicial aspect of the case. Nor do we believe that an appeal will result in anything else but a confirmation of Judge Dyer's opinion. It is to be regretted that such cases have to be carried to the civil courts for adjustment.

The Continental Catholic Christian name of Marie for men, says the *Athenæum*, is always a source of danger to the British cataloguer; but we have seldom come across a more amusing blunder than one which we discovered in a miniature catalog of a great London firm, concerning a sale by order of the executors of Alderman Baker. No doubt it is the worthy deceased alderman who is responsible for the entry: "Marie André Chénier, the poetess (1762-94) in white robe with a shawl over her shoulders." Now there were two poets of the name, both Maries—brothers. Who the lady of the portrait may be, we know not, but it may be confidently asserted that she was not André Marie nor Marie Joseph.

The *Northwest Review* does not credit the rumor, recently adverted to in these pages, that Leo Taxil has become a Jesuit. "He would not," says our excellent contemporary (No. 10), "be admitted into any order that has dealings with the outer world. Whether or not he is converted, is one of those things it would take the most rigorous tests to verify. His first 'conversion' was trumpeted abroad some fifteen years ago, and we know that he afterwards declared he had only been playing a part. It is hard to take the lie out of a born liar."

Leo XIII. has appointed a commission for the revision of the historical portions of the Breviary. This commission is to make its report to the Congregation of Rites, with whom the final decision rests. According to the *Vérité Française*, it is intended, in order to spare the privileges of the present publishers, to make the revised edition obligatory at first only upon the younger clergy, and to allow the priests who have the old one to use it as long as they live.

With each month's issue the *Catholic World Magazine* sends out puff-sheets, prepared by the editor for the use of busy brother editors. In the December batch there was an item on the "Project of the A New Catechism." The *Freeman's Journal* copied it verbatim, 'cutely omitting the source from which it was taken. The wiser editor of the *Western Watchman* (Dec. 10th) copied it from the *Freeman's Journal* and credited it to Father Lambert!

In his 'Foreword' for 1903, the editor of the *Catholic World Magazine* (No. 453) says among other queer things:

"But while we are Catholic we are American, and our efforts will be expended to making the two words synonymous."

If this is not rank fol-de-rol, what is it?

It is aggravating to see in an otherwise well-written and accurate sketch of "Tetzl, the Indulgence Preacher," by Rev. John Corbett, S. J., in the December *Messenger*, the great German Catholic historian Janssen persistently referred to in the text and in the notes as "Janssen."



# The Review.

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## IS COMPULSORY ARBITRATION THE HALF-WAY HOUSE TO SOCIALISM?

**T**HE *North American Review* for November had an article on "Compulsory Arbitration," with the sub-title: "A Half-way House to Socialism?" The author points out the trend of public opinion to grant the State a right to settle strikes and lock-outs by law, since, as a rule they are connected with riots, which the State is bound to suppress; other innocent industries suffer in consequence of such strikes or lockouts, and they have a right to claim the protection of the State; lastly, the consuming public fares worst in being deprived by such strikes or lock-outs of even the necessaries of life, as was evident in the coal-strike. This public interest, he claims, gives a certain right to the government.

The author adduces also some Supreme Court decisions, in which the doctrine is laid down that property-rights are not absolute, but subject to certain public regulations. Hence he thinks that the State has a right to interfere and considers compulsory arbitration as the least objectionable method.

However, he sees some formidable objections. One of them he formulates thus: "If the State is empowered to settle the price which the operators shall pay for labor power, and in other ways to determine the cost of producing the commodities they supply, it may so damage the 'freedom' of industry and so impair the profits of capital, as to crush industry." "If it is the business of the State to secure a 'living wage' for labor, it must also guarantee a living profit for capital." And he continues: "This sounds only fair. But if the State may thus fix the whole cost of production, it does in fact dictate selling prices; and if it does this for one trade, it must soon be called upon to do it for other trades. So we shall soon be brought to a condition in which the State will

be fixing wages, interest, and prices all over the field of industry. It will then be found that State-fixtured prices is invalidated in one or two ways; either it is met by generally adopted methods of evasion, or, if rigidly enforced, it inhibits altogether the adaptation of supply to demand in the market." And from this the conclusion is drawn that either the well-equipped establishments will take in enormous profits, or the poorly equipped will go to the wall.

"The logic of these objections," he says, "may sound invincible, but the advocates of compulsory arbitration tell us that industry is not run by logic; 'the half-way house to Socialism,' they aver, 'is proved by experience to be tenable.'"

He adduces as evidence the compulsory arbitration law of New Zealand, which has satisfied both the operators and the laborers and practically freed that island from labor troubles. Well known sociologists from England and France who have studied the system on the spot, pronounce it a perfect success.

American and English laborers are not yet much in favor of it, but the author thinks the "revolt" of the public, in its capacity of consumer, will bring about such compulsory laws also in the United States. "The logic of the thin end of the wedge, though it may deter during the preliminary stages of reflection, never finally prevents the adoption of an obvious method of escape from an intolerable predicament. Nor will any speculation as to possible future perils be likely to prevent the consumer-citizens of modern industrial States from seeking the experimental shelter of this half-way house to Socialism."

Had the author been acquainted with the encyclical "Rerum Novarum" of Leo XIII., the greatest living sociologist, he would not have tried to solve that specious objection in a round-about way, but from simple principles. The Pope points out that, although the State has to care for the common welfare of all its citizens, in the protection of private rights it must occupy itself in a special manner about the weak and indigent. The wealthy classes use their wealth as a bulwark, as it were, and need little public protection, while the poor on the contrary, having no riches to protect them against injustice, depend largely on the protection of the State. Hence the State should in a special manner make itself the providence of the workingmen, who generally belong to the poor class.

As to strikes, the Pope lays down these clear rules for the guidance of the State:

"Not seldom, where working hours are too long, labor too hard, and pay thought too scanty, the laboring men willfully and concertedly quit work, and we have what is called a strike. To this

common and at the same time so dangerous wound, the public authority is in duty bound to apply a remedy; for strikes hurt not only the operators and the workmen, but they obstruct commerce and injure the general interests of society, and, since they easily degenerate into violence and riots, public tranquility is often disturbed. It is more conducive and proper that the evil be prevented by the authority of the law from making its appearance, which can be done by wisely removing the causes which from their nature seem to bring about these conflicts between employers and employés."

Surely no one will accuse Leo XIII. of leaning towards Socialist doctrines, yet he plainly recommends the remedy which the *North American Review* is pleased to style a "Half-way House to Socialism." No, there can be no question but that public authority has a right to legislate for the prevention of strikes and lock-outs, though, under our American conditions, it is not so easy to decide what part Congress and what part the diverse State legislatures should take in the solution of the labor question.

There is always danger, of course, that laws be framed which interfere immoderately with the legitimate rights of private property; wherefore, Leo XIII., in the same Encyclical, wisely adds: "Lest in questions such as the length of a day's labor and protective measures against danger to life and limb in factories, public authority interfere unduly, in view of the temporal and local circumstances, it seems very advisable to have such questions examined by special committees. . . . or to devise some other way to protect the interests of workingmen, with the co-operation and under the guidance of the authorities."

From the context this clearly includes the question of wages. Hence, while the State is not called upon to fix selling prices, profits on capital, etc.; it has a duty to see to it that justice be done to the workingmen. As just wages may be divided into lowest, middle, and highest, we do not see how it follows that the State, by compelling the operator to pay at least the lowest equitable wage, thereby fixes the price of commodities, which depend on so many diverse factors and influences.

To pass just laws for the protection of workingmen and the prevention of labor troubles is the plain and urgent duty of every government, and can in no wise be called a "Half-way House to Socialism."



## THE ELKS AND THE CATHOLIC CLERGY.

A newspaper clipping which reaches us from Hoboken (unfortunately without indication of its source) tells of Rev. John D. Boland, a Baltimore Catholic priest, participating in a memorial service for the departed members of Hoboken Lodge No. 74 of the Elks. In an address he is quoted as praising "the great good done by the Elks in this country," and of saying verbatim: "Politics and religion do not enter into the standing of an Elk, he simply has to believe in the Supreme Being. One of the most beautiful and ennobling features of the Elk is the spirit of charity. If the principles of the Elks were observed by all men, there would be fewer women wronged and fewer homes wrecked, for the spirit of brotherly love in the sacredness of the home is the foremost thought of every man in the order."

At a memorial service of another Elk Lodge, the B. P. O. E. No. 4 of Minneapolis, on Dec. 7th, the Rev. Roderick J. Mooney, of Morris, Minn., (also, we are assured, a Catholic priest, though we can not find his name in the 1902 Catholic Directory) was the chief speaker. The *Minneapolis Journal* of Dec. 8th, in which we find a glowing account of the celebration, together with a picture of Rev. Mooney, describes the ceremony somewhat in detail: "In the center of the stage was an altar draped with silken stars and stripes, upon which reposed the lodge bible, supporting the metal elk's head with spreading antlers. . . . . To the left of the stage reposed a large floral clock, the dial of which was made of white carnations, with purple hands pointing to the hour of eleven, when the toasts to the absent ones are drunk. The letters 'B. P. O. E.' were woven in purple on the dial, and rim of which was of smilax. A cluster of electric lights glowed behind the emblem, casting a purple and white glow in the immediate foreground. . . . . Combined with the decorations and attitude of the officers of the lodge, the event was highly dramatic in that it played strongly upon the emotions of all who were gathered there. . . . . To those who sat in the audience it was not conventional ritual for the dead that was going on before their eyes, but something that carried them along on the current of its emotion, reaching its climax when the name of a departed brother was three times called, echoing throughout the auditorium, with no response, the candle typifying life was reverently extinguished."

What are we to say of the conduct of these priests, participating in the official ceremonies of a society whose very existence such a liberal thinker as Father Phelan of the *Western Watchman* (June 25th, 1899) has justly declared to be an infallible symptom of the reversion of Protestantism to paganism; a majority of



whose members belong to no church, most of them not even being baptized, and all of them having for their patron and model, not a hero or a saint, but that proud beast of the Western hills which has come to be regarded as the symbol of animal prowess and good cheer. "Not one in five hundred," said the *Watchman*, speaking of the Elks' convention which had just then taken place here in St. Louis, "had any valid title to the name of Christian. But they were men; great, strong, fearless men. They were Elks in human form, with all the instincts, all the passions, all the hopes of Elks. . . . ."

"He who has seen a band of these human Elks together and has observed where and how they 'celebrate,' " we ourselves wrote, with the memory of their convention still vivid in our mind (*THE REVIEW*, vol. vii, No. 181), "will agree with Father Phelan and us when we see in their order the apotheosis of passions, the exaltation of natural virtues at the cost of the supernatural, such as we beheld it in the days of Rome's and Greece's decline."

Is such a society worthy of priestly sympathy and succor? Is it an organization which can be safely recommended to our Catholic people?

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## THE REWRITING OF ENGLISH HISTORY.

When John Richard Green wrote his *History of the English People*, it was a great improvement upon Hume and Macaulay, not as a work of literature but as a statement of facts. So far as the Catholic Church was concerned, Hume took not the slightest trouble and Macaulay very little to ascertain the truth of any charges made against her. Green did better. At least he did not pretend that the English people accepted the Reformation with joy; he showed that only by the aid of foreign mercenaries was the Protestant Church upheld in the reign of Edward VI; and he painted the character of Elizabeth in darkest colors.

But there are historians since Green who have gone as far beyond him in fairness of treatment of religious questions as he went beyond Macaulay. There is W. W. Capes, for instance, whose *English Church in the Fourteenth and Fifteenth Centuries*, has lately appeared. A widespread belief still exists in England and America that the monasteries of this period were hotbeds of corruption, that the parish priests were buried in ignorance, that the people were not allowed to read the Bible. To every one of those notions Canon Capes deals a knockdown blow, bringing forward documentary evidence on each occasion. Unlike Green, he has no enthusiasm for John Wycliffe and no tears for

William Langland, though he is scarcely willing to admit that those worthies were simply anarchists ahead of their time.

Where Canon Capes leaves off, James Gairdner's latest book begins. Its title is, *The English Church in the Sixteenth Century, from the Accession of Henry VIII. to the Death of Mary.* The position of the writer as Keeper of the Public Records has given him a knowledge of historical documents such as is possessed by very few. He is fully able to estimate the value of a work like Foxe's *Book of Martyrs*, which shares with the *Pilgrim's Progress* the esteem which the average Protestant Englishman gives to what he considers literary treasures. John Foxe has probably done more than any other writer to convince his countrymen even to this day that Catholics were cruel persecutors. Even Green could not overcome the prejudices in favor of the *Book of Martyrs* imbibed in early childhood, and speaks of it as "a tale of Protestant sufferings told with wonderful pathos and picturesqueness." Gairdner calls it the product of credulity, misrepresentation, and prejudice,—just what Catholics always held it to be. To John Foxe, more than to any other one man, is it due that Englishmen to this hour call the first queen regnant of England "Bloody Mary." Green writes of her "fierce bigotry" and "vengeful cruelty." Gairdner asserts that "history has been cruel to her memory," and that "her conduct showed the most genuine sympathy with the poor and suffering when she herself must have been suffering, enduring great mental anxiety." One of Foxe's martyrs is William Tyndale. Mr. Meiklejohn says in his school history that Tyndale was imprisoned and put to death at Antwerp by Church authority. If he had even consulted an encyclopedia he would have learned that the Church had nothing to do with it. Henry VIII. requested the civil authorities of Antwerp to oblige him by burning Tyndale, and they did so. And Henry was a Protestant at that time. Meiklejohn lauds Tyndale's scholarship and attaches great importance to his translation of the Bible. Gairdner sets a high value on neither, nor does he regard the pseudo-martyr as a man of whom English Protestantism has any reason to be proud. Having occasion to refer back to the Lollardism of the reign of Henry V. and previous reigns, Mr. Gairdner clearly discerns its anarchistic tendency and speaks of its spirit as a "spirit that prompted the violation of order and disrespect to all authority."

Some of those who were obliged in their school days to study the *History of the British Empire* written by the picturesquely untruthful William Francis Collier, LL. D., may remember his intense enthusiasm for the martyred heroes of Scottish Protestantism in particular. In this Dr. Collier merely represented the

spirit of his time. But much has been written on the subject by other Protestants who do not by any means share Collier's enthusiasm. It is many years since Buckle represented the Scottish Reformers as the most intolerant disciples of an intolerant creed. And Professor York Powell of Cambridge University, writing in the *Fortnightly Review*, for August, 1900, says that, "The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."

We do not mean to say that all the historical literature now being produced is a correction of the errors of former writers. The old lies are being continually revamped, and it is to be feared that they still find a majority of readers.—[Adapted from the *Casket* (No. 45.)



## RELIGIOUS FEATURES OF THE CONSTITUTION OF NEW HAMPSHIRE.

Our worthy French-Canadian contemporary, the daily *Indépendant* of Fall River, Mass., recently (Dec. 19th) printed an editorial note to this effect: "The constitutional convention of New Hampshire has not sat in vain. Among other things it has erased from the constitution of that State the clause relative to a 'religious test,' which favored the Protestant religion to the exclusion of other cults. This clause should have been eliminated long ago from the constitution of New Hampshire, but 'better late than never.'"

We have seen no report of the proceedings of the constitutional convention of New Hampshire referred to by the *Indépendant*. The constitution now—or until recently—in force, was, we believe, the old one adopted in 1792 by the Concord convention. It guaranteed, in the sixth article of its first part, equal protection of the law to "every denomination of Christians, demeaning themselves quietly and as good subjects of the State," and ordained that "no subordination of any one sect or denomination to another shall ever be established by law," but nevertheless made Catholics ineligible to the offices of representative, senator, and governor.\*) However these restrictions were eliminated by amendment as long ago as 1877,†) and we fail to see which "re-

\*) Constitution of New Hampshire of 1792, part ii, sections 14, 29, and 42. (The Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the United States, by Ben Perley Poore. Second Edition, Part II.)

†) *Ibidem*, p. 1308. Amendments to the Constitution of New Hampshire.

ligious test" the *Indépendant* refers to as having been only lately done away with.

Reading over this old and quaint constitution, by the way, we came upon the following clause in article 6 of Part i: "The people of this State have a right to empower, and do hereby fully empower, the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State, to make adequate provisions, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality," providing, however, that "no person, or any one particular religious sect or denomination, shall ever be compelled to pay toward the support of the teacher or teachers of another persuasion, sect, or denomination."

Has the recent constitutional convention modified this clause or was it ever put into practice?



## THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

### 2. EARLY CONDITIONS AND CAUSES.

Before attempting to summarize the results of the researches and studies of the new school of American historians, especially of those of Mr. Sydney George Fisher, as contained in his interesting and valuable book 'The True History of the American Revolution,' we must warn our readers that they are apt to shake a great many people out of long-cherished beliefs and to make us all less boastful with regard to the beginnings of our mighty Republic.

The conditions which brought about the American Revolution, according to Mr. Fisher, who bases every one of his statements on contemporary sources, were chiefly "the presence of the French in Canada and the extremely liberal governments, semi-independence, and disregard of laws and regulations which England in the early days, was compelled to allow to the colonies" (p. 17.)

The colonies had been granted extremely liberal charters, because the British government desired to rid itself of rebellious and dissatisfied Puritans, Quakers, and Roman Catholics. Several of them had more freedom than any British colony today, electing their own governors and enacting whatever laws they pleased. Connecticut and Rhode Island, in particular, were "semi-independent commonwealths under the protectorate or suzerainty of England. Massachusetts too, enjoyed a most liberal charter, until 1685, when the government saw itself compelled by her disregard of British authority and the killing,

whipping, and imprisoning of Quakers and Baptists, to annul this charter and appoint a royal governor, "which, after her previous freedom, was very galling." Virginia also had an extremely liberal government. The other colonies never had so much freedom, but "they had all had a certain measure of their own way of doing things, and had struggled to have more of their own way, and had found that England was at times compelled to yield to them" (p. 22.)

The reason of England's yielding lay in the fear of the French in the North, while the colonists themselves, needing the help of England's army and navy to withstand France, and detesting the thought of becoming subject to a Catholic nation, held their desire for independence in check until France was removed from the continent. "Thus France occupied the peculiar position of encouraging our independent spirit and at the same time checking its extreme development" (p. 32.)

It was not until the French were driven from America, that England and the colonies, each pursuing her real purpose more directly, got into conflict with one another.

The true causes of the continual quarrel between the governors, acting under instructions from England, and the representatives of the people in the colonies, are brought out luminously for the first time by Mr. Fisher. Under the system under which all those colonies that did not elect their own governors were administered, the governor got his salary by vote of the legislature out of the taxes which the latter had the power to levy, while he could veto all legislative acts. In this condition of mutual dependency the salary question threw the balance of power into the hands of the legislature. If the governor would not assent to their measures, the legislature simply withheld his salary until he became pliable. "The people, through their legislators, bought from the government, for cash, such laws as they needed" (p. 23.) Hence the interminable squabbles throughout the colonies. Hence also the determination of the people to retain a system which gave them power. "So long as they controlled the governor's salary they felt themselves freemen; once lose that control, and they were, as they expressed it, political slaves" (p. 25.) The same thing held good of the judges.

This condition of affairs explains why those acts of Parliament, seemingly so fair and just, by which the money raised from taxes in the colonies was to be used for "defraying the expenses of government and the administration of justice in the colonies," was highly objectionable to the colonists; they were calculated to put "a fixed and regular system" in place of the practice, which the Americans considered their fundamental constitutional prin-

ciple, that executive salaries must be within the control of the people.

Add to this the confused and irregular state of affairs in the colonies, brought about by Britain's free and easy methods: the depreciated colonial paper currency, which made the Revolution look to Englishmen very much like an attempt of debt-ridden provincials to escape from their just obligations; the great amount of smuggling, the colonists even supplying the French fleets and garrisons with provisions under flags of truce during the French war; and rioting and revolt against British authority. In 1774 so many British officials had been driven from office by "tar-and-feather parties" that the laws could no longer be enforced until the army restored authority.

The first settlers were largely adventurers and criminals, and as for the younger generation, it was a well known fact that from ten to twenty-five thousand convicts (the number is estimated differently by different writers) had been transported to America and some of them employed as school-teachers. "We may believe," justly observes Mr. Fisher, "that this had no demoralizing effect upon us, and perhaps it had not; but English people would naturally think that it had tinged our population, and they would exaggerate the evil effects, as we would ourselves if we should hear of twenty thousand convicts dumped into Japan or Cuba, or England itself" (p. 30.)

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### THE GOAT IN FREEMASONRY: A POST-SCRIPTUM.

Rev. Vincent Brummer writes us :

In No. 50 of the last volume of *THE REVIEW* a subscriber feels himself forcibly impressed that my article (in No. 44) on "The Goat in Freemasonry" borders on the deistic or rationalistic.

The only argument upon which he bases so grave a suspicion, seems to be my discordance with Loch and Reischl and the holy fathers whom they cite, on the explanation of the word "scirim" in II. Chron. XI, 15. Whilst the unanimous consensus of the Fathers is undoubtedly the standard by which to interpret Holy Scripture, any single father individually taken is, according to the dogmaticians, not an infallible exponent of it, nor in fact of divine tradition in general. (Vide: Hurter, ed. oct., I, p. 141.) About the explanation of the word "scirim" there seems to be no consent of the Fathers, or else how could Loch and Reischl dare (Ss. XIII. 21) to suggest the rendering of it by "monkeys" instead of the demons "or satyrs" of the Fathers? Or are they also bordering on the deistic or rationalistic, after having being approved

by nearly all the bishops of Germany and Austria, and recommended by Pope Pius IX. in a special Brief?

My anonymous opponent seems to place a child-like confidence in the infallibility of Arndt-Allioli. Has he never heard that many questions concerning Holy Writ are open to discussion and thereby a vast field is left to individual speculation? If he vindicates, in the solution of these questions upon which the Church has not decided, for Arndt-Allioli or for anyone else the claim to be regarded as an infallible interpreter of divine tradition, he is himself not bordering on heresy, but actually incurring it; and he proves himself to be in opposition to the tenets of our Holy Father's recent Encyclical on the Scriptures in which he proposes anew the principles that have always guided the infallible magisterium of the Church in this matter. Allow me to quote a few lines from a summary of it drawn up for the *London Tablet*: "The many passages which the Church has not definitely explained, are left to the judgment of individual scholars to interpret as they please, as long as they are faithful to the standard of the analogy of faith and Christian doctrine. The keenness of the discussion, however, should not lead to breaches of mutual charity. It will be the duty of the commission to regulate the chief questions in dispute among Catholic scholars, and decide them as far as their judgment and authority can reach."

I am afraid that neither my anonymous opponent nor myself will live to see the day when our point in dispute will be decided by the Bible Commission instituted by our Holy Father. Too much time has been wasted on that trivial affair and I would feel guilty of an imposture on the time and patience of the readers, to give it a further mention, if such irresponsible provocations like the communication in No. 39 of *THE REVIEW*, were not sometimes so disastrous in their consequences, as has been evidenced by the Diana Vaughan swindle of happy memory.

My anonymous opponent continues to use the text of the sacred writings for advocating his fantastic dream. He alludes to the prophecy of Our Lord foretelling the horrors of judgment day, and says: "In Matth. xxv, 33, the reprobates are compared with goats, i. e., evil spirits." In psalm xxi, in which, according to the unanimous interpretation of the Fathers, the suffering of the Messiah is announced, the reprobates are compared with fat bulls, calves, roaring lions, dogs, unicorns. If one wanted to "search the Scriptures," perhaps there would not be a mouse left from Noah's ark which the Circe staff of my opponent could not change into a representative of Satan, and an idol of the devil-worshippers. His interpretation: "goats, i. e., evil spirits," is rather novel and reveals to me a new dogma.

I have to confess that I feel deeply humiliated in seeing myself compelled seriously to combat with misconceptions and phantoms so grotesque, amongst adherents of my own religion. Luckily the controversy has so far passed unnoticed by the secular press. Had it been carried on in Germany, the anti-clerical papers would have served it with delight to their readers. Any Catholic who has ever moved in academic circles, knows how embarrassing such insignificant ridiculous trifles can prove. A discouraging aspect of the affair is that my anonymous opponent does not stand alone, but is a type of a certain class of Catholics, and I am sorry to say, of priests, that is altogether too numerous. Whilst I am entirely opposed to those so-called Liberals who will not admit anything supernatural except the naked dogmas of the Church, I consider the other extreme, an excessive faith which generally includes the corruption of some dogma, incomparably more harmful in our times. Perhaps the *via mediâ*, like in most other things, is also here the golden one and in following it we but imitate the example of Our Lord and Master, who, whilst acknowledging the authority of the Mosaic Law, kept Himself at a distance from the hyperorthodox Pharisees as well as from the freethinking Sadducees, although from the gospel-narrative it is quite clear that the former were especially loathsome to Him.

My anonymous opponent accuses me of whitewashing the Freemasons. In all sincerity, I could devise no more effective means to advance their interests than by misrepresenting them. And a misrepresentation I call it when he, on premises that are hardly possessed of a slight degree of probability, builds up a certain conclusion, from which he jumps, gratuitously, without any connecting link whatsoever, to an insinuation so formidable as Satanolatry. I have often wondered how the Masons could acquire in South-America and other countries so complete a control of public affairs. As long as the nature of Freemasonry is so grossly misunderstood, we can never hope to witness a change in the situation. You can not dispose of a difficulty unless you know the nature of it, is an approved maxim. Whilst I entertain the lowest possible opinion of the lodges in the Catholic, especially Latin countries, and reserve my opinion about those in Protestant countries, I have to admit that in our country I have met more than one Mason who could lay a just claim to the title of gentleman, and no matter how far he may have deviated from Christian truth, he was familiar enough with the code of honor of natural honesty, that he would never make an anonymous attack on the good name of a fellowman.



## MINOR TOPICS.

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*Newman's 'Essay on the Development of Christian Doctrine' Not a Catholic Book.* Scarcely had Father Kent written of Newman's 'Essay on the Development of Christian Doctrine' as "undoubtedly his most important contribution to Catholic theology," and "from a literary point of view a masterpiece of luminous exposition," "in some respects. . . . Newman's chief work," when Mr. Herbert Williams in the *Dublin Review* of recent date (we have mislaid the number and quote from a note) severely condemns its being considered a Catholic work at all. Rather is it a matter of considerable regret that there is a prospect of its becoming the best known of his works, his representative work. For while expressing Catholic ideas it does so from the standpoint of Protestantism and with lingering Protestant inadequacy. He points out that while Newman himself drew attention to its being issued without Catholic "authority," it is in many expressions and some thoughts Protestant. The very title Mr. Williams considers a misuse of words, the book being not a proof of development, "of any process of doctrinal accretion, of the gradual building up through successive ages of the fabric of the faith," but a proof of the identity "with primitive Apostolic teaching of the body of doctrine known at this day by the name of Catholic." Again, the Catholic ethos is essentially different from the Protestant ethos. "Outside the Church the speculations of an honest mind may be assisted by the free operation of divine grace. Within the Church the entire nature is under grace according to the Covenant, grace habitual, grace direct, and through appointed and effective channels." The 'Essay,' Mr. Williams insists, labors under the want of this Catholic ethos, and it is, therefore, "not the work of a Catholic, nor written within the Church at all."



*Our Colonial Policy.* According to the *Philadelphia Record* (Dec. 28th) Martin Traviesco of San Juan, a nephew of the Chief Justice of Porto Rico and now a Senior in the Cornell Law School, is not very enthusiastic about the American "colonial" policy. He scores Governor Hunt and his party unmercifully. He says that the so-called official reports of conditions there were "utterly false and that the island was prostrated because of the baneful effects of a policy more tyrannical than any Spain dared to impose."

If his statements are correct, Governor Hunt enjoys a princely existence, regardless of the sufferings of the people, while his favorites rule the land. Even the courts are corrupted, and crimes committed by members of the governmental party go unpunished. The so-called elections appear to be a farce, being so manipulated that the minority rules, and politically as well as from a business standpoint, conditions there are far worse than they ever were under Spanish rule.

To quote again: "Life for honest people is becoming impossible

in Porto Rico, because they see that the government protects the criminal and punishes the law-abiding citizen." He closes with a strong appeal to the American public for an honest, economical, and peaceful government, so that the natives may learn to love not curse the stars and stripes, as is the case now.

Porto Rico is comparatively close to the shores of the United States. Presuming the facts to be correctly stated, what kind of a "government" may be expected to exist in our far distant "dependencies."

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*The Question of an Accurate Catholic Census.*

Rev. Barnabas Held, O. S. B., in the Texas *Katholische Rundschau*, which he edits with such vim and originality, makes a strong plea for a general and accurate Catholic census. He suggests that it be taken up along the lines laid down by Rev. Dean Waibel, of Jonesboro, Ark., who counts all the Catholic people in his missions, but classifies them in the returns as "practical" or "non-practical" Catholics, the latter class comprising all those who, though baptized in the Church, for some reason or other have ceased to live up to their faith. In gathering the statistics, it would prove interesting, and at the same time furnish valuable material, to ferret out as closely as possible the reasons which led the lost sheep to stray out of the herd.

Father Held fears that this suggestion will fall upon barren ground because the official and reliable returns of a census taken up in this manner would tend to pale many a shining ecclesiastical light. It can hardly be assumed, however, that there is any considerable number among our bishops who would oppose a census on this ground. The whole question would seem to be one which might fitly be considered by the archbishops in their annual conferences, or, better still, by the forthcoming fourth plenary council.

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*The Failure of Modern Secular Education.*

"The greatest failure of the nineteenth century has been the failure of education. The eighteenth century closed with a belief in the efficiency of education, and the best minds of the day seem to have had dreams of universal education and called it a panacea for the social ills. We have largely realized those dreams, and have also discovered that an education of the head alone has not kept the promises which the philosophers of the eighteenth century believed it would keep. Education has not decreased the criminal classes, but has made them more dangerous. Our public schools may give an idiot mind, but they do not give him character. It gives him the power to do harm without the moral force and will to restrain him from using that power. In educating the head and not the heart and soul the public schools are failing at a crucial point."—Rabbi Dr. Emil G. Hirsch, quoted in the *Chicago Tribune* Dec. 7th.

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The Berlin *Literarisches Echo* announces that a wealthy man who does not desire his name to become public, has donated the

sum of ten thousand marks for the distribution of free copies of Houston Steward Chamberlain's 'Grundlagen des neunzehnten Jahrhunderts' among educational institutions which have not been able to purchase the expensive work at all, or not a sufficient number of copies. Chamberlain is a university professor of Vienna and wrote this book to show that the Catholic Church is foreign to the German national spirit and ought to be crushed. "Who will imitate this example?" queries the German Catholic press. "If a Maecenas furnishes the means to spread this brilliantly written attack upon the Christian religion among the masses of the educated, may we not hope to find also among our well-to-do Catholics some man who will donate large sums to the Goerres Society, the Bartholomäus Verein or some other effective agency of Catholic literary propaganda?"

We trust our German brethren will find their Maecenas quicker than we our "Catholic Carnegie."



Under the heading: "Pope Leo's Wonderful Recovery Explained," we find in a number of daily newspapers (the N. Y. *Sun* of Dec. 14th, for instance) a patent medicine ad., which contains this alleged statement from Dr. Lapponi:

"Last July I visited the U. S. to investigate the Goat Lymph Serum treatment. After thoroughly satisfying myself as to its virtue, I returned to Rome and began administering to His Holiness Pope Leo XIII., who was suffering from senility and nervous fainting spells. It is gratifying for me to state the fainting spells have been very few in the last year, and I think to a great extent the Goat Lymph Serum has renewed Pope Leo's Life."

This looks like fakery on the face of it, and we reproduce the statement here to bring it to the notice of the Pope's physician, who is probably not aware how his name is used to puff patent medicines in America.



The 'Catholic Workingmen's societies and clubs in Rome solicit the support of Catholic workingmen all over the world for the erection of a monument in the vicinity of St. John Lateran's, in commemoration of the twenty-fifth year of the pontificate of His Holiness Leo XIII., who is not inaptly called "the Social Pope." This monument will be a statue symbolizing labor as sanctified by Christ, with three bronze tablets on the base, commemorating the three great encyclicals of the Pontiff on labor and the rights and duties of workingmen. Offerings may be sent to Cav. Francesco Seganti at the Vatican or Msgr. Pezzani, Via Monteroni 79, Rome.



Many Protestant sects use "wine" at their communion services; not wine as ordinarily understood—fermented grape-juice—but "unfermented grape-juice," so-called, offered commercially in large quantities. Any one acquainted with the nature of grape-juice will ask, How can it be? Dr. Wiley, in his statement before the United States Industrial Commission, explains the

riddle: "Grape-juice," he says, "such as is used in churches for communion service, is now generally made of salicylic acid and a little of grape-juice. It can very seldom be found composed of pure fruit-juice." (Report of Ind. Comm., vol. XI, page 104.)

✧

We have received this note from a Franciscan Father: Recently I read in one of our Catholic weeklies that a certain Catholic Knight of Columbus in a toast at a banquet referred to Jesus as "the ideal Knight." Now, perusing a treatise on Freemasonry (in Herder's *Kirchenlexikon*) lately, I came across the statement that, in an essay in the 'Maurerisches Taschenbuch auf das Jahr 1802-1803,' edited by the Grand National Lodge of Germany, Jesus is termed the first Grand Master of their Order. Does this not look like an association of ideas?

✧

For downright impudence commend us to the *Independent*. Time and again it has attacked the action of the Catholic Church as being too warlike; now it solemnly calls upon that same Church to encourage all Catholics to join the State militia. It sees society dishonored by the resolution of the Illinois Federation of Labor, forbidding its members to belong to the militia. Surely the Catholic Church will always be found on the side of law and order, but hardly in the way the *Independent* recommends.

✧

According to the *Catholic World Magazine* (December number, page 313), the inscription on the tomb of the Venerable Bede reads:

"Hac sunt in fossa Baedae,  
Venerabilis ossae."

That is XXth century summer school Latin, of the "Convictus sum" style. The Latinist of the "Dark Ages" probably wrote:

"Hac sunt in fossa  
Bedaе Venerabilis ossa."

✧

Rev. P. Ildephonse, of St. Anselm's College, Manchester, N. H., writes to correct a false impression we have gained about Mr. Murphy, the Governor of New Jersey: "He is not a Catholic, though he has an Irish name. His family attends a Protestant church in Newark, N. J., and he himself, before his election, was very prominent in Protestant church circles. Mr. Murphy, however, seems to be fair in things Catholic."

✧

It is pitiful to see even such Catholic papers as claim to be in the first class, nay at the very top, (e. g., the *Catholic Citizen*), fill up their Christmas "special editions" with cheap boiler-plate matter and flimsy cartoons. Why publish a "special edition" at all if you have not the means or the intention to make it special also with regard to quality?

# The Review.

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VOL. X.

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NO. 3.

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## THE GERMANS IN COLONIAL TIMES.



In a recent, very interesting volume\*) Lucy F. Bittenger has attempted to bring within the compass of a single rapid narrative, a résumé of all that local annalists, in different parts of the country from Maine to Carolina, have brought to light concerning the first German settlements in the different colonies. The book, while it is not without its errors of interpretation and statement—among which may be cited the claim made on page 247, that David Rittenhouse, who was of Dutch stock, was a German, and the assertion made on page 256, that Dr. John Connolly, who was exchanged in 1780, was kept a prisoner until the close of the Revolutionary War, gives many facts which, while not of special significance so long as they remain isolated, go to justify, when collated, the author's view that a mistaken emphasis is put upon the purely English element of the American people.

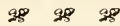
Among the not uninteresting facts given are that United States Senators Frye and Fessenden were offshoots from the German settlement of Fryeburg, in the eastern foot-hills of the White Mountains; that John G. Saxe, the New York poet, whom Mr. Stedman strangely excluded from his recent anthology, was an offshoot from a German settlement in Massachusetts, the poet's grandfather being one Daniel Sachs; and that the Waldo family, from which Ralph Waldo Emerson took his middle name, was of German origin, von Waldow being converted into Waldo. The founder of the German settlement of Waldoboro in Maine, by the way, seems to have been guilty of deceiving his colonists; and we hope the author is not entirely exact when she says that he became a typical American, for Gen. Waldo failed to provide for his settlers the shelter and church which he had promised them,

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\*) The Germans in Colonial Times. By Lucy F. Bittenger and of 'The Forney Family of Hanover, Pa. Philadelphia: J. B. Lippincott Company.

and he abandoned them to a condition of life in which they were without clothing, chimneys to their houses, mills to make flour, or ovens to bake bread—the colonists whom Waldo had deluded into coming to America living through their first winter upon rye bruised between stones and made into broth. These Germans participated in the siege of Louisburg.

The records made by the colonial Germans of New York, Pennsylvania, New Jersey, Maryland, Virginia, the Carolinas, and Georgia is an honorable one. In all these colonies the Germans at an early day had important settlements, towns, schools, churches, and industries, and from these colonies sent contributions of soldiery to our early wars, statesmen to our early councils, and men of high character and learning to many walks of life.



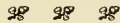
### FRENCH-CANADIANS AND ANNEXATION.

The *Quebec Vérité* (No. 16) declares, against the *Fortnightly Review*, that the loyalism of the French-Canadians is not a myth but a reality, as they have more than once proved at the price of their blood. It adds, however, that, while this loyalism is real, solid, and well-reasoned, it is not by any means over-enthusiastic, especially of late, inasmuch as many things have happened which have tended to disgust the French-Canadians with everything British. In the East, the official use of their tongue has been abolished; in Manitoba, the Catholic separate schools have been done away with; the representative of the royal family who visited Canada last year, openly showed his contempt for the French language, the present Governor-General has not the sympathy of the French-Canadians, and his presumptive successor, Lord Milner, is still more unpopular. In a word, the French-Canadians believe that the English government and people are "francophobes." Nevertheless, they are not yet by any means ready to advocate annexation to the United States. "*Its redoutent toujours cet abîme,*" declares Mr. Tardivel; but at the same time he expresses his belief that in case of a war between Great Britain and the United States, the French-Canadians now naturalized in this country would succeed in inducing a considerable number of their brethren within the old Dominion to support the American government against England.

As we see it, the annexation of Canada to the United States is an iridescent dream. The Dominion will not, of course, in the long run, remain a British colony. "No community of people, naturally separated from others geographically, or by race, trade, or any strong circumstance . . . . ever willingly remains a colony.

The instinct to set up housekeeping for itself and resent outside interference, is as natural and as strong as the same instinct in the individual. The stronger the manhood in the community, and the more effective the occupations of the inhabitants in developing primal manhood, the stronger will be the tendency to independence, and the stronger and more desparate the patriot party." Thus Sydney George Fisher in his newly published and absorbingly interesting book, 'The True History of the American Revolution' (J. B. Lippincott Company, 1902). And in another place he says: "Every British colony is now held down to...a severe condition by a military and naval force so overwhelming that there is no use even of discussing resistance or change. The patriot party must remain quiescent, and adopt, like our ancestors, the phraseology of loyalty until some distant day in the future when England's power shall wane."

That distant day will probably see the rise of two northern republics: a British-Canadian commonwealth and a "New France," such as it exists in the dreams of so many of our French-Canadian Catholic brethren to-day.



### COWARDLY EDITORS.

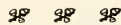
There is scarcely one among the better class of our Catholic American newspapers (we speak of those printed in the English language) which does not now and then profess the most profound admiration for fearlessness and independence in a Catholic editor. Only the other day the *New Century* of Washington (quoted in the *Catholic Transcript*, Dec. 11th) served notice upon all concerned that it was heartily tired of the bombastic Catholicity of certain organs and of the clouds of incense wafted upward from the sanctums of platitudinous weeklies and the rostrums of pandering public orators.

The *Transcript* (l. c.) on its own part confesses to a hearty relish of sound and spicy criticism coming from Catholics and directed to the public good: "If we can not stand a little rasping, we are weak and degenerate indeed. It may be also that we are altogether too well-pleased with one another. The Catholic press is expected, as a matter of course, to break forth on every possible occasion in paeans of praise of every man who stands forth in prominence and pride of place. It takes cognizance of nothing but the perfect. This is a habit and a bad one, too.... We need criticism, and criticism which will bite and inflict burning wounds. If dealt out considerately, it will serve to spur us onward. When we shall have become saturated with the vile and degrading platitudes of sycophants, we will be in a bad way, in-

deed. The churchman who counts upon such insubstantial and insincere vaporings, is in jeopardy and needs a liberal allowance of well directed and stoutly administered criticism. The public good requires that he be pulled down to earth and given such ballast as will make him cling to safe waters and never seek to sail forth upon the fog."

That is all very well and fine in theory. But when it comes to putting their sound critical principles into practice, these stout-hearted champions of "the truth, the whole truth, and nothing but the truth," fail most lamentably, especially when "the churchman" who clearly "needs a liberal allowance of well directed and stoutly administered criticism," happens to be an evangel of their own ecclesiastico-political gospel. Then they invariably forswear their sound critical principles and hasten to increase the thick cloud of incense and fulsome flattery that rises from the sanctums and the rostrums. And if THE REVIEW should happen to step in to do the needful but neglected work and to remind them of their own amissness, they either raise a terrible howl or crawl back into their holes and pull the holes in after them.

How can the Catholic public and the public at large respect an editorial profession that is too cowardly to practice what it preaches?



### "CATHOLIC DEPARTMENTS" IN "DEPARTMENT STORES."

Among the new departures of the big general merchandise bazars called department stores, are "Catholic departments," catering with a special display to the trade of the Catholic public. It appears from a protest by Mrs. Margaret M. Halvey, in the November *Rosary*,\*) that these displays are often offensive.

"The Catholics know," writes Mrs. Halvey, "that the Rosary as it hangs suspended above a store counter, is no more than any ordinary string of ordinarily pretty beads displayed for the multitude to handle and admire, though one shrinks from the spectacle of the crucifix so utilized! They know that the 'Madonnas' and 'St. Anthonys' for whose occupation a little corner has been filched from the mechanical toys and Punch and Judy exhibitions of the season, have no religious significance whatever in this connection . . . . ."

"As befits its estimated monetary value, the 'show' is usually attended by the young recruits of the counter—girls just old enough to consider funny the would-be witticisms of the embryo

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\*) We do not receive the *Rosary* { *Catholic Sentinel* (Dec. 18th,  
and quote from the Portland } 1902.)



dude making his rounds of the holiday attractions. In his up-to-date equipment is now included a refined jest or two respecting St. Anthony's position as patron of the 'Lost and Found Department'—St. Joseph's reputation as a matrimonial agent, etc., and with these he considers himself irresistible to the custodian of the Catholic (?) corner.

"Now of course, if sales were the primary object (not entertainment) this line of trade would be catered for as are the multitudinous others which constitute the modern hodge-podge known as a department store. Articles would be intelligently bought in quantities large enough to allow selection—they would be intelligently shown in quarters where refined folks might be likely to discuss such personal matters as religion, and they would be intelligently advertised in the columns of a Catholic newspaper and magazine. . . . Instead these mediums are consistently ignored and in the columns of the sensational 'dailies,' sandwiched between 'Temptations in Tinware,' 'Sacrificed Suspenders,' and ten cent editions of popular novelists, you may read the announcement that 'Objects of Catholic Devotion Can Be Had Here.'

"It is not long since one of our magazines exposed editorially a scheme which for a time flooded the cheap jewelry market with brassy trinkets bearing the inscription: 'Jesus, Mary, Joseph, pray for us!' It is not wonderful to hear that these were manufactured by Jews, but is it not most wonderful that Catholics were found to buy them? On this gullible minority, the existence of which is thus proven, our holiday exploiters depend. . . . Is it not time for Irish and Catholics to let it be known that they consider nationality and religion insulted by this flagrant 'using' of them for revenue only?"

" . . . . . the 'Catholic Corner' may eventually erect its altar as an object lesson in the artistic drapery of laces and other details. Prevention and remedy are in our hands; it only remains for us to discountenance parodies and insist that if Catholic trade is an object, it shall be treated with the consideration, it deserves—proper advertisement, fitting environment, and intelligent attendance."

In all our large cities, where the department stores flourish, there are Catholic book-stores where objects of devotion can be procured from responsible dealers. If the Catholic public would patronize these, as they ought, the big department stores would soon cease to display rosaries, holy-pictures, etc., in an offensive manner.



## ON THE INFERIORITY OF OUR CATHOLIC NEWSPAPERS.

A Catholic laymen who gives his support to many religious newspapers, writes :

THE REVIEW is justified in its standing complaint that the great majority of our Catholic American newspapers are not edited by men of competence. After having subscribed to several of these periodicals with the sole purpose of giving my support to the Catholic press, I must say that I am grievously disappointed with both their religious and literary standard and tenor. One of the best of them is the *Catholic Columbian*, of Columbus, Ohio, which I recently added to my list. Yet in the very first number (49) which I perused with a critical eye, I found deplorable traces of a slovenliness of thought and style which is simply appalling. Not in the news columns alone—for this there may be some excuse—but in the editorial columns as well.

In the first editorial item I am told : "Make use of now—there is no other time." Besides being trivial, this is inaccurate. And what would you say of such English as this : "The nearest we can get to happiness here below is peace"?

Here is another specimen of *Columbian* English : "How pleasant is the home in which all the members of the family receive the sacraments often ! Christ rules all hearts. There is love, with mutual forbearance, gentleness, and help. It is a foretaste of Heaven." Do you know any Catholic "home in which all the members of the family receive the sacraments often"? If you do, it must be a home of invalids. Ordinary Catholics, in good health, go to church to receive the sacraments. "Christ rules all hearts." This is a general proposition, evidently meant, in this connection, to be particular : "There Christ rules all hearts." But even if formulated in correct language, it is not true. We all know Catholics who receive the sacraments often and yet do not let Christ rule their hearts.

Again : "President Eliot has acquired the habit of being a knocker." What execrable English !

One more specimen : "Every young man who is at work should hire a seat in a pew in church and assist at the high Mass on Sundays." No young man can hire a seat while he is "at work." It is something he will have to do in his leisure hours, because it involves a call upon the pastor or some one delegated by him. "That," the *Columbian* continues, "is the parochial Mass. That is the Mass at which the most instructive sermons are preached. That is the Mass that every member of the parish, not prevented, should attend." The high mass is sometimes called the parochial mass *par excellence*. But every mass said for a parish is a parochial mass. Nor is it generally true that the most instructive sermons

are preached at high mass. In the church which I attend the pastor and the assistant change off in preaching. One Sunday the pastor preaches at the early mass and the assistant at high mass, and on the following Sunday this order is reversed. Since the pastor is far and away the abler preacher, we get "the most instructive sermon" alternately at early and at high mass. Nor is the proposition enunciated in the last sentence generally true, even if, by a stretch, we concede it to be passable English. There are many large parishes where the size of the church makes it physically impossible for all members to attend high mass.

To make a long story short: What edification are we of the laity to extract from such Catholic journals as the *Columbian*, whose editor not only fails lamentably in his use of English, which is to him evidently a foreign tongue, but almost as egregiously in his theology? And I have said that the *Catholic Columbian* is considered one of the best Catholic newspapers of the country!

A writer in the *American Ecclesiastical Review*, some months ago, took the ground that the Catholic press has no right to demand the support of the Catholic public unless it makes itself worthy, in tone and tendency, of the sacred cause it endeavors to serve. Was he right? And if he was right, can we not all safely absolve ourselves from the duty of subscribing for our Catholic newspapers so long as they are managed and edited by incompetents?

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The question is addressed to THE REVIEW; but we prefer to let the *Catholic Columbian* and the rest of the so-called Catholic newspapers of the country answer it to their own satisfaction and that of our critical correspondent.

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### AN IMPORTANT POINT IN THE REORGANIZATION OF ASSESSMENT MUTUALS.

We have received this enquiry:

In regard to the fraternal insurance problem, permit me to ask: How shall we provide for the evident deficit of these organizations, resulting from the too low rates paid by the present members? Aside from the reserve fund, this is what I mean. A member has been paying a monthly assessment of eighty cents to cover an insurance of \$1,000. Now, according to standard rates, he should be paying more. His portion of the reserve fund with compound interest will not cover the monthly deficit. Therefore, it is clear that for future safety not only must rates be adjusted to standard rates, but we must make provision for

the already existing deficit, and for present members rates must exceed standard rates after adjustment till the deficit shall have been covered—and after this only may they drop to standard rates. It will evidently not do to provide only for the future deficit and adopt standard rates, but for the present deficit provision must also be made. Hence more than standard rates will have to be paid for some time by the old members, and standard rates can with safety be adopted only after ample provision has been made for past mistakes. Either this must be done, or death-benefits must be lowered provisionally. Is any other way possible out of these clutches of unsound finance? So far I have not seen this point discussed, and shall thank you for any light on it.

(Rev.) FRANCIS L. KERZE.

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This enquiry has been to a limited extent already discussed in our comments on the Family Protective Association of Wisconsin, on page 596 of last year's REVIEW. What Rev. K. desires to know is, briefly, how to provide, in the reorganization of an assessment mutual into a life insurance company on the level premium plan, for the deficiency existing through insufficient payments by the members in the past. There is but one safe way of doing it.

Assuming that the assessment company had 1000 members of equal age at entry, 25 years for example, who after 5 years' membership wish to reorganize as a level premium company and agree to pay the regular premium on the basis of the American Actuaries table of mortality, with 4 per cent. interest earnings and a small addition for expenses; the net annual premium for life would be \$14.72 per \$1,000, for age 25; making due allowance for expenses, \$16.46, as charged by the best American regular life insurance companies, should be sufficient.

Had the company commenced operations 5 years ago, it would have to show for every \$1,000 policy outstanding on a risk 25 years old at entry, after 5 years' membership, \$40.58, making for 1000 members a reserve of \$40,580, which is the deficiency under existing circumstances. As it is not likely that the members are in a financial position to pay in cash their share of this deficit, the next best thing to do is to charge it against each policy as a loan, lien or advance, whatever it may be called, subject to an interest payment of 4 per cent. a year by the insured, until he is able to cancel the debt. In case of death before liquidation of the charge, the same must be deducted from the face of the benefit, and in case of lapse the surrender values of cash, paid up or extended insurance, must be based on the amount of the reserve remaining after the lien was deducted from the proper amount.

In other words, the members willing to pay the standard rates

in future for their policies, must get it figured out how much reserve should have accumulated for each \$1,000 of outstanding insurance, according to age at entry and duration of membership; whatever reserve fund is on hand, should be divided in proportion among the members as a credit item for the reserve on the new basis, and the deficit thus ascertained for each member must be considered as a debt due the organization. He could give a note for same, bearing 4 per cent. interest annually, with the understanding that the same be carried as an asset by the company, to be deducted from his policy at time of settlement. The interest should be paid in cash with the annual premium.

In the case illustrated above, the "old" members (age 25 at entry) would pay \$16.46 a year, plus 4 per cent. on \$40.58, making a total premium of \$18.08 a year, while new members joining at age 25 would have to pay but \$16.46. In the case of death the older member would have a claim of \$1,000, less \$40.58, making \$959.42 insurance, while the policy of the new member would yield \$1,000 in full. Is this clear?

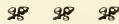
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### THE IMPORT OF THE MARIAN MOVEMENT.

The *Katholik*, of Mayence, publishes in its November number a sympathetic account. from the pen of P. Augustine Rösler, C. SS. R., of the International Marian Congress held last summer in Fribourg, Switzerland. A distinctive feature of this, the fifth gathering of its kind, was that it marked the beginning of the true internationalization of the Marian movement, which, until recently, bore a French and Italian stamp. On the import and raison d'être of these congresses in honor of the Blessed Virgin Mary, P. Rösler says :

The giant battle of intellects in our day has its last ground in the negation or misconception of the supernatural in the life-mission of the individual as well as of the entire human race. Materialism and Naturalism proudly rise up against the religious acknowledgment of this vital element, which everywhere forces itself upon the mind and exerts such a powerful influence in practical life. Hence the champions of the Christian faith are bound to defend all the more strongly the power of grace and dogmatic truth, and the divinely ordained necessity of the supernatural in the purgation and perfection of human nature. The Founder of Christianity tells us expressly, His Apostles unanimously affirm, and the history of the Church through all the ages testifies, that victory depends precisely upon the courageous affirmation of the supernatural faith, in science and still more in life, not on weakly compromises with a civilization that has es-

tranged itself from God. Now, the attacks of infidelity unite as in a focus 'against the third article of the Apostolic Creed,—the birth of the Saviour of Mary, ever virgin. His extraordinary knowledge of Christian antiquity and its literature serves the foremost leader of a large portion of German Protestants, Prof. Dr. Harnack, only to conceal the incredible superficiality of modern infidels in their combat against this portion of the gospels. Thus the Virgin Mother of God, who, as such, is inseparably united with her divine child, becomes literally the sign of contradiction for one party and the sign of victory and courage for the other. And herein lies the justification and meaning of the Marian congresses, which have spontaneously sprung up from the conditions of the times. That the cult of the Blessed Virgin is intimately bound up with the Catholic faith and has gradually developed, in the organic evolution of the Church, into a spiritual power, is acknowledged both by her enemies in their abuse and blasphemy, and by Catholics of every station in life in their praises from generation to generation, as predicted by St. Luke (i, 48). Therefore no earnest and sincere Catholic can fail to be interested in the spontaneous rise of the Marian movement with its international congresses, which must needs exercise an influence upon theological science, ecclesiological art, and ecclesiastical and social life.



### THE KNIGHTS OF COLUMBUS.

There is no denying the progress made during the past year by the "Knights of Columbus." Our own view of this order and the causes of its present prosperity are too well known to require reiteration. We note, *à titre de curiosité*, that a staff writer of the *Denver Catholic* (No. 17), who signs "Credo" and who has on various occasions shown his sympathy for this order, sees the real strength of the "Knights" not in their insurance feature (in which he says only one-fourth of the members participate) nor in the secret features (which he considers "valuable" only "as a means of discipline," and "to a certain extent attractive"), but in their social feature, which, he declares, "has already made the other features subordinate."

He intimates that this "social feature" will gradually become predominant and "the others sink into insignificance."

If "Credo" speaks for the "Knights," his utterance denotes that they are wisely shifting their ground. It is not so long ago since we were advised by prominent members, publicly and in private, that the "secret features" were their main *raison d'être* and point d'appui. Possibly they feel that these "secret feat-

ures," if they do not gradually "sink them into insignificance," will, eventually, prove the undoing of the whole order.

So far as the "social feature" is concerned, we for one do not think it justified the creation of a new national body. The existing Catholic societies, which, in the opinion of many, already split up the Catholic body more than is good for the cause, could have been so developed, without danger to their integrity and separate objects, as to supply as much opportunity for social intercourse as their members might reasonably desire. There is even made against the "social feature" of the Knights of Columbus this objection—as our regular readers know from previous articles—that it leads many members into "society" oftener than their social necessities, and especially their purses, warrant.

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In the opinion of Rev. Father Rosen, who, as our readers may remember, was instrumental in bringing about the condemnation by the Roman authorities of the Odd Fellows, the Knights of Pythias, and the Sons of Temperance, Rome will not condemn the Knights of Columbus unless it can be proved 1. that their ritual is un-Christian and based on paganism, new or old, and, 2. that the order is apt to prove dangerous to the Church by causing a division among its members.

Both these points can, we believe, be clearly and fully established. For 1. the ritual of the Knights of Columbus is at least in part based upon rituals of the average present-day secret society, which are all more or less pagan; and 2. the Knights of Columbus are undoubtedly creating division by setting themselves up as better Catholics than others, making membership in the K. of C. the standard of enlightened Catholicity.

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As for certain utterances of Msgr. Falconio, recently quoted in the newspapers, we may be permitted to remark that they in no wise constitute a formal approbation of the Knights of Columbus.

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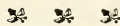
## HOW OUR DEPENDENCIES ARE BEING "AMERICANIZED."

This is prettily exemplified by the following incident, for which we have the authority of the extremely respectable and reliable N. Y. *Evening Post* correspondent at Honolulu. We condense his account in the *Post* of Dec. 13th:

Judge Gilbert F. Little of Hilo spent a considerable part of Thanksgiving Day in going about the town stopping men whom he found at work. His efforts were directed particularly at the men employed on contracts for street work. Taking Police Cap-

tain Lake with him, Judge Little made the rounds of the streets, ordering all men he found at work to knock off and take a holiday. The presence of the police officer had a coercive effect, and the men quit work. The contractor made complaint to Engineer Gere of the Public Works Department, under whose supervision the contract is being carried out, and Mr. Gere protested to Judge Little. He represented that the contractor was behind with his contract, that the men were being paid for overtime, and were in consequence anxious to work.

"It don't make any difference," replied Judge Little. "There are only two American holidays. One of them is the Fourth of July and the other is Thanksgiving Day. President McKinley and President Roosevelt have both spoken to me personally about doing all I can to Americanize the islands, and it is my duty to do what I am doing. They can not work on this American holiday. If they want to catch up with the work or run the steam roller when there is no traffic to interfere, *let them apply to the sheriff for a permit to work on Sunday. But I can not let men work on an American holiday. These islands must be Americanized.*" (Italics ours!)



### NEW LIGHT ON LOUIS KOSSUTH.

Modern historians are continuing their work of fierce iconoclasm. The Lippincott's are getting out "true biographies" of our own revolutionary heroes, and now comes a pamphlet from Pittsburg which shows up Louis Kossuth in his true colors. We take over the following interesting summary of its contents from the January *Messenger*:

"When Kossuth came here in '51, nothing was too good for him. He was considered to be a sort of an unsuccessful Hungarian Washington. He was everywhere fêted and feasted and honored in every possible manner. Congress even invited him to the Capitol and great demonstrations were made in his honor; and the world has been afflicted with Kossuth hats ever since. Yet this pamphlet, which is made up of extracts from writings of distinguished Hungarians, describes him as a thief, a coward, an embezzler, a traitor and what not else beside. The Hungarian text is given for those whom it may attract. The peculiar thing about it all is that Kossuth was not even a Hungarian. He was a Slovak. The Slovaks were pining for liberty as much as the Maygars were, but Kossuth not only deserted, but oppressed his own race, whereas, if he had united Maygars, Croats, and Slovaks in one federation he might have made head against the Hapsburg dynasty and freed them all. But according to the writer, Kossuth was out for Kossuth and no one else."



## MINOR TOPICS.

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### *Some Remarks of Msgr. Keane.*

In Omaha, Neb., the other day, at a banquet given to Mt. Rev. Msgr. Keane, Archbishop of Dubuque, this voluble prelate, according to the *Western Watchman* (Dec. 18th), speaking of the Parliament of Religions, said :

"I am glad it was my privilege to represent Mother Church in that convention, where men of all beliefs met to protest against all forms of disbelief. . . ."

Which is rather a remarkable confession after the Holy Father's well-known condemnation of that much-talked-about parliament, and his express prohibition of all Catholic participation in such assemblies in future.

Archbishop Keane is also quoted as saying :

"I have been practising my teachings ever since I began to talk; and think my dinner agrees with me as well as the dinner agrees with those who wash their food down with whiskey and beer."

If America, as His Grace continued to say, is really the one country "where God has given to humanity the chance for its highest development," there is perhaps some hope that those who do not use spirituous liquors at their own meals, will develop a sufficient degree of gentle tact and good manners to refrain from insulting men who prefer to make a moderate use of these gifts of God after the example of Christ himself, who not only consecrated wine by changing it into His precious body and blood, but also encouraged the guests at the wedding of Cana "to wash their food down" with a liquor which contains an even greater percentage of alcohol than our ordinary beer, by miraculously converting the "ideal temperance drink" (clear water) into a fluid which Msgr. Keane would fain make it a crime for any Catholic to drink or sell.



*The Italian Problem.* The "Italian problem" in this county grows in importance with the increasing tide of immigration from sunny Italy. Thomas F. Meehan, in the *Messenger* (No. 1), gives appalling statistics regarding Protestant missionary propaganda in New York city among Italians of all classes. He shows how the poor immigrant, the moment he lands on Ellis Island, is met by agents of these organizations, and how their influences, all tending to rob him of his faith, encompass and permeate his daily life after he has settled down among his countrymen. Something must be done, but what? "No more difficult problem," rightly says Mr. Meehan, "has ever confronted the bishops of this country than that of providing our Italian immigrants with the means of practising and preserving the religion to which they all belong, and the only one which they will ever profess." There are some twenty churches in New York which look after the spiritual welfare of the Italians, and Archbishop Farley has lately organized a missionary band for their particular benefit. But it seems they are latterly coming over in such vast multitudes that more effective

and concerted efforts ought to be made in their behalf, especially in view of the active Protestant propaganda, organized ostensibly to help and uplift, but in reality bent on robbing of their faith these poor people whom a godless government has driven from their country.

Referring to a circular letter (without date) recently sent out by a local "security company," it will be sufficient to quote one section thereof, as follows:

*Uncertain Gambling.* "Our principal source of income is from our operations and investments in the grain markets in St. Louis and Chicago and the stock markets in St. Louis and New York. In dealing in the grain or stock markets we operate under a plan or system that we have found most reliable in the past, and one that has always produced good results."

This concern invites "deposits," upon which it promises interest at the rate of 6 per cent. per month!!

Is it hardly conceivable that any subscriber of THE REVIEW could think of "investing" his money in such an institution. It is plainly stated in the above quoted letter that the expected profits are to come from "operations" on the grain and stock markets, in other words, from gambling. Well, some gamblers are successful—may be able to pay for borrowed money 6 per cent. a month and still have some profits left. As a general proposition for the investment of savings, however, an old-fashioned poker game between friends should offer greater attractions, since in that case the player has a chance to know what hand he is betting on, instead of "going it blind" as in this misnamed "securities" company.

In the Philadelphia *Record* of January 4th, *Education and Crime.* Dr. Arthur McDonald, specialist in the United States Bureau of Education, is quoted as beginning an official report to Congress as follows:

"It may be said, with few exceptions, that within the last thirty or forty years there has been an increase, relative to population, in crime, suicide, insanity, and other forms of abnormality."

Discussing the connection between increased crime and growing luxury, the Doctor says, statistics show that in our country the group of States which show the greatest education and intelligence, as the North Atlantic, North Central, and Western, also exceed in insanity, suicide, nervous diseases, juvenile criminals and almshouse paupers.

It goes without saying that the States referred to have comparatively the best equipped and best developed public schools. Thirty or forty years may, moreover, be considered as a sufficient space in which to give our present system of public education a thorough trial. And now the result, as given out from official sources, spells such dismal failure!

Is it not about time for those of our non-Catholic fellow-citizens who still believe in the merits of an old-fashioned, but Christian education, which not only develops the mind but also forms the

character of children, to take steps for an improvement of modern methods in that line? Or do they prefer to wait, until the majority of voters have been "educated" in the modern fashion and every chance for a change of system is hopelessly gone?



The trials now going on of different army officers for cruelty in the Filipino war, deserve watching on the part of the public, since the defendants seem inclined to let "the cat out of the bag," so that the American people may gradually get some very interesting if humiliating information regarding the methods employed by the United States army, from the highest officers down. Major Edwin F. Glenn, Fifth Infantry, is charged with killing seven prisoners of war and in defense desires the presence of General Chaffee and other high officers as witnesses for the purpose of showing, by the orders received, that such severity was permissible. A force of "insurgents" clad in American uniform had greatly annoyed the American troops, and Major Glenn claims that General Chaffee had telegraphed as follows: "The division commander directs that, no matter what measures be adopted, information as to the whereabouts of this force must be obtained." (*Philadelphia Record*, Jan. 6th.)

This order was his authority for the application of the "water cure," and it is claimed that officers generally so understood it. What does the War Department say? Here may be the explanation of the unwillingness of the Washington authorities to ventilate the "heroism" of our army.



In the latest number of his *Historical Researches* (vol. xx, No. 1) Mr. Martin I. J. Griffin, to-day indisputably the leading authority on American Catholic history, reiterates his oft-expressed conviction:

"You need never expect Catholics of prominence during colonial times to have Catholic descendants. That's very exceptional. The grandchildren of the prominent Catholics of to-day will not be Catholics very generally." (P. 10.)

Why not? Mr. Griffin will doubtless answer: On account of the mixed marriages.

But why do our "prominent" Catholics, like those of colonial and revolutionary times, so generally contract, or allow their children to contract, mixed marriages? Is there not something wrong with their boasted loyalty to their religion?



The Germans have a proverb about painting the devil on the wall. In a recent Rome despatch the devil of Cahenslyism was painted on the wall in lurid colors. We wondered whence the artist derived his paint. Now we read in *La Vérité Française* (No. 3446): "M. Cahensly, a member of the German Reichstag and President of the St. Raphael's Society, had a long audience Saturday with the Holy Father. The Pope discussed with him the constant harmony of the Centre party and the good work done by the Society of St. Raphael, expressing to M. Cahensly his sovereign satisfaction." And here all the while we believed Ca-

hensly plotting a new coup against the American hierarchy, which it is his notorious endeavor (teste *Western Watchman* et al.) to Teutonize. Our anti-Cahenslyites ought to apprise His Holiness of this man's wicked intentions!

The Committee of the New York Catholic School Board who report in the January *Catholic World Magazine* on the status of the parish schools of the city of New York, make this good point:

"The parish school is a factor in the public educational work of the United States and should not be classified under the heading of Private Schools, in which large tuition fees are charged and social distinctions recognized to favor the children of the wealthy. No such limitations are met with in the Parish Schools, founded and supported, with few exceptions, by representatives of the common people."

In justice to Catholics, parish schools should be everywhere classified by census takers and in the reports of school superintendents, under a proper heading of their own.

There is one Catholic clergyman at least who regrets the impending excision of unhistorical legends from the Breviary. It is Rev. D. S. Phelan of the *Western Watchman*. "We like the old Breviary stories, improbable and often impossible as they are," he declares (No. 9), because "they do not relate facts, but attest to the piety and faith and poetic faculty of the past ages of the Church. People in those days lived in touch with the saints; now they seem to hold communion more with the laboratories and libraries." Nevertheless, the truth must remain supreme. And: "*lex credendi, lex orandi.*" Perhaps Father Phelan will be able to get permission to use the old Breviary after the revision.

A subscriber writes:

Would it not be a good idea to display at the St. Louis Exposition a summary of Catholic school work in the United States, together with samples of the work of pupils? Each diocese should have the number of its schools tabulated, attendance given, grading explained, showing the number of pupils, teachers, value of buildings and annual cost of maintenance. This would be an "eye-opener" to the advocates of the public school system and might help Catholics to obtain more consideration from "the powers that be."

The figures on marriage in these United States which Census Director Merriam has recently given to the press, contain, besides the divorce statistics already commented upon, certain other returns which are by no means inspiring or hopeful. For instance, it is shown that there are 667 boys and 3,785 girls under fifteen years married. The "infant widowers" under the age of fifteen number 33, the "infant widows," 126. There are 7 divorced boys under fifteen and 30 divorced girls. †

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# The Review.

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## LEO XIII. ON THE TRAINING OF THE CLERGY.

**T**HE latest papal encyclical to the bishops of Italy on the training of candidates for the priesthood, is a new proof of the deep interest which the Holy Father takes in the work of the seminaries. It was called forth by special circumstances of the country. Young priests in different parts of Italy who have thrown themselves with zeal and ardor into the Christian Democratic movement which has taken such a hold of the country, have at times overstepped the bounds of discretion. Fascinated with the sense of leadership of the people, stirred with the excitement and bustle of organizing, speech-making, and dashing contributions to the press, the more audacious amongst them have ventured to call for a fundamental remodeling of the training for the sacred ministry. The changed condition of the times, the new era in which we live, they have said, demand it.

Nobody can accuse the Sovereign Pontiff of being out of sympathy with the times, and in the course of this weighty document he allows that attention to the present needs of the people is requisite in any plan for the proper mental equipment of aspirants to the priesthood. But at the same time he gravely points out that the essential preparation of those who are to be sealed with the character of the priesthood can never undergo any change. He goes to the heart of the matter by showing what the priesthood means, and from this source he draws the principles which should govern the training of those who are to be sealed with its sacred character. He begins his letter by remarking that any project for the revival of Christian life among the people is hopeless, unless the sacerdotal spirit flourishes in the ranks of the clergy. He can not conceal his anxiety at seeing the insidious growth of the desire for ill-advised innovations with regard to



the formation and the many-sided ministry of priests. It is easy to see what deplorable consequences would result, unless such innovating tendencies were promptly checked. It is to preserve the Italian clergy from the pernicious influence of the times that he sets forth the true and unchangeable principles which should regulate ecclesiastical education and the whole of the sacred ministry.

The Catholic priesthood, divine in its origin, supernatural in its essence, unchangeable in its character, can not be subject to the fluctuations of human opinions and systems. As a participation of the eternal priesthood of Jesus Christ, it must perpetuate till the end of time the same mission that was entrusted by the Eternal Father to His Incarnate Word: "As the Father hath sent Me, so I send you." The eternal salvation of souls is its momentous charge, and for its faithful fulfilment we must ever have recourse to supernatural aids and to those divine standards of thought and action which Jesus Christ gave to His Apostles when He sent them forth to convert the world. St. Paul represents the priest to us as the ambassador, the minister of Christ, the dispenser of His mysteries, raised to a sublime height as the intermediary between Heaven and earth, to treat with God concerning the highest interests of the human race. This high idea of the priesthood which we find in the sacred writings, shines forth clearly in the works of the Fathers, in the instructions of sovereign pontiffs and of bishops, in the decrees of councils, and in the unanimous teaching of the Doctors and of Catholic schools. The whole tradition of the Church proclaims with one voice that the priest is "another Christ," that "the priesthood, though it is exercised on earth, is rightly classed among heavenly orders; for to the priest is given the ministry of heavenly things and a power which God has not entrusted even to the Angels" (St. John Chrysostom).

The Church has always regarded the education, studies, morals, and whatever else appertains to the discipline of her priests, as a thing apart, not only distinct, but separate from the ordinary standards of secular life. This distinction and separation must remain unchanged even in our times, and any attempt to reduce to a common level or confuse the life and education of clerics with that of laymen, is condemned not only by the Christian tradition of ages, but by the teaching of the Apostles and the ordinances of Jesus Christ. We must, indeed, take into consideration the varying condition of the times and adopt whatever changes may make the work of the clergy more efficient in the society in which we live, but any innovation which may prejudice the essential qualifications of the priest must be rejected. The priest is above

all things the teacher, physician, and pastor of souls. As such he must be versed in the sacred and divine knowledge, imbued with the spirit of piety which will make him a man of God, who confirms his teaching by the efficacy of his own example, according to the admonition of the Prince of the Apostles—"Forma facta gregis ex animo." Every other natural or human equipment may be useful or advisable, but in regard to the priestly office will only have a secondary and relative importance. If it is only right and just for the clergy to adapt themselves to the needs of the present age, it is also a matter of duty and necessity for them to resist its depraved tendencies with all their strength. The taint of naturalism threatens every part of society, breeding intellectual pride and rebellion against authority, depraving the heart, by fixing it on temporal things to the neglect of the eternal. There is reason to fear that this spirit may have its influence on the clergy, at least on those who are inexperienced. The saddest consequences would be the result:—the loss of priestly gravity, the easy yielding to the spell of innovation, a presumptuous and indocile attitude towards their elders, the lack of that balance and moderation in discussion which is so necessary especially in matters of faith and morals; but more deplorable than all, because of the harm done to the faithful, the ministry of the sacred word would suffer from a tone out of all harmony with the character of a preacher of the Gospel.

The Holy Father goes on to point out the studies to which ecclesiastical students should devote their attention, namely philosophy, theology, and kindred subjects which will fit them for the work of preaching and of hearing confessions. Their studies are to be carried on in the tranquil home of the seminary, apart from all external agitations and aloof from the companionship of laymen who are not aspirants to the priesthood. Towards the end of their course they are to receive suitable instructions on the text of the pontifical documents that treat of the social question and Christian Democracy, taking care, however, to abstain from all part in any outside movement. He recommends that, when their seminary course is over, and they are engaged in the ministry, they should still continue to take part in academic exercises and attend periodical conferences in order to mature their studies. He warns them that any work for the people which prejudices their priestly dignity or the obligations of ecclesiastical discipline, must be severely condemned. "To you, ministers of the Lord," he says finally, "we appeal with more reason than St. Paul did to the simple faithful in his day—'Obsecro vos ego vincetus in Domino, ut digne ambuletis vocatione qua vocati estis.'"

## A HISTORIC SIDELIGHT ON THE QUESTION: CAN THE POPE DESIGNATE HIS SUCCESSOR?

The paper "Can the Pope Designate His Successor?" contributed to the last volume of *THE REVIEW* by an able canonist, aroused such lively interest among our readers that we have taken the trouble to adapt from the last and best history of the papacy in the early Middle Ages\*) an authentic account of the designation by Felix IV. of Boniface II., and the immediate consequences of this unusual measure.

When Pope Felix IV. was seriously ill and nearing his end, fearful of the danger of a split, he took a measure unheard-of until then, in order to secure as his successor on the pontifical throne the man whom he considered the fittest. He surrendered his episcopal pallium with the right of succession to his confidential friend and devoted Archdeacon Boniface, a native of Rome, of Germanic descent. A letter signed by the Pope's own hand was posted in all the titular churches of the city, informing the clergy, the Senate, and the people of the novel appointment, which, Felix declared, was necessary for the preservation of the peace, especially in view of the impoverished condition of the Church. He added that in case he should recover, Boniface was to return the pallium. He trusted that they would receive in the fear of God and with Christian piety a decision which he had taken after long prayer, which had brought him light from above. Whoever would undertake to create factional disputes, would no longer be a son of the Church and was to be deprived of holy communion. He also informed them that he had apprized the rulers, i. e., the Gothic court at Ravenna, of "this his will."†)

Felix IV. died soon after, probably on Sept. 22nd, 530, and Boniface was consecrated forthwith. At the same time, however, Dioscorus was consecrated pope, in the presence of by far the larger portion of the Roman clergy, in the Basilica of the Lateran, while the consecration of Boniface took place in one of the halls of the Lateran Palace, the so-called Julian Basilica.

So little effect did the designation of Boniface by Felix have that the Roman Church was torn asunder by a new schism.

Fortunately, Dioscorus died within a month, and his large party, with rare moderation, was wise enough to submit to Boniface. No less than sixty Roman presbyters, in a letter to Boniface, condemned and anathematized the memory of Dioscorus

\*) Geschichte Roms und der Paepste im Mittelalter. Mit besonderer Beruecksichtigung von Cultur und Kunst nach den Quellen dargestellt.

†) Text edited by Mommsen in the Neues Archiv 11 (1886), 367; previously by Duchesne, *Liber pont.* 1, 282, note 4 etc. The title reads:

gestellt von Hartmann Grisar, S. J. Vol. I. Rom beim Ausgange der antiken Welt. Pp. 494-501. (B. Herder, Freiburg and St. Louis.)

"Incipit praeceptum papae Felicis," and in conclusion the Pope says: "Quam ordinationem meam, hanc voluntatem meam etc."



and gave his surviving opponent the satisfaction of addressing him as "beatissimus pater" and "papa venerabilis."

We can hardly assume that these presbyters, constituting, as they did, an overwhelming majority of the Roman clergy, had acted against their conscience when, as legitimate electors, they opposed the consecration of Boniface. It is more probable that they did not wish to approve the new mode of filling the holy see by designation. However, after the death of Dioscorus, Boniface succeeded, we do not know by what means, in inducing them not only to recognize his claims, but to promise expressly that they would not oppose a possible future designation of his successor by the Supreme Pontiff.

Boniface was fully convinced of the necessity and usefulness of such designation and held the abrogation of the old mode by election, to be the only correct expedient under the prevailing circumstances of the time.

Therefore, after the declaration of the presbyters had been duly signed and deposited in the archives of the Church, he called a meeting of the clergy in St. Peter's and declared that he had designated Vigilus, the Deacon, to be his own successor. The announcement was listened to in silence and the meeting dispersed. Gradually, however, such strong opposition developed, that the Pope decided to recall his decision, which he did publicly, at the grave of St. Peter, in the presence not only of the clergy, but also of the Senate. He admitted that he had made a mistake in designating his successor and publicly consigned his previous decree to the flames.

Until recently we had very little knowledge of these remarkable occurrences. Pope Felix's designation of Boniface was only cleared up in 1882 through the discovery of three documents in the capitular archives of Novara.\*)

Boniface II. was succeeded by John II., who after a very brief pontificate, was followed by Agapetus I., a member of the faction that had supported Dioscorus and now harbored keen regrets for having allowed itself to be prevailed upon to anathematize its former leader. One of Agapet's first acts was to take the declarations of the Dioscorian presbyters from the archives and to institute a new enquiry into the whole affair. Then he called the clergy together and had the documents burned before their eyes. This act had a more than personal significance. Dioscorus had received the votes of those numerous members of the clergy who had opposed the new mode of designation, and

\*) This important discovery was made by P. Amelli, at that time librarian of the Ambrosiana, now Prior of Monte Cassino, and the

documents were first published by him in the *Scuola Cattolica* of Milan, vol. 21, No. 122.

now this mode was strongly condemned by Agapet's indirect declaration that the anathematization of Dioscorus had been unjust. The defeat which Boniface had suffered with his candidate Vigilius, was now inflicted upon the principle of designation itself.

In matter of fact, the designation by a pope of his successor was henceforth practically excluded from ecclesiastical practice. It was only in the age of reform inaugurated by Gregory VII., that it again threatened to revive. In the earlier history of the Church it can not be proved with any degree of probability, despite the apparently contrary testimony of Eusebius, that any pope rose to his high station by designation. Only in the case of Hormisdas there is an indication in the writings of Ennodius that his elevation may have been due to his predecessor Symmachus.

The more probable canonical view of the question †) is that no pope has a right to prescribe designation as the regular mode of filling the Apostolic See, nor to adopt it as the ordinary one. The usual mode is by free election, which has the advantage of being a preventive of the possible erection of a papal dynasty. There would otherwise be danger of arbitrary acts, all the more so since popes often die at an advanced age, when it would be comparatively easy for ambitious and designing men to surreptitiously obtain the favor of designation. In exceptional cases, however, where it would be clearly and imperatively necessary for the good of the Church, it is admitted by eminent theologians that a pope could, by way of exception, suspend the rights of the electors and appoint a suitable successor by personal designation.

In the light of this canonical principle the conduct of Felix IV. and Boniface II. is apt to be judged less severely than was apparently done by that portion of the clergy which opposed them. Both pontiffs probably believed to have sufficient reason for designating their successors in the dangers then threatening the Church both from internal dissensions and external political conditions. The strong opposition which arose against their conduct had this good effect that it limited the practice to one single application.

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†) This view was taken also by our recent contributor.



## THE ACHILLES HEEL OF SECRET SOCIETIES.

A correspondent writes :

Father Rosen, in my humble opinion, has hit the Achilles heel of all secret societies in his recent communication to *THE REVIEW* (Vol. IX, No. 45).

The mere exposure of their rites ought to result in depriving them of their tower of strength, their mysteriousness. It does not require a keen sense of humor to see the ridiculousness of their high-sounding titles. Let us hope that Catholics will be alert enough to give Rev. Rosen's book on extensive sale. When flowery titles like "Most Worshipful Master," "Prince of the Tabernacle," "Supreme Commander of the Stars" (Egyptian rite), etc., will have been given so much publicity that the boys on the streets use them as nicknames, it will be seen whether they contain intrinsic value enough to stand the test of public ridicule, a test which our holy religion has many times most successfully undergone. I subscribe to the wish of the Editor of *THE REVIEW* that Father Rosen, in a third edition, add the rituals of the Knights of Columbus and the Catholic Foresters. Not as if I suspected them of conspiring against the Church or being infected by naturalism or other grave errors; on the contrary, I honestly believe that the majority of the members of these two societies are enthusiastic and devoted adherents of our Church and by imitating to a certain extent the rites and organization of the non-Catholic secret societies they mean to be better enabled to counteract their destructive influence. In giving full credit to the good intentions of these Catholic knights and brothers, it is for the mere sake of ordinary common sense and for the dignity and representation of our holy Church, that these ritualistic practices, which can neither boast of originality nor of venerable age, should be confined to the shrovetide and the vaudeville stage.—(Rev.) VINCENT BRUMMER.



## A FORMER UNITED STATES SENATOR ON THE SCHOOL QUESTION.

The *Freeman's Journal* (No. 3629) publishes some interesting extracts from an address recently delivered at Newark, N. J., by former United States Senator James Smith, Jr.

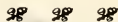
"I know that men in political life usually keep silent on the school question," said Mr. Smith. "But to my mind it is a question so important to our national future that it is cowardly, almost a crime, to ignore it."

His own view of the question the Senator stated as follows :

"It is said that to teach religion in public schools is un-American. On the contrary, it is thoroughly American, for in the early schools of New England, where the germ of the public school was nurtured, religious teaching was a main feature. It is only within forty years that Newark appropriated money for public schools, so they are not an old American institution.

"Now only the Lord's Prayer is said and a passage of Scripture read in our public schools, and this is restricted to fifteen minutes. And there is a cry for banishing all religion out of the schools. This is Socialism of the kind that leads to anarchy. It is objected that denominational schools are impossible in our country. They are successful in England, Germany, and Russia. Lord Balfour, Prime Minister of England, boasted of Great Britain's denominational schools. The Chancellor of Germany has said that the day when religion is banished from the schools will mark the beginning of the end of the nation. Are Americans less able than Germans, English, and Russians to solve the school question?

"Catholics pay taxes to educate the children of other faiths, as they also pay to educate their own children. Is that fair or just? They believe it is not only a sacred duty to give their children a Christian education, but that it is one of the most sacred duties they owe to our beloved country. So do the Lutherans, who support parish schools. The great increase of immorality and dishonesty and divorce in our country has caused leading non-Catholics and their religious editors and college professors to question that the public school system is so perfect as it is claimed. Leading thinkers say there is something wrong in the system, but prejudice is against religious instruction in the schools. Why should not Catholics have some of the taxes they pay to educate their children? The fathers of our Republic gained the freedom of the land by fighting for the principle of no taxation without representation" (?).



## THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

### 3. SMUGGLING IN THE COLONIES AND THE STAMP TAX.

In the third chapter of his book\*) Mr. Fisher shows how smuggling, rioting, and revolt against British control were widely rampant in the thirteen colonies long prior to the Revolution.

The navigation and trade laws under which the colonists

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\*) The True History of the American Revolution. By Sydney George Fisher. J. B. Lippincott & Co. 1902. Price \$2.

squirmed, were inspired by the desire which England harbored in common with all other nations, to keep its colonial trade for itself. Their beginnings may be traced to the earliest period of the English colonies. The colonists never objected to them in principle, because these laws favored them as much as the mother country. The regulations which displeased them, (as f. i. the clause of the act of 1663, which forbade any European commodities to be taken to the colonies except in English-built ships and from English ports,) they willfully and wickedly disregarded, and in the latter half of the seventeenth century, most of our ships were engaged in smuggling. Withal, "these laws were generally regarded by Adam Smith and other political writers as much less restrictive than similar laws of other countries." (P. 39.)

So "the colonists did pretty much as they pleased for over a hundred years." (P. 43.) The trouble arose when the British government, after the French War, resolved on more regular and systematic control of commerce with a view to suppress smuggling. The attempt to enforce the "sugar act" of 1764, (which was intended as a favor to the colonists, but not appreciated by them, as they could profit more by smuggling) caused quite a stir. When the officials occasionally succeeded in seizing a smuggled cargo, it was apt to be rescued by violence, which the English justly regarded as unlawful rebellion. In 1767, a Board of Customs Commissioners was created, which sent out cutters and armed vessels to cruise for smugglers. "But they rarely made a seizure; and the colonists laughed in their bucolic way and said that it was like burning a barn to roast an egg." (P. 47).

Since 1670 smuggling and revenue cases were tried in admiralty courts, without a jury. The new acts made the same provision. This was justifiable from the English point of view, because no American jury would convict a smuggler, and because in England itself stamp duties, e. g., were recoverable before two justices of the peace without a jury. But the patriots raised the cry that Britain was depriving her colonies of the right of trial by jury. Mr. Fisher reminds us in this connection that "by act of Parliament the British government can at any time withdraw trial by jury from Ireland, and in the year 1902 withdrew it by proclamation in nine Irish counties." (P. 47-8).

"To Englishmen who reflected on the smuggling and piracy, the thousands of convicts transported to the colonies, the thousands of fierce red Indians by whom the colonists must be influenced, and the million black slaves driven with whips, the withholding from such people of the right of trial by jury, or even of the right of self-government, seemed a small matter." (P. 48.)

For ten years the government made special efforts to stop smuggling in the colonies, but it seems without much success. The people grew bolder and more aggressive. They formed associations pledging the members to cease importing manufactured goods from England, to cease wearing British clothing, and to violate the act against manufacturing, by starting manufacturing of all kinds among themselves.

"When the year 1774 was reached the mobs and tar-and-feather parties had driven so many British officials from office that all attempts to check smuggling and enforce the trade laws were necessarily abandoned until the army could restore authority."

After the passage of the "Sugar Act," which was a taxing act, Parliament in 1765, passed the famous "Stamp Act." Mr. Fisher shows how the taxation of the colonies was not a new idea; how they had always been taxed, according to a regular system, by which the British Secretary of State made a requisition on the colonies through the colonial governors. The difference was that the new taxation, contrary to the old, which still survived in the colonies, though it had been abolished at home, and which was voluntary,—was taxation by the modern system. "Looked at in the light of all the circumstances," says Mr. Fisher, "it was not necessarily an evil or tyrannical measure. If we once admit that the colonial status is not an improper one, and that it is no infringement of natural or political rights for a nation to have dependencies or subject peoples, taxing them in a moderate and fair way seems to follow as a matter of course. England still levies indirect taxes on India and the crown colonies." (P. 52). Besides, the voluntary system, to which the colonies were so attached, as it permitted them to vote or refuse a requisition, was evidently unequal and unfair; some colonies voted supplies, others gave little or none at all; whence there arose jealousies and quarrels.

Mr. Fisher goes on to show with what tenderness the British government went about this measure of the stamp tax, and how considerably it undertook to enforce it. The tax itself was a stamp tax on newspapers and all legal and business documents, "the sort of tax which we levied upon ourselves during the Civil War and again at the time of the war with Spain." "unquestionably the fairest, most equally distributed, and easiest to collect of all forms of taxes." (P. 56.) England sorely needed revenues, for it was at that time groaning under a war debt of over £148,000,000, a heavy burden for a country of scarcely eight million people.

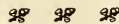
When the news of the passage of the Stamp Act reached this country, there was a general, though at first not violent, protest,

led by Virginia. The resolutions of the various assemblies admit that Parliament can tax them externally, or, as they put it, regulate their commerce by levying duties on it, and regulate them, as in fact it always had done, in all internal matters, except this one of internal taxes—a distinction which Mr. Fisher declares to be "altogether absurd."

The resolutions of protest were soon followed by mob violence, principally in Massachusetts, "the only colony which had persistently, from her foundation, shown a disloyal spirit to the English government and the English church."

The Stamp Act Congress, which met in New York in autumn, marked the beginning of the rejection of all authority of Parliament. "It is to be observed," says our author, "that they did not ask for representation in Parliament. They declared it to be impossible; and Englishmen were quick to notice and comment on this. Grenville, in his speech against the repeal of the Stamp Act, called forcible attention to it and reminded his hearers of its significance. . . . The colonists never changed their ground on this point. They always insisted that the distance across the ocean rendered representation impossible. It is quite obvious that the distance did not render representation impossible; it merely made it somewhat inconvenient." (P. 59).

Mr. Fisher quotes Governor Bernard, of Massachusetts, as saying, in his 'Select Letters,' "that at first the colonists were willing to be represented in Parliament, and made their argument in the alternative that if they were to be taxed internally they must be represented; but fearing that representation might be allowed them, and that they would be irretrievably bound by any measure passed by Parliament, they quickly shifted to the position that representation was impossible, and therefore internal taxation constitutionally impossible." (P. 60.)



## REFORM---TRUE AND FALSE.

BY BISHOP KEPPLER OF ROTTENBURG.\*)

I purpose to address myself to the consideration of a word which has lately been much in the air in many lands, sometimes as a battle cry, sometimes as a party watchword, often as a mere phrase of fashion. It is a word of great fascination, that

\*) We think we owe it to our readers to acquaint them with this remarkable address of His Lordship of Rottenburg, one of the most cultured and most zealous members of the German hierarchy. We use the translation of the Tablet, which we have carefully revised, corrected, and completed from the au-

thentic German text, published in the form of a cheap brochure by B. Herder (Zweite, durchgesehene Ausgabe, 1. bis 5. Tausend, Price 7 cents per copy net.) We understand that the Messenger will bring out an English translation in pamphlet form with the approbation of the distinguished author.

always finds ready ears and open hearts. I mean the word "Reform." The modern world is full of reforms and reformers, and the latest accession to the number has come from the Catholic camp. All "modern" movements and attempts at reform—not excepting the Catholic—have one common fault; they are general, vague, indefinite. Their authors lack clearness and definiteness of ideas and aims. They neither know what they precisely wish, nor how much they are able to accomplish. They sail in a fog, and without sure compass. Herein lies their weakness, but also their danger to the many whose judgment is not ripe and competent. It is therefore high time to bring clearness into the meaning of the word "reform," which is so constantly on all sides perverted, misunderstood, and misapplied. Our immediate concern, however, is with the word only as applicable to Catholicism.

To begin with, there are two preliminary questions which require answering, but which will not delay us long. In the first place, is a reform of Catholicism or of the Church possible at all? Most certainly it is. A reform of the Church is possible in all that is human in her, but not in that which is divine, as, for instance, in her dogma, her moral law, her sacraments, her organism. A reform is possible—let me say it at once—in Catholic character.

The next question is, Do we at present want a Catholic reform? There are many symptoms of disease and corruption, many wounds and ulcers in the Catholic body which require healing, and we must answer: Yes, a reform is necessary. The final and burning question is,—How are we to reform? What are the aims and signs of a true reform? In answering this question we must guard against abstract theories and personal considerations; the question must be viewed in the concrete and practically and in the light of history. Here everything depends upon clearness and frankness.

## I.

A true reform is always a reform that comes from within, not from without, a movement from within to without, not *vice versa*. To reform means to form back. In order to reform a thing we must go back to its kernel, its nature and essence, and examine whether its outer growth and development is normal, i. e., in harmony with its nature and being. To reform Catholicism we shall have to go back to its divine kernel and examine whether its human element is in conformity with the divine. If such conformity be wanting in any part, the lever of reform must be applied. But in doing this, the historical continuity of Catholicism must not be ignored or broken, but preserved and continued. To thrust



Christianity or the Church back forcibly to the stage of development which it had reached 1,500 or 500 years ago, would be a false reform. You can not reform a man by forcing him back into the clothes of his childhood. To pretend to construct a so-called original Christianity or Church by ignoring the entire process of historical growth and development, and then to present the result to the world as the purest form of Christianity and the most thorough reform, is illogical, unscientific, and unhistoric to the highest degree. Those who thus proceed do not reform the Church, but set up a reform church of their own from a few stones torn out of their proper foundation. The French Positivist Laffitte assigns the "infinite intellectual superiority" of Catholicism over Protestantism to the fact that Catholicism "rests on the principle of legitimate development within the principles of original revelation, and thus renders possible an orderly development, whereas Protestantism, by its everlasting boast of primitive Christianity tries in reality to keep the Christian organism in its embryonic condition, or to reduce it back to that state, contrary to the fundamental principles of necessary evolution." (*Les grands Types de l'Humanite, t. III. Le Catholicisme, 1897, p. 376.*)

Now let us come to our modern Catholic reformers. What are they doing? Do they endeavor to reform the Church in the aforesaid sense? Not at all. They pretend to regenerate Catholicism, Christianity, by reducing it to what is essential, eliminating what is non-essential. This we can never allow them. Their views are too often schoolboyish and mechanical. What they wish to brush away is often the very flower and sweetest fragrance of Catholicism. These reformers, as it frequently happens to mere bookmen and literati, lack true culture; they are deficient in the finer perceptions and judgments, in the sense of the historical, the spiritual and the divine. The man of true culture will ever be in sympathy with all the rich and varied manifestations of spiritual individual life welling forth from the inner life of the Church. He knows that Catholic culture may and must begin here. In the towering dome of the spiritual life of the Church, in the grand world of medieval mysticism, we will point out by way of example only a few prominent phenomena: Helinand, Thomas à Kempis, Dante, St. Hildegarde, all too little known, St. Teresa, who surpasses Dante in personal grandeur and whose works must be reckoned among the best literature of the world. And in the garden of ecclesiastical art we will mention only the splendid, unfortunately all too little known, old Flemish school. Dante's colossal figure—let me add—can not be justly claimed by the reformers. Dante fought with open visor;

he did not write and speak, as they do, with half-hidden meaning, He was a manly man, a hero. He sharply criticized churchly conditions; but he was a faithful disciple of St. Francis and our Blessed Mother. Herein modern reformers ought to imitate him. His world-view and the three-storied structure of his life-work are like the Rosary. He is mediæval through and through. He is the man of courageous action, who sacrificed everything for his belief. In this he should be our model.

Instead of the inner life of the Church, the false reformers emphasize the external intellectual life of Catholics. We must protest against this. We require heart and soul, not only intellect. The aim of Catholic culture is not only that educated Catholics should believe more, but also that they should know more than educated non-Catholics. But this knowledge should be not so much of an intellectual, but rather of a spiritual kind. The education of a Catholic, therefore, will always be more mediæval than "modern." The mediæval spirit is outwardly rough, but inwardly noble; the "modern" spirit is outwardly fine, but inwardly mean. Catholics, therefore, will always fare better if they follow the former rather than the latter. Whoever follows the blandishments of the "modern" spirit, endangers his soul. We must beware of giving the Devil a finger, lest he seize the whole hand.

Christianity and Catholicity can be reformed only in and from the Spirit who has called both into existence. The Divine Spirit must be the soul of every reforming movement within the Church, which can only consist in an effort to ward off from her the anti-Christian spirit, the spirit of hell, of the age, of the world.

If a reform comes not in the name of the Holy Spirit, but of the spirit of the age, it must necessarily be a false reform. To call in and admit the spirit of the age as a judge, corrector, and reformer of the Church, is to degrade the Church. If, as Harnack (*Wesen des Christenthums*, p. 5) has remarked, it is an insult to the Christian religion to ask first of all what it has done for the progress of civilization, in order to decide its merits, how much more insulting is it to drag the Church before so incompetent a judge and so doubtful a tribunal as modern culture? Those who do this, understand neither the nature of the Church nor that of modern culture.

It is the fashion with some to look upon Catholicism as antiquated, but they do not see how senile modern culture and humanity is and that it requires to be renewed unto youth. Whence is this renewal to come, except from Christianity and the Church? To be worn out, old and decrepit, and yet to disport oneself as full of vigor and youth, is a peculiarly modern feature and quite characteristic of our present age. Its obstinate unbelief is a mark of

senility and the very opposite of childlike youth. It has no fresh red cheeks, it has a worn-out look, and a bald guilty head. To reform means to make young again; but Christianity can not be renewed by "modern" culture, which itself requires renewal through Christianity. Mere intellect is old, and makes old. Faith is young, and makes young. Youth believes; old age doubts.

It argues a poor view of Catholicity and a great want of political sense to think that Catholicism ought to buy or obtain anyhow the right of life and domicile in modern society by concessions, compromises, or a periodical process of moulting. They who give such counsel are not the representatives but the betrayers of Catholicism. For the rest, no amount of concessions will ever help them to escape the hatred and persecution of the enemies of the Christian faith, unless they are prepared to give up their Church altogether. The thing that the modern world chiefly abhors in the Christian religion is, intellectually speaking, miracles, and morally speaking, authority. What will it avail our Catholic reformers to minimize the former and to withdraw themselves as much as possible from the latter? They will never find favor with "moderns," until they deny the one and renounce the other altogether.

The hope of gaining "modern" intellects for Christianity and the Church by means of compromise and concessions, is vain. For those who are wrapped up in modern culture will not be gained; and those who have grown weary of it, will only be gained by something totally different—by a loyal life of faith, by an unadulterated, undwarfed Christianity, not a modernized Christianity, not a "margarine" Catholicity.

The history of conversions has proved it a hundred times that the noblest acquisitions the Church has made in all ages have never been due to what the Protestant Francis de Pressensé calls "a Catholicism for the lowest bidder," but to the illuminative dogma, the loving severity, and the iron authority of the Church; they were due to the sincerity of souls that looked straight at things. If our modern reformers think those who are perfect strangers to the Church can be gained in any other way, they are mistaken. Far from attracting, they will but repel them by showing themselves ashamed of the best qualities of their Mother. They work against their own interest, against their own intentions. "The way of discipline they have not known, nor understood her paths" (Bar. iii, 20.) They err and lead into error. They have deceived even the well-meaning; once also they deceived me. But the consequences of the French Americanism which they are now trying to import into Germany, must open all eyes. Prevention must be our watchword.

[*To be continued.*]

## MINOR TOPICS.

The census of 1900 makes returns for *Callings of Women in 303 separate occupations, and in only the United States.* eight of these do women workers fail to appear. None will be surprised that

there are no women among the soldiers, sailors, and marines of the United States government, yet there are 153 women employed as "boatmen" and sailors. Women have not yet invaded the ranks of the city fire departments, still not less than 879 women are returned in the same general class of "watchmen, policemen, and detectives." There are no women streetcar drivers, though there are two women "motormen" and 13 women conductors. They have not as yet taken up the employment of telegraph and telephone "line men," yet 22,556 of them are operators for these companies. There are no women apprentices and helpers among the roofers and slaters, yet two women are returned as engaged in these employments. There are 126 women plumbers; 45 plasterers; 167 brick and stone masons; 241 paper hangers; 1,759 painters and glaziers, and 545 women carpenters and joiners. No women are returned as helpers to steam boiler makers, but eight women work at this industry as full mechanics. There are 193 women blacksmiths; 571 machinists; 3,370 women workers in iron and steel; 890 in brass, and 1,775 women workers in tin.

Among other unusual women workers are 100 "lumbermen and raftsmen;" 113 wood choppers; 373 saw mill employees; 440 bartenders; 2,086 saloon-keepers; 904 "draymen" and teamsters; 323 undertakers; 143 stone cutters; 63 "quarrymen;" 65 whitewashers; 11 well-borers, and 177 stationary engineers and firemen.

Following are the large employments for women: Servants, 1,283,763; agricultural laborers, 663,209; farmers and planters, 307,706; dressmakers, 344,794; laundresses, 335,282; traders, 327,614; textile workers, 277,972. There are 3,373 women clergymen; 1,041 architects; 786 dentists; 2,193 journalists; 1,010 lawyers; 7,387 physicians, and 14 women veterinary surgeons.

3

The New York *Evening Post*, after a careful study of the subject, finds (Jan. 13th) that while there is probably a greater tendency to crime in the American negro of to-day than in the American white man, the difference is much less than the statistics of conviction of crime would indicate to be the case.

4

We are pleased to learn on good authority that the Rev. Roderrick J. Mooney, of Morris, Minn., whom we recently quoted (No. 2) as endorsing the Elks, is not a Catholic priest, but an Episcopalian minister.

5

We have received \$2 by postal money order (No. 16,783) from Cleveland, O., without any indication of the identity of the sender, who is requested to drop us a card, so that the amount can be placed to his credit.

# The Review.

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No. 5.

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## THE CATHOLIC FEDERATION AND POLITICS.



SEVERAL of our French-Canadian Catholic contemporaries in the Eastern States have lately been congratulating themselves upon having withheld their support from the Federation movement,—on the strength of a Rome despatch that the Pope, at the instigation of Archbishop Ireland, has condemned, or at least formally refused to approve (which refusal in their view spells condemnation), the American Federation of Catholic Societies, because it “mixes in politics.”

The Holy Father, two of whose delegates have blessed the Federation movement, has *not* refused to approve the same, for the simple reason that his approval was never asked. It is barely possible that the matter has been brought to the attention of the Supreme Pontiff unfavorably, by His Grace of St. Paul\*]; though in view of the fact that some forty of his brethren in the hierarchy have publicly expressed their sympathy for the Federation, it is hardly probable that he should have asked for a pontifical condemnation—especially as the reason suggested in that (apparently bogus) Rome despatch is clearly fictitious. The Federation has *not* “mixed in politics.” Its leaders have time and again declared that it was not intended to be a political movement in any sense of the word. We ourselves have charged them with too great reserve and timidity on this very point, believing as we did and do, that the whole movement must in the end prove abortive if, according to the original program, politics is entirely and permanently excluded from its scope.

Our readers know that our original enthusiasm for the Federation was dampened by certain grievous mistakes on the part of its leaders, one of which was President Minnahán’s intemperate attack upon the German Catholic press and his foolish “open

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\*] The *Catholic Columbian* (No. 6) asserts it quite positively.

letter," and another, the reflection of this somewhat choleric gentleman to the supreme executive office. But we have not permitted these incidental and perhaps unavoidable individual blunders to blind our eyes against the necessity and opportuneness of the movement nor the indubitable good will and commendable zeal of the leaders, from Mr. Minnahan down. And we can not, for the good of a sacred cause, stand silent when these men are accused of alleged errors of which they are guiltless and ulterior motives which we are confident they do not harbor.

If, as we sincerely hope, the Federation has "come to stay," it will surely some day, despite the present views and intentions of its officers, "mix in politics," because as a Catholic body it can not stand idly by when Catholic principles are attacked or the rights of Catholic citizens trodden under foot, which is bound to happen sooner or later in a land where godless State schools are raising up a generation of infidels who despise and hate the Church.

And when the day for combat comes, and the Federation of Catholic Societies does its plain and bounden duty, by throwing its powerful influence into the political arena for the cause of right and justice, the Vicar of Jesus Christ will not disapprove, but praise and bless, as he has time and again praised and blessed the German Centrum and the Catholic political parties in Belgium and Holland, that do not permit craven cowardice or any other despicable motive to prevent them from proving the faith that is in them in public as well as in private life.



## FREEMASONRY vs. CHRISTIANITY.

TO THE EDITOR OF THE REVIEW.—*Sir*:

The reason the writer, who is not a *sacerdos* but an *advocatus*, wrote anonymously (anent Freemasonry in reply to Rev. Vincent Brummer, Vol. IX. No. 50) is, because he holds a public position representing a population of about 30,000 inhabitants, the majority of whom are non-Catholics. The Masons are numerous and powerful where the humble writer lives, and by not signing his name under such circumstances, he simply made use of our divine Savior's advice. "Be wise as serpents."

The "attack" was not meant on Father Brummer, but on that arch-secret society, Freemasonry, which, together with other secret societies is rapidly gnawing away the foundations of Christianity among all the Protestant sects. I feel sorry for having wounded Father Brummer's feelings, and ask pardon.

It can not be denied that the spirit of so-called higher criticism

is infecting Catholic circles in all lands; and the Bible Commission is indeed a timely institution. But that which was taught by all (or nearly all) the Fathers, and since then by the teaching office of the Church, must stand as orthodox Catholic doctrine until she gives a judgment to the contrary. Then, and not till then, will it be time to depart from the old.

In this case it is not a question about a disputed point within the Church. But the point at issue is, the evil spirit pervading Freemasonry. This evil spirit working through Freemasonry has been solemnly condemned—not by conclusions drawn from the annotations of Loch and Reischl, or Arndt-Allioli; but by the formal judgments of many popes. Clement XII., in 1738, in his “*In Eminente*,” made use of the following weighty words: “We strictly forbid . . . the faithful . . . to dare or presume, under whatever pretext . . . to enter said societies of Freemasons . . . We absolutely ordain that they totally refrain from such societies . . . under pain of excommunication . . . Further, we will, and order, all . . . to proceed against the transgressor . . . of whatever dignity or pre-eminence.” The ban has never been removed. Pope Leo XIII. in his two encyclicals (April '84 and Oct. '90) is no less plain nor any more lenient than his predecessors.

Father Brummer's quotation from our Holy Father's Encyclical on the Scriptures refers only to a matter not adjudicated by the Church. Hence it is not relevant to the point in dispute. “*In dubiis libertas*” can never be brought in when it comes to a question about Masonry. It is immaterial whether the evil spirit inspiring the condemned societies be called “goat,” “bull,” or “unicorn.” As a general rule the word “goat” is used in the Bible as synonymous with “evil spirit” or “reprobate.” It is the evil spirit that inspires men to form societies whose aim is to destroy the Church of Christ, to give children a purely secular training, and to propagate anti-Christian principles by means of the press. With reference to Masonry there can be no middle ground—like the immutable law of contradiction in logic: nothing can both be and not be.

I did not state that Arndt-Allioli are “infallible interpreters of divine tradition.” They are not infallible interpreters at all. Such belongs exclusively to the teaching office of the Church. They (A.-A.) simply reiterate, repeat, in their annotations, the teachings of the Fathers, plus the decisions of the infallible Church, plus the consensus of the whole Church—in the latter following the noted canon of St. Vincent of Lerins: “*Id teneamus*,

quod ubique, quod semper, quod ab omnibus creditum est; *hoc est vere proprieque catholicum.*"

The writer gladly admits that he has a childlike faith in Arndt-Allioli. The more we study such annotated Bibles (and the continuation of the Bible—the Lives of the Saints), the more these will indelibly impress upon us the fact that it is only on the ladder of humility and childlike faith that we can ascend to Heaven.

Father Brummer further says: "I consider the other extreme, an excessive faith which generally includes the corruption of dogma, incomparably more harmful in our times." In this he is greatly mistaken. The writer (who is forty-four years of age) has never met an educated layman who had an excessive faith. But he meets many educated Catholics whose faith is decidedly lukewarm; they are tainted with an excessive lack of faith!

Father Brummer further says: "As long as the nature of Freemasonry is so grossly misunderstood, we can never hope to witness a change in the situation." Let us not worry about this. The Church (the Holy Ghost) understands the nature of Freemasonry thoroughly well, and it will never succeed in deceiving the spouse of Jesus Christ. It is dangerous to tamper with such a society. Its aim and spirit is substantially the same the world over. Freemasonry, and most other secret societies, lead inevitably to naturalism, which ultimately must end in refined paganism. This is not a mere opinion, but a statement of facts taken from trustworthy sources.

I admit that there are gentlemen among Masons; I even go so far as to state that some in the lower grades, who are ignorant of the object and spirit of Masonry, belong to the *anima Ecclesiae*.

My authorities are: Father Müller's 'The Church and Her Enemies' (Benziger Bros.); 'Der stille Krieg der Freimaurerei' (Herder, Freiburg); Father Rosen's latest work on 'Secret Societies'; 'Freemasonry Illustrated' (Ezra A. Cook & Co., Chicago), etc. The Catholic Truth Society of Philadelphia has issued an excellent little 5-cent pamphlet, 70 pp., on Freemasonry by D. Moncrieff O'Conner. "Thousand and One Objections to Secret Societies" by Rev. J. W. Book, R. D. (B. Herder) is also good.

*Dilixerunt magis tenebras quam lucem: erant enim eorum mala opera.* (Ioannes III, 19.)

ADVOCATUS.

[This letter closes the controversy.—EDITOR.]





## REFORM--TRUE AND FALSE.

BY BISHOP KEPPLER OF ROTTENBURG.

(Continued.)

Again, a reform of Catholicism must above all be a religious reform. Hence the primary forces and principal means of the movement must be religious, the supernatural means of grace, faith, the sacraments, Mass, prayer, confession. The sacrament of penance is the sacrament of reform. "Auricular confession," says Goethe, "ought never to have been taken from us." The false reformers are beginning to see that these great religious supernatural forces have no part in their movement. We should therefore expect that, as they talk a great deal of "religious Catholicism," they would press above all the religious forces of Catholicism into their service and lay chief stress upon the religious duties of Catholics. But such is not the case. Their deeds do not correspond with their words. And here lies the internal untruth, the Phariseism of their endeavors. We refuse to accept a reform with a double bottom. Though I feel tempted to mention names, I will refrain, especially since the author of the catch-word ("religious Catholicism") is no longer among the living; let him remain nameless here, since he has for years, nameless or under cover, injured the Church with his pen incalculably. \*) St. Francis preached and practised religious Catholicism. Why do not the modern reformers foilow his example? Let them spare us *their* "religious Catholicism" which is neither religious nor Catholic. Truthfulness is the first of all duties. Such reforms lack internal truthfulness. Goethe says: "To ask others to do what you do not do yourself, is mean." And Jesus says of the Pharisees, "Do according to their words, not according to their deeds." Our modern reformers constantly prate about "religious Catholicism," but in matter of fact they set aside the religious element and dabble in culture and politics. They are either incapable of clear thinking, or liars, or both. St. John writes: "If we say we have fellowship with him, and walk in darkness, we are liars, and the truth is not in us." (1. John, 1, 6). These reformers demand a "religious Catholicism," but in reality advocate a "cultured Catholicism" which is the very opposite of it. That is a double game; and its strength lies in the power of its stock-phrases and catch-words. They pretend that they are only concerned with Catholicism from the point of view of culture, abstracting from its inner ecclesiastical and spiritual side. But this is impossible; Cathol-

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\*) The reference is to Prof. F. X. Kraus, of Freiburg, recently deceased.

icism indeed as a religious factor, is also a great factor in culture, in the truest and highest sense. But this culture begins with the spiritual power and influence of religion, and grows in proportion to it. Religion is the highest culture. Our reformers overlook this fact.

A reform of Christianity, of Catholicism, must take hold of the inner man, and make him better. It must be a reform of the whole man, of his soul, will, character, conscience, not merely of his mind and intellect. The whole Catholic faith and all Catholic life are matters of the heart. A reform of it must appeal, in the first place, to the heart, not to the intellect. A true reform will ever be above all a moral, and only secondarily, if at all, an intellectual movement. It is in this way that our Lord and saints like St. Francis and St. Bernard have reformed.

The common vice of all false reformers is Rationalism. Their every second word is education, knowledge, culture, science. Now these are all important and necessary things, as long as they are not pursued in the wrong fashion. But in a religious reform they are naturally only of secondary consideration.

The opinion that mere training and knowledge will carry with them an improvement in character, is contradicted by history and experience. Kant says: "Art and science have cultured us to a high degree; we are civilized to overflowing, . . . . but before we can consider ourselves as moralized, there is still much wanting." The word of Kant was true then, and is even more so now. Not intellect, but morality, is the decisive point in the life of nations as well as of individuals. "In our days the brain is tyrannizing the soul," truly says Verdagner, the Spanish priest and poet. And the *Revue Occidentale*, the official organ of French Positivism (1902, II, 139), bears witness to the same truth by saying that "morality will always claim the final victory over intellectuality." Our common sense tells us the same thing. The peculiar malady of our age is weakness and want of character. Therefore, every true reform must be a reform of character. The human race has now well-nigh made conquest of the whole world; but it has suffered damage in its soul, if it has not lost it altogether. Is there anything so soul-less as "modern" society, culture, science, literature, and art? A reform is most certainly required, but not in the direction of intellectual attainments. Both faith and reason tell us that.

Moreover, true reform is always a popular reform, a reform of the people. It begins below, and with the people, not *vice versa*. So it was in the days of our Lord and in the early days of Christianity. There is no other way possible. The message of all true reformers sent by God into the world has always been to

the people; they have never appealed first, much less exclusively, to the educated, the higher or "better" classes, but to the poor and the simple. To them must also be preached the gospel of reform. It would seem to be almost a law of history that corruption begins at the top and works downward; but improvement and reform begin below and work upward.

The reforms lately suggested are not popular reforms, nor do they pretend to be. Their authors and prophets are the "would-be cultured."

The reform upon which they have set their hearts, and for which they labor, is a "cultured Catholicism." They look to the educated. They consider it too hard for the educated to believe and live like the common people. They wish to coat the bitter pill of faith with the sugar of culture, and to substitute for the faith of a child that of the learned. This a short-sighted and impolitic undertaking. The reformer who would count solely upon the educated, is strangely miscalculating his chances. Let us suppose for a moment that our educated and half-educated Catholics have entered the shallow waters of unbelieving modern culture and science. Do you think their downward course could be arrested by any kind of Catholicism? No: the miracle and the supernatural would always be an insuperable barrier.

We can not treat with indulgence the advocates of such errors. Soft compresses of pity and forbearance are here of no avail. They suffer from an evil which can only be cured by an operation. They are blind, and very often proud. The cataract must be removed from their eyes. We must show them that they stand in even greater need of real simple faith than the common people, and that they ought to be even more grateful for the divine gift; that they should not look with contempt upon the faith of the people, but esteem and honor it, and pray that God may give and preserve in them a simple, honest, sound faith, such as the common people possess and practise. Our Lord was the friend of the poor, and to the poor in spirit, not to the learned, He has promised the Kingdom of Heaven.

Intellectual pride leads to contempt of the people. This is exactly what we notice in some of our reformers. They regard the faithful Christian people as *misera contribuens plebs* and ignore them in their reformatory schemes. They decry their simple life of faith as "paganism"; unlike Christ, unlike St. Francis and all noble souls, they look down upon the children and the lowly. They forget the words of Christ: "Become as little children." They demand that the Church authority pay not too much attention to the "children," at the expense of the "adults." But if adults forget the word of the Savior: "He that shall scandalize

one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea,"—then it is the most solemn duty of the representatives of that authority to stand up for the children against the adults. Contempt and neglect of the lowly is, intellectually and humanly, direct evidence of lack of culture. Protestants too have protested against such conduct. "The people have a sense of truth which the learned often lack," says Court Preacher Stöcker, and we must agree that he is right. Who ever is not impressed with the predilection and care of Jesus or St. Francis for the little ones and the humble, or holds it to be paganism, may consort with Goethe and Moltke, who have betrayed the same sentiment. In all the deeper questions of life the culture of these "educated" reformers gives out. Their reform and their culture is as thread-bare as their "religious Catholicism." They do not come from the right source,—the heart; they draw away from God. These reformers have no idea how and where the heart of the Church, the heart of the people, beats. The Catholic people and the Catholic Church have together but one heart. But they will never be able to drown the beating of this heart by the noisy din of their ambiguous phrases and their Pharisaic prattle of false reform.

Some there are among them who seem at least to realize that a reform can not be brought about without the people; but being infatuated with the idea of culture, they fancy that the only way to reform is by lifting the people up to the level of the educated. They do not perceive that such forced attempts at the education of the lower classes can not produce more than a "half-education," with all its disastrous consequences to body and soul. The words of Treitschke are true, though severe: "Everywhere the streets are now resounding with the cry, Education makes free. Yes; but the experience we get in the streets shows us that man is the mere slave of a phrase. All half-education is shameless." To raise the people to the level of the educated or rather half-educated, is to destroy the people. Its natural soundness and health, its native vigor, its moral strength, would all be gone. Our faithful people would become a herd of Socialists and Anarchists. Modern Socialism is the outcome of half-education. Has the advancement of German popular education produced an improvement in German morals? Every expert will tell you the contrary. German morality has steadily gone down since the year 1870. Criminality is rapidly on the increase among school children. Here is matter for deep reflection. It is for this reason that we turn to the people with a double affection, seeing to how many snares and dangers they are, often quite unawares, exposed. All

good and honest Catholics should pour out the full stream of their love upon the people, who are thirsting for truth and justice. To enlighten the mind is good, but to comfort hearts is more necessary, more important, and more meritorious. Let all of us good Catholics, and especially the shepherds of the flock, listen to the call of God, "Comfort ye my people" (Is. xl, 1). When need is greatest, God is nearest. There is a proverb among us to the effect that "God never abandons an honest German." This is a beautiful saying. But it is far more true to say: God never abandons an honest Catholic. May our hearts be all one and strong in this divine faith and confidence. It is the heart that makes the reformer. The man who does not look to the soul and heart of the people may be a very learned man, but he is not a reformer. The *Schwäbische Merkur* has correctly prophesied: "The entire movement (of the recent Catholic reformers) originated at the desk of the study-room, and it will never pass beyond it; it will never be a movement of the Catholic people."

The select circle of unbelieving savants before whom the Catholic reformers cringeland bow and scrape, know it equally well. They shrug their shoulders at the compliments paid to them from that quarter; they neither recognize nor care for the new friendship; they laugh in their sleeve at them. They have far greater respect for the Pope and the Jesuits. If Leo XIII., in the midst of his magnificent administrative and organizing work, has thought fit to single out as a means of reform the imitation of St. Francis, the devotion to the Sacred Heart of Jesus and the Rosary of Our Lady, he has shown us the way of prudence and simplicity. This is the ordinary way of the Holy Ghost. Blessed he who follows it. Christ walked this way; we should follow him. Jesus wrought for the people and against the Pharisees. And even to-day it is the duty of Christians to follow His example. Our modern reformers do not sufficiently imitate Christ. We may also say: A true Catholic reform must be undertaken under the banner of Mary, the holy Mother of God, full of simplicity and wisdom. She was the first and best of the imitators of the Master. A reform can be a central reform only if it comes from the centre of religion and turns back to the centre. This is the spiritual circulation of the blood. Every true reform must reproduce the heavenly drama of Bethlehem: A child in the manger, surrounded by men of the people, born from the womb of holiness, and praised by choirs of angels. *Fiat lux.*

[To be concluded.]



## SOCIALISM IN THE UNITED STATES.

We have already animadverted on the constant growth of the Socialist vote throughout the country.

Of the two chief factions into which the Socialists of the U. S. are split, we read in the *Independent* (No. 2817):

The Socialist Labor party (known, from its uncompromising leader, as De Leonites) "is the oldest political organization in the United States whose platform is the 'Co-operative Commonwealth;' it is a direct importation from Germany and is affiliated with the Marxian movement. The rank and file are largely Germans. But the autocratic methods of the leaders and their vitriolic abuse of all those who differ with them has kept their numbers comparatively small. The Social Democracy is younger and more truly American. In Massachusetts especially its increase was phenomenal."

Besides forming the two political parties aforementioned, the Socialistic movement in the United States bids fair to honeycomb the trades unions. At the last annual convention of the American Federation of Labor at New Orleans, it will be remembered, nearly half of the delegates voted for a resolution in favor of Socialism. The "Fabian movement" in this country has practically died out and Communism and Bellamyism are now a matter of history. Even Populism as a distinct political force has had its day. Political Socialism, however, is growing among all classes, and if the American Federation of Labor should ever renounce its past and present policy of working along economic lines to the exclusion of politics, the Socialist movement would then receive such an impetus as might disorganize our present great political parties.



### THE ST. LOUIS COADJUTORSHIP.

"Why does not THE REVIEW speak out in the matter of the St. Louis coadjutorship? It has not even mentioned the candidates. Your readers are entitled to all the information you have on this important question."

Our impatient questioner ought to know that THE REVIEW is not in any sense of the word a newspaper. Besides we do not consider "bishop-making," to employ an apt Teutonism, part of our journalistic mission. However, to gratify our friend, and a few others who have sent on similar enquiries, we will sketch the progress of the coadjutor matter, letting the "sources" speak and the reader draw his own conclusions.

The episcopal consultors and irremovable rectors of this

Archdiocese met on Epiphany day and, in accordance with the rules of the Third Plenary Council, elected a tern for the office of coadjutor-archbishop, the S. Congregation of the Propaganda having refused Msgr. Kain's request for an auxiliary bishop and insisted on the appointment of a coadjutor *cum jure successionis*.\*)

They elected the following candidates: Rt. Rev. E. J. Dunne, Bishop of Dallas; Rt. Rev. J. J. Glennon, Coadjutor-Bishop of Kansas City, Mo.; and Rt. Rev. S. G. Messmer, Bishop of Green Bay.

The fact that only the first two names, which had been proposed by Archbishop Kain himself, were mentioned in the next number of the *Western Watchman*, seemed to indicate that Msgr. Messmer, undoubtedly the best-known among the three candidates and a scholar of national reputation†), was *persona ingrata* with at least one member of the diocesan clergy.

After the suffragan bishops of the Province had met, on January 13th, it was "semi-officially" announced‡) that the result of their deliberations could not be given out, "as a request of absolute secrecy was laid upon those present by the Archbishop." This same "semi-official" report, after hinting that "Bishops Dunne and Glennon, whom the Archbishop himself at the meeting of priests designated as men acceptable to him, are believed to be on the (bishops' list), concluded with these significant words: "A third name was to be selected. More doubt hinges about this one. The priests selected a German, Bishop Messmer, of Green Bay, Wis. Perhaps the bishops have done so also, but as was observed by a wise churchman after the meeting, 'the names of Kain, Hennessy, Hogan, Glennon, and Cunningham' (these except Hogan are the prelates who were present at the meeting) " 'don't indicate as much.' "

On January 24th, the same newspaper, by an apparent violation of the Archbishop's "request of absolute secrecy," was able to announce that the names of Bishops Dunne and Glennon had been inverted by the suffragan bishops; that the name of Bishop

\*) In this connection, a note from the Catholic Transcript, of Dec. 25th 1902, may prove interesting: "The fashion of appointing auxiliary bishops has had its vogue, except in dioceses where there is regularly work enough for two bishops. Coadjutors with the right of succession will henceforth be named. This precaution will facilitate matters very much in the event of the death of the ordinary. It will get rid of the manifold difficulties which grow out of the interregnum and do something to counteract the long delays which are dictated by Roman prudence. Moreover when

a bishop with right of succession is selected, due deference will be paid to the wishes of those who are entitled to a voice in the selection. Then that uncomfortable personage, the seeless bishop, will become rarer and rarer. No doubt, the Roman authorities had some of these things in view when they legislated against the auxiliary "

While St. Louis is a large diocese, large enough perhaps to afford work for two bishops, our Mt. Rev. Archbishop's state of health is such that the S. Congregation deemed it advisable that a coadjutor *cum jure* be appointed.

†) Msgr. Messmer is one of the founders of the Federation movement and was until recently President of the Columbian Catholic Summer School. Before his elevation to the

episcopate he was Professor of Canon Law in the Catholic University at Washington. He is a Swiss by birth and of the German race.

‡) In the St. Louis Globe-Democrat, Jan. 14th. The "semi-official" character of the re-

port was intimated by the same newspaper in its edition of Jan. 24th.

Messmer had been replaced by that of Bishop Hennessy of Wichita; and that the venerable Bishop Hogan of Kansas City had expressed his willingness to surrender his coadjutor, Msgr. Glennon,—by which the latter's "chances" had "increased ten-fold." This was followed by a hint that the majority of the archbishops would no doubt endorse Bishop Glennon, and the insinuation that Msgr. Messmer's candidacy had "not been received with any great enthusiasm even by the Germans, for whose sake he was put on the list," because he "is (?) at the head of the [Catholic] Summer School movement," which "has never met with general approval from German Catholics," who, "especially in St. Louis, are "not attracted by open air Chautauqua methods";—an insinuation which was promptly shown to be without foundation by the daily German Catholic *Amerika*.

As is usual in such cases, a great many letters are going to Rome in this matter, and it is impossible to forecast the final decision of the Holy See.

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### LETTER BOX.

*Enquirer*.—No, I am not surprised at the *apologia* of the new Mormon Senator from Utah, Reed Smoot, by the editor of the *Intermountain Catholic* (No. 17), nor at the honor the same editor does the "Apostle" by printing his portrait on the first page, as if he were a leader in the Catholic Federation movement or a Knight of Columbus. Our progressive Catholic papers, you know, are "broad" and "liberal."

*Rhode Islander*.—The "certain deplorable" (Catholic) "journals, published for the most part in the Middle West," whose advent is "welcomed" with a "weekly chuckle" by so many Catholics in the East that the *Providence Visitor* is getting green with envy (No. 16), can't really be so awfully bad, since the *Visitor* describes their patrons as the former supporters of McMaster and Brownson, who were concededly very able writers and generally orthodox. I regret that I can not tell you which papers are meant, as none such are on my exchange list. Apply to the reverend editor of the *Visitor*, and when you have got them let me know; for unlike that sedate and temperate gentleman, I dearly love to hear "an editor speak out" and see him "hit his opponent in the eye."

*Perplexed Layman*.—You enquire: "What is the primary object underlying the creation of sodalities? Is the giving of euchre parties one of their approved functions? Are balls given for the benefit of the church permissible, and should the rector receive the money raised by means of such social functions? Do you deem it consistent with Catholic principles to invite avowed free-thinkers and Freemasons to deliver orations at gatherings held under Catholic auspices? An answer to the foregoing questions will greatly relieve a mind which in its youth received instructions in Catholicity that seem to be diametrically opposed to present-day tendencies."

I am afraid you are an old fogey. The *Catholic Citizen* could tell



you that the Church must advance with the age, even at the risk of scandalizing "Scholastic night-owls" and others who are not "up-to-date."

**Amigo.**—Why our Catholic press is so eager for "ads" and so low in its standards? I will let Fr. Gerard, the able editor of the *Month* (Jan. No.) answer: "More directly it is to advertisements that a periodical has to look for its subsistence in these evil times; but advertisements of the louder and more paying sort depend ultimately on its spread among the gullible populace. One thing is clear, that literary excellence and elevation of tone are commercially unprofitable in journalism as in novel-writing."

**Milwaukee.**—I have always encouraged new ventures in the field of Catholic journalism; but it is true that there is a reverse side to the medal. "The cultivated section of the public is too scant to support more than a small number of publications adapted exclusively to its own standards; if this number is exceeded, the style must be let down lower and lower in the measure that it is needful to secure the support of the vast reading populace for whose taste some of the best pens in the country find it more prudent, if less glorious to cater."

**Indiana.**—I have made no mention of the *Catholic Family Friend*, by Father Toelle, because I recognize the reverend gentleman's good will and do not like to discourage any man in a praiseworthy undertaking. Your friend is not altogether wrong when he insists that no one ought to be allowed to start an English Catholic newspaper unless he masters the English language.

**Kicker.**—Do you know what Newman wrote to Percival, when he was asked to put down the Tracts which began the Oxford movement? "As to the Tracts," he said, "every one has his own taste. You object to some things, another to others. If we altered to please every one, the effect would be spoiled.... The faults of an individual excite attention; he loses, but his cause (if good and he powerful-minded) gains. This is the way of things; we promote truth by self-sacrifice."

**Quaerenti.**—Can't say whether it is permitted to sell a Catholic church to Freemasons, who avowedly intend to change it into a Masonic temple. It has lately been done in Elgin (according to the *Chicago Chronicle* of January 25th), I presume with episcopal approbation; though in these matters you know *ab esse ad licere non semper valet conclusio*.

**Onkelos.**—You are not the first one who has tried to get me to make a statement on the strength of "numerous and undeniable proofs," which proofs, on closer enquiry, turned out to be few and very shaky, if they existed at all outside of some one's fertile imagination. Such experiences always remind me of the countryman who once undertook to supply a Chicago hotel with a carload of frogs daily. He came on the morrow with a dozen tied up in a red handkerchief. The manager in amazement enquired if that was the whole supply. "Wall," he said, "I allowed there was several carloads thar when I heerd 'um croakin' evenings, but when I come to ketch 'um thar warn't quite so many."

## MINOR TOPICS.

*What Becomes of Old Postage Stamps.* Some years ago THE REVIEW published several notes on the question of what really becomes of the thousands of old postage stamps which are collected ostensibly for the purpose of buying Chinese babies. The ensuing correspondence, and a symposium printed later in the *London Tablet*, led to no satisfactory issue, because nobody was able to give any intelligible account of what was the ultimate purpose to which these used stamps were applied. The following telegram from New York seems to suggest the usefulness of further enquiry: "The arrest of a man, an inmate of the Sisters of the Poor at Newark, New Jersey, for using washed postage stamps, was followed by the discovery of 50,000 stamps soaking in a washtub. The Mother Superior declared that these stamps are sent to China, where the missionaries frequently use them in purchasing children for conversion. The government has long suspected that stamps were being rejuvenated in China and reshipped to the United States."

*Canadian Catholics and Annexation.* In the opinion of the *Ave Maria* (No. 22) Catholic Canadians will postpone any movement looking toward annexation to the United States, at least until their coreligionists in this country enjoy equal advantages with themselves. Upon one of the chiefest of these advantages our contemporary remarks: "A very large proportion of Canadians are Catholic, and they have Catholic schools supported by the State. Does any sane man suppose that this moiety of the Dominion population are anxious to become citizens of a country in which Catholics have to support their own schools in addition to paying their *pro rata* taxation for the public educational system?" Perhaps it may be said that the terms of annexation could provide for the maintenance in educational matters of the *status quo*; but the *Ave Maria* rightly opines that the chief American shouters for annexation, e. g., the *N. Y. Sun*, would be among the strongest advocates of Canada's accepting "all or none" of the Constitution; and the Constitution in their eyes is quite too sacred a document to be tampered with upon so unimportant a question as education.

*"Authoritative Arbitration."* In the current number of the *Political Science Quarterly*, Prof. J. B. Clark publishes an article upon "Authoritative Arbitration," in which he expresses the belief that the logic of events is driving us toward the adoption of some method of settling labor disputes by regular process of law. He contends that strikes in large industries organized on a national scale have become intolerable, because they deprive the public of that continuous service which it has a right to demand. This right, of course, should not be enforced in a manner that is unfair either to employer or employé, and the article is devoted

mainly to the question of the practicability of devising and applying some authoritative kind of arbitration. Professor Clark seems to favor the creation of courts of arbitration with power to investigate the merits of labor disputes and to determine what should be considered a just rate of wages. When such a rate is determined, employes should be given the option of accepting it or of yielding their places to other laborers. Under such conditions, he thinks that public sentiment would compel the peaceful acceptance of the terms of the arbitration tribunal. At present, he says, the community tolerates "a limited amount of anarchy," because it is feared that if employers are given unlimited power to break strikes, wages may be forced below a just and proper level. His scheme is called "authoritative" arbitration in order, probably, to avoid some of the disfavor that attaches to all propositions for compulsory arbitration.



The recently published extracts from the annual reports of Gov. Taft and the Philippine Commission, give a gloomy view of the condition of the Filipinos. Nothing said by the "pessimistic" anti-Imperialists—those pitiful doubters of the ability of the United States to administer colonies better than any other nation—can surpass these official reports in the blackness of the picture they paint. Wasted by war and misgovernment, with industry and agriculture prostrated and their finances upset, the islands are really in a shocking condition, many of the inhabitants being kept alive only by food supplies purchased by the Commission with the insular revenues. This is the report of Judge Taft and his fellow Commissioners, four years after our undertaking a war of subjugation to prevent the natives from "lapsing into anarchy"! And these are the same islands about which President Roosevelt had nothing in his annual message to Congress except unqualified praise of our great success and wisdom!



Writing in the January *Catholic World*, Rev. Charles Warren Currier expresses sincere regret that, through no fault of the Congress itself, our own Catholic learning was not represented at the recent International Congress of Americanists. "Its work belongs pre-eminently to the Catholic Church, whose children discovered and first colonized America. One of the best writers to whom Americanists look up, was a Catholic priest, the renowned Brasseur de Bourbourg. There is no reason why the present generation of Catholics, especially American Catholics, should not take a greater interest in a work that is eliciting the sympathy of learned men all over the world." Father Currier suggests that there ought to be a centre of Catholic Americanist studies in Rome itself, or at Washington, which might serve as a guide for similar studies in other portions of the globe.

This is indeed a kind of "Americanism" in which our Catholic University could engage without opposition from any quarter

and with great credit to itself and the cause of Catholic American scholarship.

The *Catholic News* (No. 13), reviewing several new publications on the holy shroud of Turin, says: "We should expect that Catholic authorities would welcome with something like gratitude an ally from such a quarter (M. Vignon) in defense of a relic. Yet the fact is that the verdict of Catholic expert authority on the alleged relic is that it is spurious. This judgment is based on the historical evidence available on the subject—evidence which has not had due consideration from M. Vignon, who has been too exclusively occupied with his scientific investigation."

We believe this to be a correct statement of the case.

Among the Catholic weeklies that have latterly joined THE REVIEW in its life-long combat against unsound fraternal assessment insurance, is the Cleveland *Catholic Universe*, which in one of its recent issues (No. 1486), dissects the Catholic Benevolent Legion, to which we already devoted some attention several years ago. The condition of this society has steadily deteriorated. According to the *Universe's* figures, it had a deficit in 1901 of \$178,566, with "net cash assets \$20,892 less than nothing." There was a loss in membership of 3,698. Time is a hard hitter at inadequate insurance concerns.

We have been able to find no better authority for the statement recently cabled across the ocean, that the Holy See had refused to appoint the Abbé Klein bishop of Monaco for the same reason that it declined to raise Msgr. Spalding to the archiepiscopal see of Chicago, viz.: because of the taint of "Americanism"—than the Paris *Eclair* of January 7th (quoted at length in *La Vérité Française*, No. 3454). The *Eclair* holds that "Americanism" does not exist and that Rome is allowing itself to be led hither and thither by its imaginings of an unreal phantom.

Rev. Dr. Charles Maignen shows in *La Vérité Française* (No. 3447) that there is imminent danger in France of a serious schism. Speaking in Scholastic phrase, he says that the *matter* (that is to say, the elements) are already there in the current desire for innovations which Leo XIII. has pointed out. All that is required to produce a full-fledged schism is the *form*.

According to a table prepared by Rev. Louis S. Walsh, Supervisor of Catholic Schools of the Archdiocese of Boston, which we find in the *Sacred Heart Review* of January 3rd, the Catholic free public schools of Massachusetts are attended by 71,038 children and save to the cities and towns of the State no less than \$2,424,105,04 annually.



# The Review.

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## FOR A CATHOLIC SCHOOL EXHIBIT AT THE WORLD'S FAIR.



ANY readers of THE REVIEW not only share the ideas expressed by a subscriber in No. 3 (page 48) on the advisability of a Catholic school exhibit at the World's Fair, but would willingly aid in making a display of Catholic school work, if they only knew how. For the benefit of these we translate from the *Rundschau* (Dec. 10th, 1902) a paper showing what the Missouri Lutheran Synod expects from each of its 1844 parochial schools (1004 of which are taught by the pastors, 714 by male, and 126 by female teachers), in order to have its educational work duly represented at the Fair.

Besides three photographs (two of the school buildings and one of the scholars), a few sheets of uniform paper for each child, later to be bound in volumes, are all that is required. These sheets shall record something of the every-day work of the school. But what?

The pupils, divided into primary, intermediate, and grammar classes, towards the end of the school year (Easter), are to hand in their written work on these uniform sheets. It is examined by the teacher, mistakes marked with red ink, then corrected by the pupils and correctly copied.

### *I. German and English:*

1. The primary class copies a few paragraphs from the reader or language lessons.
2. The intermediate class works out some task from the reader or language lessons.
3. The grammar class writes a letter or composition according to a given disposition.

### *II. Arithmetic:*

The problems for the different classes are copied and worked out completely, corrected, and engrossed.

### *III. Geography:*

The teacher may dictate some ten or twelve questions for the children to answer. Map drawings are particularly acceptable.

### *IV. United States History:*

The teacher may proceed as in geography.

### *V. Penmanship:*

The teacher may either send in all the copy-books of his class or furnish a few samples.

### *VI. Drawing:*

As many drawings as possible are desired.

### *VII. Religion:*

1. Catechism. A few questions may be answered by the pupils, or the teacher may let them write some texts by heart.

2. Bible History may be treated in the same way.

It is desired that every teacher send in three photographs, two of the school building and one of the class, each 8x10 in. in size; one of the school views should be mounted, the other unmounted. The mounted photograph is to be placed in a wall-cabinet, the other will be bound with the written work of the pupils.

It is not necessary that each school exhibit specimen work in every branch. The teacher may select a few and have the pupils furnish samples of their proficiency in them.

The circular admonishes the teachers to have the work ready by Easter 1903, because by December, 1903, at the very latest, the space for the exhibit must be claimed. The cost of the photographs, the paper and binding of the pupils' work (possibly 10 cts. for each child), must be defrayed by each school; all other expenses will be paid by the Synod.

The plan as outlined is simple, yet admirably calculated to show what the schools are doing. It might well be imitated by Catholics. A central committee ought to take the matter in hand and arrange the work by dioceses. But as such a move is hardly possible unless those in authority take the initiative, the bishops ought to be interested in the matter.



## ON THE UNPRODUCTIVENESS OF AMERICAN CLASSICAL SCHOLARSHIP.

The *Independent* (No. 2825) bitterly bewails the unproductiveness of American classical scholarship. Even the most pretentious works of our philologists, such as Professor Fowler's *History of Ancient Greek Literature*, lack first-hand critical acumen and deep insight into the real significance of the classic languages and literatures; while the great body of them "consists of purely

pedagogical pot-boilers of a sort which in Germany are left to teachers in the gymnasia and are disdained by the eminent *Professoren* whom our faculties strive to imitate. Year after year the presses turn out a flood of classical school texts (Horace, Vergil, Caesar, Homer, Euripides,—nothing startlingly new), not one in a score of which is really superior to its predecessor, or could offer any excuse for its existence—excuse, quotha, nay, the excuse lies too patent on the surface. It was our sorrowful experience once to look over the classical texts in the stack room of a great college library. And as we examined one after another of these modest American editions and observed their dates of publication, malicious memory whispered: One year after publishing this *Mr. X* became *Professor X* in his own college; two years after publishing this *Professor Y* was called from a humble fresh-water institution to lecture in a famed university by the sea!"

Unfortunately, "the evil is not confined to young instructors seeking position. Esteemed professors in Harvard and Yale and elsewhere swell the list with pot-boilers of the same kind, driven thereto by the greed of money [the *auri sacra fames*, they might say] or seduced by the inanity of a mind which must produce yet whose training has left it no true creative vitality."

The evil is undeniable, and greed of money is undoubtedly one of its underlying causes. No scholar who does not love and cultivate learning for its own sake, but lets "the main chance" inspire his work, can create a truly great *opus*. But there is another cause. It is the shallowness of our classical learning, the superficiality with which our students are drilled, the lack of a thorough fundamental training, which not even the largest measure of later reading and inborn originality can supply.

Let us cease to "produce" for a few decades, and *learn*; then, with our vast means and original bent of mind, we may be able to undertake to enrich scientific literature—and not only in philology—with contributions of solid worth and value.

We are undoubtedly suffering from what P. Kleutgen, S. J., has rightly called a curse—ignorance of and contempt for the invaluable scientific accomplishments of past ages and other countries than our own.



## REFORM---TRUE AND FALSE.

BY BISHOP KEPPLER OF ROTTENBURG.

(*Conclusion.*)

To summarize : The hope of lifting up Catholicism by a mere increase of knowledge is doomed to failure. The idea has arisen in the study-room and by the light of the reading-lamp, and will disappear again when the lamp is extinguished. "Love science," says St. Augustine, "but love virtue still more." The first duty of Catholics is to meet their adversaries, not so much with the power of knowledge, as with the force of character. That is the best Catholic policy. Purify, strengthen Catholic character in a Catholic direction and a Catholic sense—that is true reform. What we need in the first place is a living, active, energetic Catholicism, paper-Catholicism comes after. The best reform will be to educate Catholics to be men. That will anger the Devil and please God.

The recent attempts at reform are abortive. In vain do we wait for clear, concise, definite proposals on the part of the leaders. Their aim is wrong, their means are obscure, and can only be read between the lines of their utterances. They deny much and contend that our present Catholicism is not cultured enough. But this is a secondary thought with us. Our first question and principal care must be : Are Catholics Catholic enough? That is what the best of all reformers, St. Francis, would ask, were he with us to-day. We greatly fear that this movement, if it does not speedily correct itself, will end in utter confusion and desolation, perhaps in apostasy. We would therefore address ourselves to the leaders of the movement and beseech them sincerely and lovingly to be mindful of their own soul and the souls of the people. The road upon which they have entered ends in a *cul de sac*. It is no shame to turn back from it.

But big words alone will not help to pull them out of it ; only greatness of soul and high principle can do it. We await their return, and we shall receive them with love, be they leaders or led. We can not put up with a so-called "German Catholicism," whether new or old. The name and the thing are equally bad. The old Catholics were once far superior in numbers, influence, culture, capacity, to our present-day pseudo-reformers. Where are they now? Let us learn from history. Let us remember the warning of the Apostle: "Shun profane and vain babblings, for they grow much towards ungodliness." [2. Tim. ii, 16.] We have "Reform-Jews" and "Reform-Turks," but do not let us have "Reform-Catholics" in addition. They are of no use to us. What we do want, are Catholic men and soldiers



of God, not reform simpletons. We leave these to the country beyond the Vosges, the land of the phrase and the catch-word. Let our guide be the word of God.

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A true reform is urgently necessary. The tendency to reform is innate in the Catholic Church. The history of her religious orders as well as the history of the popes bears witness to it. This innate tendency is living and active in the Church to-day. The Church is always busy with reforming; that is her mission. Leo XIII. is a great reformer; the bishops and priests are constantly reforming. But there are times when the work of reform should be taken up by all classes of men, including laymen, and should be aided and carried through with the utmost vigor. Such times are now. On this point we agree with the authors of the recent movement. There must be an end in the Catholic camp to sleepiness, weakness of character, shallowness of culture, rationalistic inflation. This can only be accomplished by strengthening the faith of Catholics. Who ever elevates the morals of Catholics, strengthens their faith; and who strengthens their faith, improves their morals. This will require patient labor, firm determination, fearless courage, on the part of all truly Catholic men. The rock of Peter does not exist in order that we may sleep on it, or hide behind it, but in order that we may have a firm footing while we work and fight for God. *Ecclesia militans*. The schism between faith and life must cease, the pride of empty culture give way to Christian humility and modesty. In obedience lies the safety of the Church and of the individual Catholic character must no longer be emasculated by half-heartedness, cowardice, human respect, or vain fear of science and culture, falsely so called.

The strength of the Church, of Catholicism, lies in its external and internal unity. To try to disturb this external unity, in days like ours, is madness or treason. To distinguish between political and religious Catholicism, and to turn the distinction into a wedge for splitting Catholic unity, is unjustifiable. Clearly it is impossible to cultivate the one without the other; religious and political Catholicism, with the religious element always uppermost, is the correct thing.

We do not deny that there are mistakes, faults, imperfections, and defects on the Catholic side; but these can never justify a division or a split or the establishment of factions in the ranks of Catholics. They do but impose upon each individual the duty of helping to remove them. But the right and capacity of reforming is acquired in each one by self-reform. The man

who has a right and is fit for reforming others is he who strives to excel in character, in manliness of views, in loyal devotion to the Church, in a life conformed to his faith, in ready obedience to authority, in humility of heart, and, if possible, in clearness of head. Let every one of us, including our reformers, examine themselves whether they possess these necessary qualities. As an example of a truly practical and Catholic reform, I would mention the life and work of the Brethren of the Common Life, in whom Thomas à Kempis took such an interest. The activity of these charitable and profoundly pious servants of Christ is the exact counterpart to the fault-finding, criticising, strife, dissension, and uncharitableness of to-day.

Science is to be cultivated, culture to be striven for. But it must be true science, true culture. True science is that which respects faith, which recognizes that faith is the foundation of man's life and salvation; which keeps clear of all scepticism; which is modest, and does not pretend to be "all in all" and the only factor in culture and reformation; which fights against the tyrannous yoke of those who contend that knowledge, research, and thought are only prospering in the soil of atheism, infidelity, rationalism, or sectarian hatred. True culture is that which embraces the whole of man—mind and will, intellect and heart; which helps above all to form character; which does not merely instruct and drill, but educates; which does not inflate the mind with pride and vain boasting, but ennobles the heart by simplicity, purity, refinement of thought and feeling. A cultured Catholic will never go to beg at the door of "modern" culture, but will draw from and make right use of his own treasure-stores, Catholic philosophy, theology, art, and poetry, mediæval mysticism and the incomparable lives of saints. Speculation stands higher than research; but higher than speculation is contemplation. This is Jacob's ladder, upon which angels ascend and descend; this is the very marrow of Catholic culture. I need not point out that the spiritual development and employment of those means of culture which I have just mentioned, must be directed by reason—in all clearness—and with the assistance of all intellectual helps, critical and technical, which a truly progressive science offers. It has justly been said that the life of Catholic faith and culture must ever pass through the clarifying basin of reason. I have always taken this view and still adhere to it. No sensible Catholic can hold otherwise. However, we must not forget that our Lord, while he was Reason itself, nowhere in his personal teachings puts reason in the first place. Man needs reason as necessarily as his breath; but faith is higher than both. Let us be guided by these truths.

We, who are Catholics, do not admit that the so-called reformation of the 16th century was a true reform of the Church. Nevertheless we are far from laying any blame upon our Protestant brethren of the present day. We recognize and esteem the good faith [bona fides] of many among them; we do not tolerate, but love them with true charity; we do not give up hope, but pray continually to God that the day may come when we and they shall unite forces in order to make front against false education, false culture, and infidel science; in order to reform and save modern society and bring about the triumph of Christian faith and Christian morality.

Half-education, far from bringing happiness to mankind, does but make them miserable. Knowledge, indeed, is power, for evil or for good. Faith is necessary to throw the balance on the right side. The Supreme Judge of man does not ask how much he has learnt, but how good he has been. This maxim holds for Catholics and Protestants alike. Here both can walk and work together. Both put faith above knowledge and charity above pride; both, too, admit that the older good is preferable to the newer bad; both condemn a progress *in pejus*.

Proposals of reform, to which every Freemason could subscribe, are acceptable neither to Protestants nor to Catholics. This must be our shibboleth. Between Church and Lodge there can be no "reconciliation." It is silliness to attempt it, as even the Freemasons will admit. The one means revelation and faith, the other means reason without, or at least with indifference to, revelation and faith. The one is light, the other is darkness; and there is no fellowship between these two. Those who attempt to reconcile them can never deserve the name of Catholic reformers. They are wolves in sheep's clothing. Let them cease to make believe that they are Catholic or Christian reformers, which is not true. Let them serve the "goddess of reason"; we do not envy them; nor can we join with them. We are faith-Catholics, not reason-Catholics. As against faith, reason is worth no more than any bodily organ as against reason.

It is not so difficult as is commonly supposed to distinguish between true and false reformers. The latter go with the world and the spirit of the age, and work against ecclesiastical authority; whereas the former work with the authority of the Church and against the world and the spirit of the age. That is the whole test. A reform which is not founded above all in faith and love, will ever be hopeless. But it can destroy souls; therefore it must be combatted. It is not every body's business to reform. A reform in the Catholic Church can only be brought about with the help of the bishops. "Amen, amen, I say to you; he that en-

tereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber" [John x, i.] This is the test of every reforming movement in the Church. If the reformer ever forgets the fact that, while Catholics may stand in much need of reform, the Catholic religion can admit of no reform, he will begin by stumbling and end in falling. The recent events in France are a warning to us.

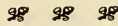
Leo XIII. has wisely remarked: "One must give the learned men time to think and to err." This is perfectly true, as long as the learned keep their error to themselves, but when they set out upon an organized campaign in order to impose their error upon the simple faithful, the shepherds of the flock can not look on like dumb dogs. For this reason I have spoken. For the present it was necessary, on the one hand, in respect to Catholic reform, to ward off a progress *in pejus*, on the other hand, to fix the aims and conditions of a true reform. I will not speak to-day of the various practical means and measures which lead to a true reform. True charity does not hesitate to cut and burn where it is necessary. To her belonged the first word. She has spoken. She has pointed out and rectified the aim, in view of the many proposals that have been made, partly in good and partly in bad faith. It was necessary to speak in a voice which also the people can understand. For the people have to be warned in the first place. We cultivate no *salon* Catholicism, because Jesus preached no *salon* Catholicism. A reform of Catholicism, to be true, must move in an exactly opposite direction from that indicated by the modern reformers. That is the teaching not only of the history of the Church, but also of common sense, head and heart alike. Do not forget it. Always keep the simple truth straight before your mind that a Catholic must, above all, be and remain Catholic. To see and to proclaim this, one does not have to be ultra-conservative,—a word which is greatly abused by our opponents, who have put it in circulation because the old word "conservative" no longer serves their purpose, which is to designate those who want to remain Catholic.

Character finds its fullest development and highest perfection in Christianity. Christianity finds its fullest expression in the lives of the saints. The life of the saints reaches its height in the thorny crown of martyrdom. When Napoleon I. was asked to found a new religion, he answered that the only way to found a religion lay across Calvary and Golgotha, for which he was not prepared. I may say the same of a Catholic reform.

For this reason we can not do better at present than lay all our thoughts, counsels, admonitions, anxieties, into the pierced hands

and heart of Him who must be the beginning, centre, and end of all true reform, the God-Man Jesus Christ. We beseech Him to send us the Spirit of Reform, His own Spirit, the Spirit of God.

*Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae.*



### THE MYSTERIES OF CLAIRVOYANCE.

Under this caption ("I misteri della chiaroveggenza") we find in the Roman *Civiltà Cattolica* (quad. 1258) a short paper in which these "mysteries" are explained entirely by trickery. The system was conceived in 1785 by Pinetti and perfected by Robert Houdin. The *Civiltà* describes the most approved modern mode of its application as follows :

"The program is generally carried out by two persons, a man and a woman. The man appears on the stage first and announces that he is about to present a woman gifted with extraordinary powers, as she can not only read the thoughts of any person whose mind is in contact with hers, but also predict the future, tell the whereabouts of lost friends or objects, etc. To demonstrate the mysterious lady's powers, he requests those in the audience who have questions to ask, to write them down secretly. Strips of paper are distributed by attendants in waiting, together with lead-pencils and squares of cardboard to serve as a support in writing. The questioners are particularly cautioned not to let any one see what they write ; but simply to fold their strips and keep them. They are furthermore advised that as soon as the clairvoyante appears, they must concentrate their mind as intensely as possible upon what they have written. Then the pencils and cardboard squares are collected and after a pause the second part of the program begins. The clairvoyante is introduced, a handkerchief sprinkled with some absolutely harmless liquid is placed upon her nose and mouth, in consequence of which she pretends to fall into a cataleptic state, and begins to describe minutely the appearance of some of those who have written down questions, the exact place they occupy in the auditorium, and the nature of the questions asked, answering them one after another with a greater or less degree of plausibility."

Then our contemporary explains how the thing is done : "Some of the cardboard squares distributed for the convenience of the audience are made up of several sheets of a certain size, bound together only at the edges. Underneath the topmost sheet there is hidden a strip of carbon, by means of which the tracings of the pencil are reproduced on the sheet below. These little blocks are distributed by assistants who closely note the dress and ap-

pearance of those who write out questions and report to the clairvoyante when they hand her the question slips. She naturally needs some time to memorize the questions, find plausible answers, and fix in her mind the description of the various questioners. It is for this reason that she does not appear immediately after the slips are collected. Of course it would not do to distribute none but prepared cardboards. Most of them have no carbon sheet, and we need hardly add that the questions written upon them invariably remain unanswered. This is why it is always impressed upon the audience that the clairvoyante can read only the questions of those who are in spiritual sympathy with her."

The editor of *THE REVIEW*, who has attended only one performance of this kind, given by Anna Eva Fay a few years ago here in St. Louis, considers the *Civiltà's* theory quite ingenious, though it can not explain two facts which have come under his observation, namely that the Fay woman correctly told two persons in the audience what had become of a lost Newfoundland dog and some stolen jewelry. Both the dog and the jewelry were subsequently found and recovered at the places she had indicated. Nor could there have been any collusion, because the questioners were well-known citizens of approved honesty and good faith. I got the impression, though, that there were several women in the audience who were paid by the alleged clairvoyante to confirm the correctness of her replies to certain very difficult questions. The question which I asked, written upon a fly-leaf from my own note-book, with the note-book for a support, remained unanswered.

Perhaps the one or other of my readers can shed some more light on this interesting subject.

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## THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

### 4. "NO TAXATION WITHOUT REPRESENTATION." \*)

The American colonists, who had always, to a greater or less extent, believed in representative government and republicanism, had cited the principle of "No taxation without representation" on several previous occasions against the British government. They claimed it was part of the British constitution, one of the inalienable rights of Englishmen, as we would now put it. But this claim was unfounded. It was as little a part of the British

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\*) We continue to present to our readers me of the results of the researches of the modern school of American historians, as embodied in Mr. Sydney George Fisher's True History of the American Revolution (Lippincott & Co. 1902. Price \$2.)

constitution then as it is now. It had been advocated in England by liberals of different sorts and the colonists thought they had found two or three instances in which Parliament had partially recognized this doctrine. But Englishmen justly claimed that these instances were purely accidental. In England itself, out of eight million people, there were not at that time above three hundred thousand represented in Parliament, which was largely made up of pocket boroughs, having grown into that state from the old feudal customs. So that, when Parliament declared, in 1766, that they had the constitutional right to tax the colonies as they pleased, "they were undoubtedly acting in accordance with the long settled constitutional custom, and the decision has never been reversed." (P. 66.)

"The sum of the matter in regard to no taxation without representation is, that America, having been settled by the liberal, radical, and in most instances minority element of English politics, accepted, and England, being usually under the influence of the Tory element, rejected this much-discussed doctrine. We went our separate ways. Although we were of the same race as the people of England, the differences between us were as far-reaching and radical as though we were a different people, and the gulf was being steadily widened." (Ibid.)

It was the argument of Englishmen that, as more than seven million people in England who had no direct representation in Parliament, were virtually represented by all the members of that body, so were the colonists in America virtually represented. Such full and direct representation, moreover, as we now have in this country, giving each small district an approximately equal number of representatives, was unheard-of in those times and regarded as a day-dream of such philosophers as Rousseau.

When the colonists asked for direct representation in Parliament in proportion to their numbers and wealth, it was their object to try to settle all disputes by a closer union with the mother-country, instead of drawing away from her. But when they saw that their ground was untenable, that they could not consistently deny to Parliament, who could take away their life by capital punishment, the right to take away their private property by taxation, they were compelled to change their ground and deny the authority of Parliament altogether. "The truth of the matter was that Parliament had the right to rule, and had always ruled, the colonies without their consent. If a community is a colony in the English sense, it necessarily is ruled without its consent. The American patriot argument meant in reality the extinguishment of the colonial relation." (P. 75).

## BOOK REVIEWS AND LITERARY NOTES.

### LORD'S 'BEACON LIGHTS OF HISTORY.'

The firm of James Clarke & Co., of New York, is advertising 'Beacon Lights of History,' by Dr. John Lord, "artist-historian." The payments are made so easy that it is to be feared that Catholics will be misled into buying a work that is not worthy of their support. A Catholic Doctor of Divinity, in the *Catholic Columbian* (No. 5), affirms with the utmost deliberation that 'Beacon Lights' is not only unfit for Catholic readers, but also utterly worthless as a history wherever the Catholic Church, Catholic persons and things are concerned. . . . . Dr. Lord, 'artist-historian,' utterly fails in being even remotely fair to anything Catholic, as his publishers claim." He instances in proof of his criticism the articles on Luther and Loyola. "I claim that from beginning to end the article on Luther is a fulsome, disgusting panegyric of Luther and not history at all." . . . "Dr. Lord . . . never misses the opportunity to refer to the Catholic Church after the first four centuries of her existence as thoroughly corrupt within and without. The few exceptions which he mentions only emphasize the corruption pervading her all through. In Luther's time, according to Dr. Lord . . . the Catholic Church had become a huge, horrid Augean stable, and there was no remedy or redemption in sight until the great and in every way divinely fitted Martin Luther appeared upon the scene. Dr. Lord's sketch of Ignatius Loyola and the Jesuits is on the same par. . . . The picture is awful. . . . Is it honest to fill whole pages with the foulest charges after saying 'they are accused,' and then after piling up these accusations, to put on an air of fairness by saying, 'Perhaps these charges are exaggerated,' yet immediately adding the author's own opinion. . . . , 'There must have been some reason for these charges, these persecutions by Catholic princes, etc.' This is literary dishonesty."

The editor of *THE REVIEW*, in reply to a favorable offer of Messrs. Clarke & Co., has refused to take the 'Beacon Lights' for any consideration, and it would no doubt prove very salutary if all Catholics to whom the work is offered would do the same. A few words like these will suffice: "I refuse to buy your 'Beacon Lights of History' because I see from the Catholic press that the author is very unfair to Catholics."

*L'Humanité de Jésus-Christ.* Par M. G. Périès, D. D. Paper. 45 pages 8°. Lille, H. Morel. 1902.

A few months ago Dr. Périès published a monograph on the dogma of the Most Holy Trinity, showing from the different



heresies what not to believe, and from the teaching of the Fathers and orthodox theologians what to believe about that august mystery, without entering into polemical discussions. He has followed the same method in this new treatise on the Humanity of Our Lord, which, like the former, is agreeable in style and convincing in its conclusions. We hope the Rev. Doctor will continue this useful work, for which he is so well qualified, and publish monographs on all the Catholic dogmas, uniting them later on in a large volume.

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*A General History of the Christian Era.* For Catholic Colleges and Reading Circles, and for Self-Instruction. By Rev. A. Guggenberger, S. J., Professor of History at Canisius College, Buffalo, N. Y. Vol. I. The Papacy and the Empire. St. Louis, Mo., B. Herder, 1900. Vol. II. The Protestant Revolution. Ibidem, 1901.

It is quite a long time since we reviewed the third volume of Father Guggenberger's history, which was the first to appear, in 1899. The praise we gave it we are glad to be able to bestow also on volumes I. and II. The now complete work fills a want long felt in English-speaking Catholic circles, being the first complete general history of the Christian era, within reasonable scope, well digested, lucidly written, penetrated with the true Catholic spirit. "As Jesus Christ," says the reverend author, to indicate his aim and spirit, on page 17 of his first volume, "the God Incarnate, is the center of all history, so the divine institution of the Primacy of the Holy See and the Independence of the Catholic Church is the center of the history of the Christian era. Most of the great historical contests since the coming of Christ were waged around the Rock of St. Peter. It is impossible to understand and appreciate the course of human events in its proper meaning and character without giving full consideration and weight to these two central facts of history." The division of the work into three parts: "The Papacy and the Empire," "The Protestant Revolution," and "The Social Revolution," is based on a sound principle, which greatly aids the philosophical understanding of modern history.

With its copious references and book lists the work must prove a splendid guide for college students and those who seek self-instruction.

It is to be regretted, perhaps, that the reverend author, in his avowed endeavor to present as fully as possible the history and development of the Teutonic race, has treated the purely Roman history of the Christian era, especially that of the Byzantine empire, rather cursorily. 'The two worlds, which appear historically bound together by the City of the Popes, are the ancient.

mediterranean, Graeco-Roman; and the modern, Romano-Germanic world of culture, which, taking its beginnings in Western Europe, has spread over all the world."\*) In a general history, both of these worlds ought to receive a somewhat proportionate degree of space and attention, in order to give the reader a true and complete view.

*The Discoveries of the Norsemen in America, With Special Relation to Their Early Cartographical Representation.* By Joseph Fischer, S. J., Professor of Geography, Jesuit College, Feldkirch, Austria. Translated From the German by Basil H. Soulsby, B. A., Superintendent of the Map Room, British Museum, Hon. Sec. of the Hakluyt Society. St. Louis, Mo.: B. Herder. London: Henry Stevens, Son & Stiles. 1903. Price, net \$2.

This is a translation, excellently well done by one who masters the subject, of Fr. Fischer's 'Entdeckungen der Normannen in Amerika,' which was reviewed by us a year or so ago. The work summarizes the results of previous researches and adds some new, hitherto unpublished maps and details of great value. The English edition contains all the plates of the original and a greatly enriched bibliography. Its typographical make-up is really splendid. In view of the growing interest which is manifesting itself among our people in the early history of the continent, this valuable book ought to find an extensive sale.

*The Truth of Papal Claims.* By Raphael Merry del Val, D. D., Archbishop of Nicæa. A Reply to the Validity of Papal Claims by F. Nutcombe Oxenham, D. D., English Chaplain in Rome. St. Louis, Mo.: B. Herder. London: Sands & Co. 1902. Price, net \$1.

The writing of this book, which contains the substance of five lectures delivered in Rome by its well-known Anglo-Spanish author, grew out of a controversy in the *Church Times*, in which Msgr. del Val was prematurely shut off by the editor. The main point at issue is: Did St. Peter hold the privileges of supremacy and infallibility now claimed for him, and were those privileges recognized by the Fathers of antiquity and the Doctors of the Church, as the Vatican Council asserts and Leo XIII. teaches in his encyclical on the unity of the Church? Msgr. del Val presents the old familiar arguments succinctly and in lucid language. Of the spirit of the treatise let this, its last sentence bear witness: "May Dr. Oxenham reach the same conclusion, as he reads

\*) "Rom—das Bindeglied zweier Welten," a paper inspired by Grisar's monumental Geschichte Roms und der Päpste im Mittelalter, in the historisch-politische Blätter, No. 131:1.

the works of the Fathers, and let him rest assured that, if this grace is bestowed upon him, he will have no truer friend than the author of these pages."



*The Review of Catholic Pedagogy.* Vol. I, No. 1. Edited by the Rev. Thomas E. Judge. Annually 10 numbers. Price \$2.50. Address, 637 S. Harding Ave., Chicago, Ill.

With genuine pleasure we hail the appearance of this new Catholic pedagogical review. After reading and re-reading the first number from beginning to end, we can not help wishing that every one of our readers would procure a copy of it and judge for himself of its solid contents, its neat typographical appearance, and its staunchly Catholic tone. The editor is sanguine of success—we hope and wish that he will succeed, but the very solidity of his work will narrow the number of persons apt to understand and appreciate his efforts. We fear he will have the experience of THE REVIEW. Subscribers will come, but slowly, slowly, slowly.

The contents of the first number are: The Alphabet of Philosophy by the Editor; The History of Education (A plea for Original Sources,) by Rev. Wm. Turner, D. D.; Co-Ordination of Religious Teaching, by Rev. P. C. Yorke; The Catholic Church and Education, by the Editor; Opening of the Institute of Pedagogy, Catholic University of America, by Margaret F. Sullivan; Individuality, The New Education, Prologue—all by the editor.



*The Holy Family Series of Catechisms.* No. 1. (For the use of first confession and first communion classes.) Edited by Rev. Francis J. Butler, 212 pages 16°.

Besides a complete prayer-book, this work offers, in three parts of twenty chapters each, in catechetical and reading form, what young children ought to know about their religious duties. It seems the author had mainly Sunday-schools in view, as he has put each chapter on the Procrustian bed, shortening or enlarging it to five questions, to make it cover one page of reading matter. Each reading lesson repeats the substance of the questions and answers on the preceding page.

Technical terms are avoided as much as possible, simple Saxon words are used. Yet outside of those few enamored of the Baltimore Catechism, hardly any pastor will feel inclined to adopt this present manual. The Baltimore Catechism is a failure (see *Catholic World Magazine* for November, 1902) and any attempt to patch it may be put down as a hopeless task.



## NOTE-BOOK.

The following note, from Washington, to the *Catholic Tribune* (No. 212) is significant in several respects :

(The report) "is current here that the Order of the Knights of Columbus is receiving serious consideration and investigation in Rome. So far nothing has been presented to the Vatican authorities which would commend it to their favorable consideration, and it is looked upon as being on probation, with the hope that it may yet take up some work which will give it a distinctive character and by it gain the favor of the Church. At present the Order is looked upon with leniency on account of its embryonic state and its many influential friends who promise a great future for it. The failure of the Knights, after several years of futile endeavor, to carry out their project of endowing a Chair of American History at the Catholic University is pointed out as characteristic of the do-nothing policy of this Society. Many individual councils have responded nobly and some have done even more than their share, but this very fact is urged against them as demonstrating their incapacity for united action in any great undertaking. A renewed effort has, however, been made lately and better results are anticipated. In the meanwhile the sword of Damocles is suspended over the Order in Rome."

Mr. Griffin explodes another historic fiction by showing, in the January number of his admirable *Researches*, that the Catholic boast that the first amendment to the Constitution, guaranteeing religious liberty, was brought about through Catholic influence or endeavor, and that Washington was so friendly towards Catholics that their appeal was made to him, is all manufactured bosh. "The amendment," according to his opinion, based on careful study of the sources, "is due simply to Protestant jealousy and fear of each other."

In an interesting volume on Spirit Slate Writing and Kindred Phenomena (Munn & Co., Scientific American Office, New York), William E. Robinson,—one time assistant to the late Herrmann, who, it will be remembered, publicly offered to do anything a medium could do, simply by his sleight of hand,—demonstrates by diagrams and descriptions how all these tricks and fraudulent delusions are actually performed.

The lecture of Bishop Keppler of Rottenburg on true and false reform, which we conclude in this issue, can now be had in pamphlet form from the *Messenger*. New York City.

The lecture has brought its distinguished author a letter of cordial approbation from the Holy Father through Cardinal Rampolla.

WANTED:—A Catholic servant girl, by a small Catholic family. Fair wages and a good home. Apply to Mrs. Arthur Preuss, 3460 Itaska St., St. Louis, Mo.



# The Review.

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VOL. X.

ST. LOUIS, MO., FEBRUARY 19, 1903.

NO. 7.

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## REWRITING THE MEDIAEVAL HISTORY OF THE PAPACY.\*)

**T**HE deplorable split between Rome and Constantinople induced the successor of Pope Gelasius, Anastasius II. (ruled Nov. 24th, 496, till Nov. 19th, 498), at the very beginning of his pontificate to make the farthest advances possible, within the limits of permissability, to bring about reconciliation and reunion.

He sent two bishops to Constantinople with a very friendly letter to the Emperor, announcing his accession and requesting recognition of the supremacy of St. Peter over the universal Church, renunciation of the memory of Acacius (the father of the Acacian schism), and the submission of Alexandria to the orthodox faith. He even declared his willingness to acknowledge the validity of the baptisms and holy orders conferred by Acacius.

These extraordinary advances went far beyond anything his predecessor had ever done. Gelasius had indeed been willing to recognize the validity of Acacius' orders, but for special reasons had deemed it imprudent to inaugurate a friendly correspondence with the Emperor. He had also avoided entering into any relations with the court Patriarch at Constantinople, preferring to await further developments.

Pope Anastasius, on the contrary, began by sending a message of peace—at least orally—to the Patriarch of Constantinople. His legates even found an opportunity, while in the Greek capital, to approach the representatives of the schismatic Patriarch of Alexandria, who, on his part, informed the legates that he in-

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\*) This chapter, adapted for THE REVIEW from the first volume of the 'Geschichte der Päpste im Mittelalter. Mit besonderer Berücksichtigung von Cultur und Kunst nach den

Quellen dargestellt von Hartmann Grisar, S. J.' (B. Herder, 1901, pp. 457 sq.) shows how Catholic scholars are rewriting mediæval history.

tended to justify himself before the Pope by means of a document which they were to take to Rome.

It appears that these tokens of good will to the separated Orientals greatly displeased a portion of the higher clergy at Rome,—a phenomenon which is by no means rare in the history of the papacy. A new pontiff often seeks to heal ancient fissures, and the frequent changes in the person of the incumbent of the Apostolic See render such procedure easier in the government of the Church than they would be in a secular monarchical government with dynastic traditions. But it happens just as frequently that the endeavors of a new pope in this direction meet with protest on the part of the friends of the earlier policy.

To this was added, in the case of Anastasius, his approach, quite unintelligible to many, to the highly suspicious see of Thessalonica, where the Acacian schism had been passionately favored and furthered especially by Archbishop Andrew. Now this prelate's deacon, Photinus, comes to Rome, and the pontifical court and the public are surprised to see him received with honors by the Pope and readmitted into the communion of the Church. They did not know, or failed to consider, that Bishop Andrew had already given perfect external satisfaction to the Holy See, by publishing in Thessalonica and the neighboring bishoprics a conciliatory letter which he had received from the Pope, and by formally anathematizing Acacius. His selection of Photinus for his delegate was not very happy, for Photinus appears to have acted imprudently and to have given the Roman clergy a false idea of the conditions under which the reconciliation of his bishop had been effected.

Consequently there began to arise, in the very midst of the clergy of Rome, a strong party against the Pope. His enemies believed that Anastasius had receded without reason from the strong position of his two predecessors and was injuring the Church by a false policy. It was even rumored that the all too peaceful Pontiff was about to revoke entirely the condemnation of Acacius.

His episcopal legates had hardly returned from the East, when Pope Anastasius died, after a brief pontificate.

The cloud which hovered over his memory, lingered long in many minds. Its shadow even appears in the *Liber Pontificalis*, whose author formally accuses Anastasius of a secret purpose of restoring the memory and honor of the schismatic Acacius, in which purpose he was prevented only by an early death, clearly a punishment from on high.\*)

\*) *Liber pont.* 1, 258, Anastasius n. 75: | potuit; qui nutu divino percussus est."  
"Voluit occulte revocare Acacium et non |

This statement of the *Liber Pontificalis* is clearly disproven by official documents of which the author had no knowledge. His insinuation that the sudden demise of Anastasius was a divine punishment, probably agreed with the view of many of his contemporaries, though it is absolutely without foundation in fact. The brief statement in the *Liber Pontificalis* had unlooked-for after-effects. This book with all its faults later became a principal source for the history of the papacy in the Middle Ages. The charge against Anastasius was taken over as indisputable by many writers, especially after Gratian had copied it verbatim in his famous collection. The chroniclers of the thirteenth and fourteenth centuries went even farther. A pope who had betrayed the Church must needs have died a terrible death. Martin Polonus, Amalric Augerii, and Bernard Guidonis therefore evolved the legend that Anastasius had shared the horrible fate of the arch-heretic Arius—that he was found dead with his bowels burst out. Dante later on transferred the unfortunate Pope into the *Inferno*, where an inscription above his place of torture declared that “Photinus had seduced him from the straight way.” Later theologians based all sorts of theoretical speculations regarding the relation of the Church to her supreme head, upon the presumptive treachery of Anastasius, putting him on a plane with Pope Liberius, of whom they thought, misled by the *Liber Pontificalis* and other dubious sources, that he had sided with the Emperor Constantius. Recent researches have shown both opinions to be erroneous.

It is an honorable mission of modern history to clear away these mediæval fables.

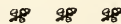
It would certainly be foolish to deny that fables and legends in great number obscured the picture of the past in a time which did not cultivate criticism, but which, lacking critical means, books and intellectual intercourse, fell a helpless victim to the traditional errors of preceding ages. For the same reason the historian of the present can not fortify himself too strongly with scientific caution, especially where he meets with unusual statements which run through the parchment records of mediæval scholars.

Let it be said in extenuation of the past, however, that not even those who are to-day delving in the records of the Middle Ages, are altogether safe from comparatively modern forgeries which have been saddled upon the past.

The very history of Pope Anastasius offers us such a forged document, in the form of the letter, which thousands have read with admiration and joy, alleged to have been addressed by him to King Clovis, who was baptized in the beginning of his pontifi-

cate. In this letter the Pope felicitates the Church upon the fact that such a great king has entered with his people into the net of the Apostolic fisherman, and, with a significant glance into the future, expresses the hope that the nation of the Franks would prove a special protector to the ship of St. Peter, through the tempests of the ages. And yet it is now certain that this letter, discovered among the papers of the Abbé Jérôme Vignier, in the seventeenth century, was invented and concocted by this scholar, who had achieved a remarkable proficiency in imitating the ancient style. Vignier is also the author of several other forged documents.

Historical research offers perhaps more surprises than any other branch of positive science. In the year 1866 there was published, for the first time, from a manuscript dating back to the seventh century, an indisputably genuine letter of the same Anastasius II., addressed to the bishops of Gaul, wherein he very decisively condemns as heretical the opinion of those who hold that the human soul originates in the act of generation, and not by a free act of God. Up till then the fact that this much-discussed question had been finally and definitely decided by the Holy See, was absolutely unknown. Even after the publication of this letter the theologians, who had no knowledge thereof, contented themselves with proving the theological certainty of the doctrine of the immediate creation of the human soul by other arguments.\*)



### BOND INVESTMENT CONCERNS.

The explanation of the profits to be realized from an "investment" in a ten-year "bond" of the National Life and Trust Co., of Des Moines, Iowa, as furnished in a pamphlet of said concern submitted to us by a reader of this journal, makes interesting as well as amusing reading. To quote one passage: "The National Life and Trust Co. has at last opened an avenue along which the conservative man, as well as the man who is ambitious of *securing large returns* on his investment may journey together and *each obtain the object of his quest.*" (Italics ours.)

How are these profits to be obtained? The Company sells bonds, costing \$100 a year per \$1,000 for 10 years, at the end of which the company guarantees to pay \$1,000 (what was paid in) plus the accumulated "profits."

\*) Even that eminent theologian, Fr. Kleutgen, S. J., in discoursing as late as 1887, in the Innsbruck Zeitschrift fuer katholische Theologie, "On the Origin of the Human Soul," was unaware of this decision, though he referred to another, by Benedict XII. (d. 1342), which had up till then also been completely overlooked by the theologians.



According to description, these profits come :

First: "From interest earnings." As the Company has no monopoly on investments, the returns from that source will hardly exceed the dividends paid by other responsible corporations.

Second: "Forfeitures under lapsed bonds." Since the Company takes special pains to explain that in event of inability to pay a premium when due, a year is given in which to reinstate, and further, that after three annual deposits the Company will make a liberal loan, "sufficient to carry the bond through to maturity," it is difficult to see how any profits could be made from lapsing bonds, because such lapses would be confined to the first 2 or 3 years of the bond's life, when the payments made were very small amounts.

Third: "Mortality Savings." "The death loss is reduced to a minimum." So says the Company in its explanation, adding that in case of death but one-fifth more than the amount paid in will be returned to the beneficiary. There is apparently no special provision made in the premium for meeting death-losses, so the mortality, small as it might be, will not result in any profits to the surviving members.

Fourth: "Profits that accrue by reason of policies surrendered under loan or surrender privileges."

The Company claims to loan money enough on each bond after three annual deposits, to "carry such bond to maturity." Again no more chance for profit than is shown under the second item.

Fifth: "Miscellaneous sources." What are they? Expense account? Agents' commissions? Nothing is said about these important items, so the fifth "source of profit" may be passed.

In winding up its explanation, the Company invites applications for its bonds with the assurance that there is "no possibility of financial loss."

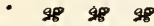
So, "heads I win, tails you lose," is the enviable position of such a bond-holder. He can not lose under any circumstances, but somehow, the "Company" will pay large returns on his ten-year deposits.

Insurance Commissioner Dearth of Minnesota has made public an examination of the National Life and Trust Co. of Des Moines, made for his department by Actuary S. H. Wolfe, of New York. It shows the Company to be solvent, that is, able to pay the amounts guaranteed in its bonds. But the Commissioner criticizes the management severely for writing these special bond contracts, because the business was obtained through the influence of extravagant estimates as to the amounts that could be realized at the end of the endowment period. Mr. Dearth says, the

claim of large gains from lapses is a "fallacy and that the earnings from this source are insignificant."

Commissioner Dearth makes a number of other comments, as published in the *Insurance World* of December 16th, 1902, not necessary to repeat here.

It should be sufficient for our readers to know that no responsible company can offer extraordinary profits for short-term investments, and that all the alluring illustrations of the different "bond" concerns, based on the alleged experience of regular life insurance companies, are results of a lively imagination, to put it mildly. The guaranteed results are the only figures that can be relied upon.



### THE "NEW BLOOD" FALLACY IN FRATERNAL INSURANCE.

The *Denver Catholic* (Vol. 4, No. 21) prints some comments on the discussion now going on in several Catholic journals regarding needed changes in the plans and management of Catholic mutual insurance societies. The intention of the writer is undoubtedly good, but unfortunately he is totally ignorant of the subject he writes about. For illustration he criticizes the expenses of the regular life insurance companies as being too high, saying, "most of these expenses are saved in Catholic fraternal insurance societies." It may surprise him to learn that there are Catholic (alleged) insurance societies, whose expense ratio in proportion to income is higher than that of any of the leading insurance companies. Then again:

"It is argued: as the years go by, the death rate must increase. Not at all." To prove this assertion, the worn-out argument is used that "by the constant introduction of new members below the average age of the members of the society, the average age is lowered."

In other words, for the existence of the concern and the sure payment of death losses, it is absolutely necessary to secure new members of a lesser age than the average age of existing membership. How impossible that is for any length of time is shown by the official records of the hundreds of assessment companies and orders, that have reported to the different insurance departments, so that their history can be traced from the time of starting to the day of failure, or up to date, for the comparatively few that have survived longer than twenty-five years, which is taken as the time needed for establishing a normal death rate. But even if new members could be secured, the average age of the society, and with it the average death rate, is bound to increase, as shown in the following:

A society of 1000 members, each 20 years old, will have an

average age of 21, 22, and 23 years after one, two, and three years respectively, if no new members are taken in. Now let 1000 new members of age 20 join each year and note the result :

There are after one year :

1000 members 21 years old,

1000 new ones 20 years old,

giving an average age of  $20\frac{1}{2}$  years.

The second year there are :

1000 old members of 22 years,

1000 last year's members of 20 years,

1000 new members of 20 years,

making an average of 21 years.

The third year there are :

1000 members of 23 years,

1000 " " 22 years,

1000 " " 21 years,

1000 " " 20 years,

making an average of  $21\frac{1}{2}$  years.

So it will be seen that the average age, notwithstanding the admission of new members, is slowly but steadily increasing.

To keep the average age at 20, the new members would have to be of constantly decreasing age, as follows :

1000 members age 21 years,

1000 " " 19 "

giving an average age of 20. The next year there are :

1000 members age 22,

1000 " " 20,

needing 2000 " " 19 or

1000 " " 18, for an average age of 20.

Even a layman in insurance matters will easily see that an increase of membership after that fashion has its limitations regarding age and numbers, which positively make the continuous performance impossible.

Yet life insurance must rest on a permanent basis if it is to deserve the name. THE REVIEW has no space to spare to discuss the mathematical side of this momentous question more fully. But if the *Denver Catholic* will agree to publish them, our insurance expert will furnish that journal a series of articles showing, step by step, how much it will cost as a minimum to provide for the death losses in an insurance society, regardless of expenses of management.

Any replies published in the *Denver Catholic* will receive prompt and polite attention, on condition that personalities or general attacks must be avoided and the discussion be confined to facts.

## AN ECHO FROM THE CATASTROPHE OF MARTINIQUE.

Having spent five years in the island of Martinique, mostly in the city of St. Pierre, and providentially escaped its awful doom by leaving on the eve of the fatal day, and having, moreover, witnessed and shared the anxieties, alarms, and distress of the people during the volcanic period, Rev. J. M. Desnier, C. S. Sp., presents in the February *Messenger* his personal impressions and some reliable details on the awful catastrophe. We quote a few paragraphs of particular interest :

In order to explain the fury of the volcano, much has been said and written by overzealous persons about the impiety of the people, which must have startled any one familiar with them. Now this requires some explanation. There were, indeed, in Martinique, and chiefly in St. Pierre, a small number of men, mostly Europeans and colored politicians, who aped their brothers in France and showed bitter hostility to the Church ; true it is too, that, a few days before the disaster a mere handful of roughs, who called themselves Socialists, did go through the streets, on one occasion, singing some impious verses of a Paris Socialist song. This was at the hottest period of the election, when some people are apt to lose their senses. Now it would hardly be fair to hold a population responsible for the misdeeds of a few irresponsible or wicked men. The truth is that Martinique forms a striking contrast with some parts of France. The Lord's day is well kept, the churches are crowded at every religious function, and the sacraments are well frequented, especially on feast days. It is needless to speak of religious demonstrations so cherished by the people. Only a few weeks before the disaster a fine cortège of 2,000 working-men could be seen wending its way, headed by the Bishop, to Morne-Rouge, on a pilgrimage to the Sanctuary of Our Lady, to whom there is in the island a great and heartfelt devotion. As for me, I must admit that the contact with the people in the sacred ministry has ever been attended with pleasing recollections.

Some time after the catastrophe, when that most touching testimony of universal sympathy and generosity was acting as a soothing balm to our distress, we were startled by some wild reports circulating in the foreign press about Martinique ; for instance, the story of the sacrilegious parade of a pig, stated as having taken place in St. Pierre on Good Friday and Easter Sunday, and of an assault on a convent by the mob, etc., the effect of which was, in many places, to put a stop to collections so generously started in favor of the poor victims, driven from their homes. Whatever may have been the intentions of the originators of the report, first published, I was told, in a German paper,

and so quickly taken up by the yellow press, the truth is that none of the priests of the colony or the people of St. Pierre spoken to had ever heard of it. Now, everyone acquainted with the place knows well that, had Alcibiades lived there, he would have had no need of cutting his dog's tail to get notoriety. With respect to morality, statistics and men who have the experience of the West Indian populations, can testify that the city of St. Pierre was indeed no better nor worse than its neighbors. There was a good deal of unvarnished looseness of morals among the low class of the people, as often happens in seaports. As for the vice of Lot's city, it is well known that for various reasons it is rather scarce amidst the colored population and there was moreover, very little unnatural crime. The great mischief, I regret to say, was the number of illegitimate but most prolific unions among the low classes. That state of things, not indeed special to Martinique, the Church, had it been ever so little seconded by the government, by means of such a thing as the marriage requirements in America, would soon have suppressed.

But what of the volcano? Surely it was a judgment of God? It may be, and if so, it was one not unmixed with mercy, for He gave us eight days to prepare for death. Yet whatever may have been written in the first panic produced by the catastrophe, it would seem that owing to its position, St. Pierre was doomed, the fury of the volcano having covered it several times since the fatal day, and that, without miracle it could not escape its fate. No miracle took place such as we read of in the life of Januarius in his beloved city of Naples. We might perhaps find an answer to this in the Gospel, where our Divine Lord, being asked what crime they had committed on whom the tower of Siloe fell, or those whose blood Herod had mingled with their sacrifices, answered that it was not for any special guilt that they had been struck, but that unless the questioners did penance they would all likewise perish. Thunderbolts are perhaps necessary in this material age of ours, but, under the new dispensation, are we to believe they always fall on the most wicked heads? I think we might perhaps safely, awaiting further information, suspend our own judgment in the matter.



## THE "BOBTAILED" COLLEGE CURRICULUM.

Many of the readers of *THE REVIEW* have no doubt taken notice of a new scheme proposed by President Butler of Columbia University in the City of New York, to bring American education fully up to the requirements of our times. It consists in shortening the usual four years' college course to one half of its length. One of his arguments—another will be mentioned further down—is that the student needs more time to prepare himself for professional studies.

In this matter there are certainly no better judges than the professional men themselves, and among them, we dare say, none are likely to be more impartial than the scientists. Now, in consequence of President Butler's utterances, the *Electrical World and Engineer* has given expression to its view in two short but strong editorials (vol. 40, pp. 651 and 887), in which American education in its present state is considered from the most American of standpoints, the practical.

From the first of these editorials we quote only the following sentences: "The student who knows a few things thoroughly when he enters college, is better fitted than he who has a smattering of many. This is the secret of the German gymnasium. Its graduates may be totally ignorant of the Italian Renaissance . . . but he knows his Latin and his algebra. . . . If the colleges would get grimly down to work and force the elementary schools to teach less and better, they would turn out men to whom the professional schools would be no toilsome task, and with the time thus saved we should hear no more wails of too much time spent in education."

The second article is too spicy to be in any way shortened. It reads as follows :

"We have already expressed ourselves very fully on the subject of collegiate education, so far at least as engineering students are concerned, but a recent pronouncement from President Butler reminds us that there is still something left to be said. That distinguished educator is quoted as saying in effect, that he favors the two-year college course because it is better for the students to dawdle only two years instead of the canonical four. We earnestly hope that he will take steps in our great metropolitan university to avert dawdling for so short a term as two years. Perhaps the same cogent line of reasoning may adequately explain the great doubts which have been expressed by noted business-men as to the usefulness of any college course at all. The fact is that the weakest point of our whole modern educational system is a certain apparent incapacity to prevent dawdling. When the cultured graduate of the kindergarten, the juvenile art

school, the infantile conservatory of music, and three or four prenatal laboratories comes up to the college, he is very apt to interrogate Nature as to the easiest way of sliding through. The whole field of classified knowledge and ignorance is open to his choice in the elective system, and it would reflect discredit on his previous training if it should give him no clue to the smooth and easy path. Now to our mind the first duty of the higher institution of learning should be to take this victim of slipshod soul culture by the nose and lead him firmly up to the strenuous life. It is not so much what he learns, as how he learns, that determines his future capacity for serious work. And according to our observation the average college needs considerably more than two years merely to instill the fundamental principles of mental activity. And from that point education begins."



### THE "CATHOLIC WORLD" AND OUR PAROCHIAL SCHOOLS.

The *Catholic World* magazine says in its February number, page 708, editorially :

"There are many other reasons besides the mere magnitude of the Parish-School system that will make official recognition the best policy. Not the least of these is the fact that when educators come to study our Parish Schools they will find that *if there be any side on which they are weak it is the patriotic side.* We have been compelled for the sake of conscience to educate our children outside of the channels where the highest patriotism is largely taught. Yet Catholics do love their country and *are eager to absorb all that is best in its national life.* It is a crime against the nation for the ultra-American to steel his face against the children of the nationalities who do not speak English, and compel them to seek their education outside those agencies that will accelerate his absorption by and his assimilation with the civic body. How much better it would be to come to them with the olive branch and say to them : 'You are children of this commonwealth, and it is our desire that you shall enjoy all that contributes to good citizenship. For this reason we shall make some arrangement whereby you may participate in the advantages that the Public-School system enjoys.' " (Italics ours.)

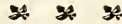
A month before the same liberalistic magazine had published a report of a committee of the New York Catholic School Board, containing this passage :

The parish school "leads to the highest type of citizenship, and supplies a most effective antidote to false Socialistic theories."

In the editorial quoted above the *Catholic World* seems to take

issue with the Catholic School Board of the great Archdiocese in which it is published. We trust the gentlemen of the Board will take up the gauntlet and compel the Paulist editor to give a straightforward and unequivocal answer to these pointed and pertinent questions:

1. Are our parish schools weak on the patriotic side?
2. Is a higher patriotism taught in State than in parish schools?
3. Can not Catholics in parish schools absorb all that is best in national life?
4. If not, why not?
5. What does the *Catholic World* mean by this underhanded attack upon our parochial schools?



### BOOK REVIEW AND LITERARY NOTE.

*Le Citoyen Americain. Ses devoirs et ses droits.* Par T. St. Pierre. Paper 32 pages.

Mr. T. St. Pierre, editor of *L'Opinion Publique*, Worcester, Mass., some time ago published a series of articles on the rights and duties of the American citizen, which we now find collected in the present pamphlet. Were it not for the considerable immigration from Canada, the effete Eastern States would show a decrease of population like France or England. The Canadian influx has been so large that in certain quarters they form more than a third of the population. Yet their political influence has been small, chiefly because of their neglect to become naturalized American citizens. Hence at their last Catholic Congress a resolution was passed to form naturalization committees everywhere. They were started in many places and began work at once. No doubt the pamphlet of M. St. Pierre will be a powerful help to them.



—Professor Egan, in the *Catholic University Bulletin* for October (1902) defines literature broadly as "the expression of the phenomena of life in the form of written words." Since our Professor is high authority in his own particular line, we trust the Paris *Vérité* will not again poke unliterary fun, as it did some time ago, at such a piece of genuine literature as the recent order of the French Minister of the Navy, M. Pelletan, that each mariner should be allowed ten grams of oakum for a purpose of toilet which is not usually mentioned in polite society.





## MINOR TOPICS.

### *The Watchman and The Review.*

The *Western Watchman* (No. 12) says editorially :

"In his laudable endeavor to show up the delinquencies of English-speaking priests, especially of the St. Paul diocese, the editor of THE REVIEW made the mistake a few weeks ago of ascribing a flamboyant endorsement of the Elks recently delivered by the Rev. Roderick J. Mooney to an Irish priest of Morris, Minn. Mr. Morris (sic !) is an Episcopalian minister. But the best of us with the best intentions sometimes make mistakes."

THE REVIEW said nothing about the Rev. Roderick J. Mooney's nationality, nor has it ever manifested or harbored the slightest desire to "show up the delinquencies of English-speaking priests" as against those of any other tongue or nationality. Moreover, Morris, Minnesota, is not in "the St. Paul Diocese." In the case of the Rev. Mr. Mooney we corrected our mistake promptly (No. 4, p. 64), and but for our own correction the editor of the *Western Watchman* would probably never have noticed the error.

One difference between THE REVIEW and the *Western Watchman* is that THE REVIEW promptly and honestly corrects its own mistakes, while the *Watchman*, that journalistic Thersites in knickerbockers, doesn't care a tinker's Dam with a big D for the corrections and remonstrances of those whom it, often wilfully, wrongs or misrepresents.

Get the sawlogs out of your own eyes, brother, before howling over the micrococci in the optics of others.

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### *The Terna for Bish- oprics.*

Rev. Dr. P. A. Baart, the eminent canonist, states positively "that there has been no change in the manner of designating candidates for a bishopric in the United States.

The old and time-honored custom of denominating them 'dignissimus,' 'dignior,' 'dignus,' still prevails. When some time ago a report was started that Rome had authorized a change, so that all three candidates should be placed on the list without specific designation, all being equal, I had occasion to enquire whether there was foundation for such newspaper report. I received an official and authoritative reply that there is not a particle of truth in such a report, but that the old and time-honored custom of denominating the candidates for a bishopric 'dignissimus,' 'dignior,' 'dignus,' still prevails."

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### *Irish-Americans and the Case of Col. Lynch.*

The *St. Vincent's Journal* (Feb.) pointedly observes, in connection with Irish-American protests against the hanging of Col. Lynch (since commuted into penal servitude by the British government) that the twenty millions of Irishmen in this country could have served the cause of their native isle and

liberty far better if they had exercised their undoubted influence on our government in favor of the Boers in the late war.

"It is now generally recognized that that war would have ended disastrously for England if this country had not been made a base of supplies for her South African armies in the most essential and necessary element of army equipment in the veldts of the Transvaal. And yet nothing was done by those twenty millions, or by the other fifty or more millions, to prevent the country from disgracing itself by helping in the destruction of two small countries presenting many features of similarity to our own political beginnings. . . . A priest in St. Louis has expressed his determination to head a party of dynamiters to blow up everything British on top of the earth, in case Col. Lynch should be hanged. He will not be hanged, but it is a pity that this Missouri Peter the Hermit's dynamiting crusade did not start with his fellow-citizen, the Missouri mule, in camp at New Orleans."



*Another Lesson to the Gullible.* A number of local "get-rich-quick" turf investment concerns, most prominent among them E. J. Arnold & Co., went to the wall last week. THE REVIEW had warned all those of its subscribers who had asked it for advice with regard to these firms, because they were fraudulent on their very face. Arnold & Co. originally paid five per cent. a week on all investments. When they cut the "dividend" to two per cent. recently, other concerns of the same kind offered from five to seven, which caused numerous withdrawals of subscriptions from the Arnold Co. and the final ruin of the firm, involving nearly all the rest. It is said that ten million dollars had been invested in these concerns by people in all sections of the country. All of them advertised extensively. They claimed that they were engaged in the "business" of racing their own horses and in operating books on race tracks and pool rooms in various cities. The grand jury has now taken the matter up. The worst feature about it is, in the opinion of local lawyers, that the investors, being stockholders, besides losing their money, will be liable for the defunct companies' debts.

May we not hope that this experience will prove a lasting lesson to the gullible?



*A Crazy Yarn.* We are indebted to a reverend friend in Chicago for a copy of *Pearson's Magazine* for February, containing a yarn about "the blowing-up of the Maine" in Havana harbor, pretending to be "revelations of an international spy." It represents that the destruction of the Maine was brought about by a German police agent, named Kehler, acting in the interests of the German government or a Chicago pork trust. This man is said to have been a Bavarian ex-seminarian. In Madrid he disguises himself in the dress of a priest and takes a Sister of Mercy from a convent there by steamer from Cadiz to Havana. On their arrival in Havana they go to a hotel, where they remain together, occupying separate rooms, until the Sister gets a situation as nurse on board

the ill-fated battle-ship, which soon after "breaks like a bubble."

The whole story is a stupid fake on the face of it. Its anti-Catholic character ought to result in the withdrawal of all Catholic support from *Pearson's Magazine*. We don't object to transparent fiction, even if it presents itself under the cloak of sober history; but we do object most emphatically to sinister imputations against our clergy and sisterhoods.

#### *Lay Trustees.*

The *Messenger*, published by Jesuit fathers and staunchly conservative in spirit and tendency, has the following remarks in its

January number :

"When a few months ago it was announced that Archbishop Keane, of Dubuque, had decided to constitute laymen trustees of the Church in his Archdiocese, there was a cry of alarm in many of our Catholic newspapers, and His Grace had finally to declare that he had been misrepresented. What better arrangement could he have made than that which to-day obtains in our best organized dioceses? What more natural than to have men of affairs co-operating with our pastors in transacting the business inseparable from the management of a parish? For want of such co-operation there is very poor management in many places, and altogether too little interest on the part of prominent laymen in the welfare of our parishes and other institutions. It is unfair to leave every burthen and responsibility to the priest, and in not a few instances it has proved disastrous to all concerned."

A reader enquires about the Mission of Our Lady of Pity and the legitimacy of the methods it employs to solicit the support of the faithful. We submitted the query with the chaplet and literature sent out by this Mission to one of our best-informed clerical contributors, who gives his opinion as follows :

The Mission of Our Lady of Pity is apparently a worthy object of charity, but its endless chain system of procuring help is a nuisance. Furthermore the chaplet of the Holy Infancy is not a recognized devotion. If the Archbishop of Cincinnati has approved it, the fact should be stated. The 'Raccolta' has nothing about it, nor do we find any mention of it in the life of the Venerable Sister Marguérite of the Blessed Sacrament in the 'Petits Bolandistes.' The chaplet contains nothing contrary to Catholic belief, but why introduce a thousand and one new devotions? Our advice is, Help the Mission of Our Lady of Pity, if you feel inclined, but throw the chaplet, the promises of a novena, etc., into the fire, or better still, tell the lady manager that she is overdoing a good thing.

The *Intermountain Catholic*, of Salt Lake, Utah, sympathetically records, at the head of its editorial columns (No. 18) that "Rt. Rev. Abiel S. Leonard . . . . celebrated the fifteenth anniversary of his consecration during the week. The event was one of joy to his numerous friends, who hold the Bishop in high esteem.

His onerous duties in his extensive diocese have been performed with zeal and marked success. The *Intermountain Catholic* unites with his many friends in extending greetings and hopes that his useful labors will continue for many years."

To prevent mistakes we want to say that Rt. Rev. Lawrence Scanlan, D. D., is still Bishop—the only Bishop—of Salt Lake. Mr. Abiel S. Leonard, who has the hopes of this self-styled Catholic paper for the continuation, "for many years," of his "useful labors," is a sectarian dominie!

For a possible "Parliament of Religions" in connection with the coming World's Fair we suggest the *Intermountain Catholic* (?) as the official organ.



Archbishop Bruchési, of Montréal, our beau-ideal of an American bishop, is opposed to the acceptance by the city of Montréal of a Carnegie library. In an address delivered shortly after his home-coming from Rome (see *La Semaine Religieuse de Montréal*, No. 5), he declared that there were plenty of smaller libraries open to the public in his episcopal city and added: "If the need of a great public library should make itself felt, our grand and beautiful city will be too rich, too independent, too legitimately proud to ask it as a present from a foreign millionaire and to submit to the conditions which he sets upon his gifts and favors."

Bravo!



The Chicago *Record-Herald* (Feb. 4th) publishes an obituary notice of Professor E. Kitziger, "a noted Hebrew composer" recently deceased in New Orleans. It says among other things: "There is not a Hebrew congregation but sings the hymns which he composed. Many of his compositions are also to be found in the hymn books of the Roman Catholic Church of this country and England."

Can this be true? Are we allowing Jews to write our hymns?



The *Civiltà Cattolica*, which is giving particular attention to the trust question of late, finds (quad. 1261) that in the United States the Republican party represents capitalism, while the Democratic party is becoming the exponent of Socialistic collectivism.

And so we are, politically, between the Devil and the deep sea.



A correspondent writes to the editor of our St. Louis society journal, the *Mirror*, asking, "What is the most beautiful poem ever written to a woman?" and receives the reply (No. 52) that "this distinction belongs to 'The Litany of the Blessed Virgin,' a part of Roman Catholic ritual."



Prof. Singenberger, in No. 2 of his *Cäcilia* (No. 2), compliments the comparatively small and poor Diocese of Belleville upon having more churches in which true Church music is cultivated, than any other diocese in the country.

# The Review.

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No. 8.

## "THE DOUBLE PERSONALITY OF ST. PATRICK."

**U**NDER this title Mr. William J. D. Croke, Rome correspondent of several American Catholic newspapers, and reputed to be a man of scholarly attainments,—though we must say these attainments never appear in his Roman letters,—recently contributed to the *Irish Ecclesiastical Record* a paper which has attracted some attention in the press and of which we find what appears to be the full text reproduced in the *Monitor* (Vol. lv, No. 40.)

Mr. Croke advances the hypothesis that St. Patrick and Palladius, his predecessor in the Irish mission, are identical. The following is a fair summary of his argument :

While "the fact of the historical existence of St. Patrick will have to be allowed," . . . . . "it must be adjusted with outside history. Now, continental historians are silent about him until the time of Alcuin, when he is mentioned by an act of conformity to the statements of the Irish Church, while, on the other hand, he is unmentioned in the historical documents of the North until Bede, who has placed him in his Martyrology only. Again, in the records of the Irish Church, saving the writings of the apostle, Patrick is mentioned most often with Palladius, while all traces of the latter are wanting in the works of St. Patrick, which are the supreme authority about the conversion of the country.\*)

"On the reverse, general, that is continental, history, makes mention of another person as the Apostle of Ireland, by express description as the successful, and by implication as the sole apostle. This is Palladius, who is unmentioned in Irish history

\*) The journey of St. Patrick to Rome is likewise not mentioned in the Saint's 'Confession,' but as Alzog remarks (Manual of Universal Church History, Pabish-Byrne, vol. ii, p. 53, note) "the silence of the 'Confession,' in which St. Patrick relates only those circumstances in which he beheld an especial Divine Provi-

dence, can not be adduced as an authority against this journey." (Doellinger, Church Hist, vol. ii, p. 21.) The journey to Rome is indeed generally accepted as an historic fact on the strength of the testimony of Probus, Hiericus, and Blessed Aidan.—A. P.

until the middle of the seventh century, when a vague and unsatisfactory account, presumably drawn in the main from continental sources, is given in the Book of Armagh, and the foundation laid for a new legend, which was never to be very vital, to take deep roots, or to be wide-branching.

"The primary texts about Palladius are the following, from Prosper of Aquitaine, an ear and eye-witness in Rome and in Gaul of the continental side of the event recorded. First in his Chronicle under 429, he writes: 'On the initiative of Germanus, Bishop of Auxerre, Pope Celestine sends Palladius the Deacon, in his own stead, in order that he should overthrow the heretics, and guide the Britons to the Catholic faith.'

"Next, under the year 431, he writes in the same work: 'For the Irish believing in Christ Palladius is consecrated by Pope Celestine, and sent as first bishop.'

"Thirdly, in the *Contra Collatorem*, he summarizes both the passages quoted: 'Nor, indeed, did he deliver the Britains with less speedy care from the same evil (Pelagianism), when he excluded even from that remote part of the ocean some enemies of grace who occupied their native soil, and, having consecrated a bishop for the Irish while he strove to keep the Roman island Christian, made also the barbarous island Christian.'

Mr. Croke then proceeds to establish the supposition of an "accidental division of the personality of one apostle" (Patrick) "into two" (Patrick and Palladius) "by a separation of names and careers," by adjusting "all the testimonies and indications extant under the view thus set forth."

"Muirchu Maccu Maitheni, the author of the principal biography of St. Patrick, the first of those contained in the Book of Armagh, states that the *Scripta Patricii* gave 'Succetus' as the name of the Apostle, and, a little later, he speaks of 'Patrick, who was also called Sochet.' Tirechan, the next biographer in the Book of Armagh, who is, perhaps, equal in authority, makes an identical statement on the same authority: 'Succetus, that is Patrick.' The same is asserted by the author of the Hymn of Fiech, and in the Tripartite Life, in the preface to the Hymn of Secundinus, the preface to the same Hymn in the *Lebhar Brecc*, the ancient annotation on the Hymn of Fiech, the Homily on the Saint in the *Lebhar Brecc*; in a word by the majority of the Irish majorities (?!) who deal professedly or at length with the life of St. Patrick.

"Now, if in his homeland and in his native language the Saint was called by another name, when and why did the change take place? It can hardly be doubted that the occasion of the imposition of a Latin title was his apostolic undertaking, in its prepar-

ation, at its inception, or during the early part of its successful course. This is the opinion of the Irish Church, that is of the only body of history which exists concerning him. Such an assumption is natural and in conformity with the usages of the time and other circumstances of a general order. But, bestowed in connection with his apostolate, the second name would leave room for him to have borne a forgotten name during the first, and, more than obscure, mysterious period of his career. The new name would also be a Latin, or a Latinized one, as belonging by its origin to his contact with the churchmen of the continent. On his arrival among these from the land of Britain, or a British settlement in Gaul, the cleric, or aspirant to orders would have his name changed, and most probably translated or rendered by a Latin equivalent. The baptismal name assigned to Patrick signified in the native language, 'strong in war,' 'glorious in battle,' something rather like an equivalent of the miles gloriosus of Plautus.\*) Now the name Palladius would be the equivalent in turn of this, and the period of the life of St. Patrick in which he might have received it corresponds to the career and standing of Palladius as revealed in the passages quoted from Prosper."

Palladius, he goes on to say, was a favorite name for Christians in the fourth and fifth centuries. Monasticism was probably a principal means of making it so frequent in ecclesiastical Gaul, especially among Gaulish bishops. Numerous examples can be adduced to prove that "the translation or transformation of a barbaric, or, at the least, foreign name, such as Sucat, would be enacted preferably by the bestowal upon its bearer of a common name," "not at baptism, but on the occasion of contact and by the person with the Latin ecclesiastical, or religious, world in the Gauls" (?!); and that "in the parts of this world where the traces of St. Patrick's life are traditionally discerned the name Palladius was as familiar as its translation from Sucat was natural."

"This process of Latinization held good of the British churches which were in more easily immediate contact with the great body of central Christendom in the West. Thus—to speak of the periods preceding and following that of St. Patrick—the advocates of the view that the Apostle was born in a British settlement on the Continent will find the full influence of this contact in the surviving records. The name of Mallo varies in its translated forms; Festcarius is identified in Festgean; St. Felix is also called Gaturbius, and so on."

"Moreover, the usage in force from the date of the introduction of Christianity persevered for a very long time."

\*) Does Mr. Croke blandly imagine that the "miles gloriosus" of Plautus means "strong in war" or "glorious in battle"? Or are we to understand that the baptismal name of St. Patrick meant "a swaggering swashbuckler"?

These propositions Mr. Croke elucidates by a number of instances and concludes :

"Given the existence of such a usage, the possession by the Apostle of a name corresponding pretty nearly with that borne by the ecclesiastic mentioned by Prosper of Aquitaine as the successful preacher of the faith in Ireland, becomes a matter of moment; but it is of increased suggestiveness owing to the difficulty attaching to the correlation of the life of St. Patrick with general history; to the equal difficulty attaching to the correlation of the life of Palladius with Irish history; to the natural similarity of the careers attributed separately to the two; and to numerous exigencies presented by the record of the conversion of Ireland."

The hypothesis propounded by Mr. Croke is neither original, as some of our Catholic papers seem to think, nor scientifically demonstrable. In his elaborate article on "Ireland" in the sixth volume of Herder's *Kirchenlexikon* (2. ed.), published in 1889, P. Zimmermann, S. J., after an examination of the "arguments" adduced by Mr. Croke, deliberately declared that "the attempts to identify St. Patrick with Palladius, or to date the beginning of his mission in 440, are in contradiction with the historical sources."

A single glance at the sources will confirm this view.

Prosper of Aquitaine, who wrote his *Chronicle* in 434, is not only a contemporary, but also a most reliable witness, whose testimony can not be seriously impeached, even though we have little information about the life of Palladius. Prosper, who wrote his *Chronicle* for the Romans, by his simple reference to Palladius as "the Deacon," shows that, though the name was not uncommon in those days, this Palladius must have been well known in Rome as a deacon of the Church, at that time a very prominent and important office, as every student of early Church history knows.

The *Book of Armagh* relates\*) that "Palladius landed at Hy-Garrchon (now Wicklow in Ireland) and penetrated to the interior of the country, where he founded several churches, Tuachna-Roman, i. e., house of the Romans, Killfine, and others. He was not well received by the people, however, and saw himself compelled to voyage around the coast to the North, until he was driven by a tempest upon the coast of the Picts, where he found the church of Fordun, and there he is known by the name of Pladi" (an abbreviated form of Palladius). The *Vita secunda S. Patritii* †) adds: "The holy Pope Celestine consecrated Palladius, the Archdeacon of the Roman Church, a bishop, sent him

\*) *Liber Armachensis*, ed. by Petrie, *Essay on Tara*, Dublin 1854, p. 84.

†) *Apud Colgan, Trias Thaumaturga*, p. 5. The *Vita secunda* was probably composed in the seventh century.



to the island of Ireland, and gave him relics of Sts. Peter and Paul and of other saints; together with the books of the Old and New Testament. Upon his entry into the land of the Scots (Irish), he first came into the district of Leinster, whose ruler (clans) Nathi-mac-Garrchon, interfered with his activity. Others, however, led by the grace of God to make adoration, received baptism in the name of the most holy Trinity. In the same neighborhood Palladius built three churches; one of them is called Kill-fine and in it are preserved and venerated up to the present day the books given to him by Pope St. Celestine and the box containing the relics of St. Peter, St. Paul, and other saints, together with the tables on which Palladius used to write. The other church was called Teach-na-Roman, i. e., house of the Romans, and the third, Domnach-Ardech, in which the saintly companions of Palladius—Sylvester and Salonius—rest, who are still being venerated. Shortly after Palladius died at Fordan, and some allege that he was there crowned with martyrdom.”

St. Aileran,†) who wrote towards the middle of the seventh century, says :

“After his arrival in the land of the Lageni, Palladius began to preach the word of God. But since he was not predestined by Almighty God to be the instrument of the conversion of the Irish nation from the errors of paganism to faith in the holy and indivisible Trinity,||) he remained there but a few days. Nevertheless, he converted a few to the faith and founded three churches, one of which is called Kill-finte; it has remained up to the present time the repository of the books which Palladius had received from Pope Celestine and of the case containing the relics of St. Peter and St. Paul and other saints, likewise of his writing tablets, which are called Pallad-ir and are held in great veneration. Another church was built by the disciples of Palladius, and is called house of the Romans; the third, which contains the bodies of his two companions Sylvester and Solinus, (which were later removed to the isle of Boethin, where they are still venerated), is named Domnach-arda. But when Palladius saw that he could not accomplish much good there, he resolved to return to Rome and died on the return voyage in the land of the Picts. Others, however, claim that he was martyred in Ireland.”

The pious Irish Bishop Marcus, who wrote his History of the Britons about 822, distinctly declares that Palladius was sent as *first* bishop by Pope Celestine, and, after his death, Patrick.

The Annals of Ulster begin with the words : “In the year 431

†) Vita quarta S. Patritii, apud Colgan, Trias Thaum. p. 386.

||) Whence the Irish saying, that God gave the grace to convert Ireland not to Palladius, but to Patrick.

of the incarnation of our Lord, Palladius is consecrated bishop of the Scots by Celestine, Bishop of Rome. . . . He is sent as the first to Ireland in the eighth year of the reign of Theodosius, to acquaint them with the faith of Christ (*ut Christum credere potuissent.*) In the year 432 Patrick came to Ireland. . . .”

We have furthermore the confirmatory testimony of the Leabhar Breac, which is considered by such authorities as Petrie and Curry to be the oldest and most reliable source for the ecclesiastical history of Ireland. This venerable Gaelic record declares in unmistakable terms that “Palladius was sent to Ireland in the year 401 after the crucifixion of Christ” (which the ancient Irish writers date from the year 31 of our present chronology) “by Pope Celestine, to be followed one year later by Patrick.\*)

Mr. Croke quotes the *Vita S. Patritii* of Muirchu-Maccu-Mactheni. Is he aware that the first book of this valuable MS. disappeared in a mysterious manner some time during the past two centuries, and that among the titles of the chapters which it contained and which are luckily preserved, there is this: “9. De ordinatione ejus (Patritii) ab Amathorege episcopo, *defuncto Palladio.*” And has he never heard that the *Vita S. Patritii* of Coënechair of Slane, called Probus †), is generally acknowledged by scholars to be little more than the corrected text of the *Vita* of Mactheni? Such is the truth, ‡) and we will close with a weighty quotation from Probus, which may be held to embody the lost testimony of Muirchu-Maccu-Mactheni, to the effect that Palladius, “Archdeacon of Pope Celestine, the forty-fifth in the line of the successors of St. Peter, was sent by him to Ireland, because the man of God Patrick had not yet received episcopal consecration.”

\*) Quoted by Greith, *Gesch. d. altirischen Kirche*, p. 109.

†) Died 948.

‡) Cfr. Moran, *Essays on the Origin, etc., of the Irish Church*, 77. Also Robert, *Etude critique sur la vie et l'œuvre de S. Patrick*, Paris 1883, p. 63.



## THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

### 5. THE PAINT, PAPER, AND GLASS ACT.\*)

The Stamp Act never went into effect. The colonists simply refused to use the stamps. In fact no stamps could be obtained, as the distributors were forced to resign and the stamps sent back or stored away.

This was an act of flagrant disobedience to a well-considered

\*) We continue to give our readers some of the main results of the researches of the new school of American historians, as embodied in Mr. Sydney George Fisher's "True History of the American Revolution" (I. B. Lippincott & Co. 1902. Price \$2.) We intend to complement them later on by facts from "The Loyalists in the American Revolution," by Mr. Claude Halstead Van Tyne.

law. But the colonists went even further. They boycotted England, so that trade almost ceased. Thousands of laboring men in England were thrown out of work and many trading and manufacturing towns petitioned Parliament.

Meanwhile the Greenville ministry made way for that of Lord Rockingham. Under Whig influences the Stamp tax was repealed within a year after its passage, but Parliament, in the famous Declaratory Act, emphasized its right to tax the colonies as it pleased, which is still the law of England.

The colonists rejoiced. Mr. Fisher rightly says that the Whig repeal of the Stamp Act advanced them far on the road to independence, inasmuch as they "had learned their power and beaten the government in its chosen game." The repeal was certainly not a token of a "firm and consistent policy," and we need not wonder that the Tories condemned it as the source of "the increasing coil of colonial entanglement."

He adds that "in one sense it made little difference whether the policy was easy or severe. Whig conciliation encouraged and Tory half-way severity irritated the patriot party into independence. Independence could have been prevented only by making the severity so crushing and terrible as to reduce the country to the condition of Ireland." (P. 80).

In 1766 William Pitt formed his impracticable and short-lived ministry, which was not his in any sense, but pursued a course opposed to his policy, which, being aged and infirm, he could not carry out. This constant changing of ministries helped to develop the revolutionary spirit in America. There was no steady and consistent colonial policy. It was not till 1778, when the revolution had advanced pretty far, that the ministry carried out a distinctly Tory policy.

In 1767 the government undertook, by laying a duty on paint, paper, glass, and tea, to take the colonists at their word on the distinction between external taxes (which they had admitted) and internal taxes (which they had repulsed). Renewed vigorous measures were also taken to suppress smuggling.

The paint, paper, and glass act caught the colonists in their own argument. These taxes were external and therefore constitutional. They could not be resisted as the stamp tax had been resisted, by simply not using the stamps. The articles had to be imported and the duty was collected at the sea ports by force of the British navy and army.

There were remonstrances and petitions, but there was no rioting. "Their petitions, letters, and public documents were full of the most elaborate expressions of loyalty and devotion. . . . Knowing what was in their hearts, it is most amusing to read

the long-drawn-out humble submissiveness of their words. There is no bold arguing against the right to tax. They merely beg and beseech to be relieved from these new taxes." (P. 86). They were simply nonplussed. But there was a sinister reference to "fundamental rights of nature" and a demand for the rights and privileges enjoyed by the colonies before the French War.

The most serious provision of the paper, paint, and glass act was that the revenue raised from it was to be spent entirely on the colonies themselves in maintaining among them civil government and the administration of justice. "The old system of assemblies securing the passage of their favorite laws by withholding the governor's salary, and of controlling the judges in the same way, was to cease. There was to be no more bargain and sale legislation; but in place of it orderly, methodical, regular government." (P. 89). This struck at the root of their freedom as they conceived it.\*)

Dickinson's "Letters From a Farmer" waked the colonists to the gravity of the situation. Though pretending there was no change from the old line of argument, he took the new ground of rejecting the authority of Parliament absolutely. In this same year, 1768, British troops landed in Boston in consequence of the seizure of the "Liberty." The situation grew more dangerous. Parliament declared the colonies to be in a state of disobedience to law and government, adopting measures subversive of the constitution, and disclosing an inclination to throw off all obedience to the mother-country. "This was unquestionably a true description of the situation," says Mr. Fisher, "and I can not see that any good purpose is served by obscuring or denying it by means of those passages in the documents of the colonists in which they declare their 'heartfelt loyalty' to Great Britain, disclaim all intention of independence, and acknowledge the supreme authority of Parliament. Those fulsome expressions deceived no one at that time, and why should they be used to deceive the guileless modern reader? The patriot party made many such prudent statements, which were merely the nets and mattresses stretched below the acrobat in case he should fall." (P. 92.)

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\*) On the importance of this point see the second article of this series, page 25.



## PATENT MEDICINES AND THE PUBLIC.

It is one of our national inconsistencies that we enact laws and otherwise take pains to prevent incompetents from practising medicine, but allow any quack or swindler to advertise and sell remedies for every ailment under the sun. In other words, we assume that the mass of mankind are not capable of choosing their medical advisers in person, but are quite competent to do so through the columns of the newspapers. The consequences of such laxity are that multitudes of ignorant people are cheated out of both money and health.

A very sound report was made on this subject by the Department of Health of New York City in the year 1898, embracing reasons for the public regulation of the sale of drugs and proprietary medicines. The latter are classed under three heads. The first consists of prescriptions made by regular physicians in their ordinary practice, which, having proved to be efficient in particular cases, have been seized upon by business men, put up in wholesale quantities for the trade, and extensively advertised. Such things as headache drops, eye waters, asthma cures, catarrh remedies, and other mixtures are sold and taken indiscriminately. Even when the original formula has been faithfully adhered to, the result is most commonly harmful unless the remedy has been administered by a regular practitioner. But the success of the original formula brings imitators into the field, who use a cheaper and more deleterious compound, and perhaps undersell the original.

The second class consists of nostrums which promote and intensify the very condition which they pretend to cure. These are composed largely of alcohol. Most of the so-called "bitters" come under this classification. The annual report of the Massachusetts Board of Health for 1896 is a classic on this subject. It contains analyses of sixty-one kinds of bitters, tonics, and sarsaparillas then in vogue, some of the most notorious of which are still on the market, and many of which have been advertised as "purely vegetable," "free from alcoholic stimulant," "not a rum drink," etc. Parker's tonic, "recommended for inebriates," was found to contain 41.6 per cent. of alcohol. Ayer's Sarsaparilla contained 26.2 per cent., Hood's Sarsaparilla 18.8 per cent., and Paine's Celery Compound 21 per cent. A lot of "blood purifiers" were found to contain iodide of potassium, which is classed among poisons by nearly every writer upon toxicology. "It is not uncommon," says the Massachusetts report, "to find persons who have used continuously six, eight, or ten pint bottles of one of these preparations." They can usually be identified by their pale, sallow complexions.

The third class consists of unmitigated swindles, as where bread pills are sold for the price of costly drugs. An instance of this kind was given in the Massachusetts report, where "Kaskine, a much-vaunted remedy, which sold at one dollar an ounce, was found to consist of nothing but granulated sugar."

Several bills have recently been introduced in the State legislatures to regulate the patent medicine business. One of them, in New York, prohibits the publication, as advertisements, of pictures or testimonials of persons alleged to have been cured, unless such testimonials have been certified to by the board of health of the place in which the person lives, and unless a tax of \$25 has been paid for the certificate. It provides also that every preparation advertised for sale must be first submitted to the local boards of health for analysis. Without questioning the intent of the framers of this bill, the *N. Y. Evening Post* (Feb. 5th) observes that it would open the door to blackmailing operations, while it would not lead to any good result. These testimonials are worthless from the medical point of view. They are mostly signed by nobodies, and even when they are from persons of repute, there is no means of testing the signer's knowledge of his own case. Only a trained physician can do that. The signer may have thought he was cured by So & So's sarsaparilla or compound, when he was not cured, but only exhilarated for a short time. He may not have been sick at all, but merely have thought that he was. In short, a non-professional opinion about the effect of a drug on one's self, or on a third person, is not worth a rush.

Is it supposed that the testimonial will be improved in value by a certificate from the board of health of the place where the person lives, and after a fee of \$25 has been paid on it? Many of these quackeries come from small towns where boards of health do not exist; but if the case were otherwise, how is the local board of health to know whether old Mrs. Jones' rheumatism was cured by Perry Davis' Pain Killer or not? Old Mrs. Jones did not employ a physician. She doctored herself by reading the newspapers. There is no medical man to whom the board of health can refer in order to form a judgment on the case. It can only take Mrs. Jones' word for it. Probably it would be stimulated to do so for \$25. The patent medicine man could well afford to add something to the legal fee, since a certificate from a board of health looms large in the public eye.

Yet something ought to be done to protect a long-suffering and gullible public against the patent medicine vendors. Germany has some effective laws on the subject to which our legislatures might profitably devote some of their time and attention.

## ONE LESSON OF THE COAL STRIKE ENQUIRY.

The following considerations are submitted by a contributor who has closely watched the proceedings before the Coal Strike Commission :

The hearing of witnesses before the Coal Strike Commission is closed ; the lawyers for both sides have had their say, and the decision of the Commission is anxiously expected not only by the parties directly concerned, but the general public as well. The testimony given under oath by reliable people, in spite of the sharp cross-examination by the lawyers representing the miners' organization, has shown a deplorable state of affairs in the coal regions during the strike. Whatever grievances the miners may have had, (and the evidence has not established that they are any worse off than hundreds of thousands of workingmen in other branches, who are peacefully making a living) there can be no excuse for the reign of terror inaugurated by the Miners' Union in that part of the State. Mr. Darrow, the able counsel of the strikers, in his closing speech before the Commission, finding no legal grounds for his contentions, speaks of the "moral rights" of man and says among other things in an effort to define these rights : "I have known lawyers to disagree as to legal rights quite as much as moralists disagree as to moral rights, and perhaps more. The whole training and education of the youth and the man is to teach them the difference between right and wrong in human relations, to teach them those relations which make for the peace and the good order and well-being of society, and those which are anti-social and tend to the disorder of society."

Unconsciously this brilliant lawyer, who has defended the poor miners against the attacks of their employers, of the military authorities, and even of the public at large, has in this one sentence expressed the severest condemnation of the present American method of State education. Admitting that the relations of capital and labor should be regulated by a higher standard than the brutal law of supply and demand, where is it possible for the average man to get acquainted with the "higher law," or "moral rights," as Mr. Darrow calls it?

Certainly not in our public schools, where even the Ten Commandments have no place in the plan of instruction ; nor in the higher institutions and universities with their generally atheistic tendencies ; nor in the union meeting room with its utter contempt for the outsider, commonly called "scab." Where is he to go for instruction regarding his "moral rights"?

The speech of Mr. Darrow and the action of the unions properly interpreted, are a most important argument for the need of a Christian education of the young, presented forcefully to the American public. Will the lesson be heeded?

## FOR A CATHOLIC SCHOOL EXHIBIT AT THE WORLD'S FAIR.

THE REVIEW's financial contributor writes :

The plan of the Lutherans for representing their educational work at the St. Louis World's Fair, as outlined in No. 6 of THE REVIEW, is excellent as far as it goes, but it will have to be supplemented somewhat, so far as the exhibit of the Catholic schools is concerned, if the show is to make the desired impression upon the American public. Dollars and cents have more weight with the average man than any proposition in the abstract, and for that reason the cost of establishing and maintaining the Catholic and other specifically Christian educational institutions should be tabulated, figured together and compared with the expenses of the States for the same purpose.

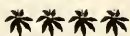
Therefore to the program of the Lutherans should be added the following information :

1. Cost of each school building with equipment. (This could be shown on the photograph of each building.)
2. Cost of maintenance, including salaries of teachers, average attendance, and average cost of teaching a child per year.

For Catholic schools each diocese should show the aggregate number of schools, total value, cost of erection and maintenance, average attendance these figures could be tabulated and compared with the expenses of the public schools, as shown by the reports of the departments; of education for the different States.

If each State, where the Catholic population supports schools of their own, were fully represented at the St. Louis Fair, and it could be shown, how much money is expended by the Catholics for their schools and how much is saved to the general public on the basis of the published cost of the public school departments, it would certainly make an impressive lesson for the average mind, and would be of some help to a better understanding on the part of the general public of the Catholic position on this important question.

If THE REVIEW's expert accountant could assist in working up these figures, he would gladly for the sake of the good cause render his services free of charge.



Rev. F. L. Kerze recently wrote to the *Cleveland Catholic Universe* (No. 1488):

"Mr. Preuss, editor of the St. Louis REVIEW, has for years been disclosing the weak points of our fraternal organizations. The Catholic press, on the whole, has taken little or only hostile notice of the matter. Now that several Catholic fraternal organizations are in trouble, the American Catholic press can not afford to remain silent."



## MINOR TOPICS.

*Torturing Convicts.* On February 14th and 15th a number of our daily newspapers printed a despatch from San Francisco, from which we extract these paragraphs:

"The Assembly Committee on Prisons has made a report on its investigation of punishment in the San Quentin and Folsom State Prisons. They find that the straitjacket and other methods of torture are in use in both institutions. Two prisoners at San Quentin were found to be permanently crippled by straitjacket. At Folsom the exact number has not been ascertained as yet, but it is larger.

"Sometimes a small jacket or vest is placed on first. This is composed of hair, the straitjacket proper being placed on over it. The man is now in a standing position, the jacket being placed as tight as possible. The prisoner is then placed on his back, the guards kneeling on him so as to bring the edges of the jacket tighter across his back. He is then laid in his cell. Should they wish to extract a confession, a short stick three feet long is used, it being inserted in the lacing and worked on the principle of the Spanish windlass. The lacing thus becomes as taut as ingenuity can make it."

If the facts are as stated, there can be no surprise that the "water cure" and similar acts of cruelty by the American troops in the Philippine Islands have not aroused the public to greater indignation. Reports of cruelties in the public institutions of a good many of our States have been published from time to time, but they are seldom followed by any announcement of punishment of the guilty parties. The art of "whitewashing" is understood to perfection in political circles.

*Protestant Indulgences.* The Philadelphia *Bulletin* of Feb. 14th a. c. published a card issued by the American Bible Society which contains this passage:

### "SABBATH-SCHOOL CHARITY FUND.

"Stockholders are guaranteed to receive one hundred times as much as they put in (Matt. 19: 29). Those who continue to pay into the fund as much as six cents a week for three years in succession to be a Life Member of the American Systematic Benevolence Society. Those who do this for six years, to be Honorary Members for life. Those who do this for ten years, to be Honorary Vice-Presidents for Life. Those who do this (for Love of Christ) while they live will have a free admission through the gates into the Heavenly City, a Snow-white Robe, a Heavenly Harp, a Crown of Gold, and a seat at the right hand of the final Judge."

Is it not curious that Protestants, who have based so many of their attacks against the Catholic Church upon the alleged sale of indulgences, should venture to promise "admission to Heaven," etc., for a weekly contribution of six (!) cents during life? This seems to be in line with the reported transaction of Protestant

missionaries in Hawaii, of "buying" valuable plantations with "certificates" guaranteeing everlasting happiness in the next world.

The National Securities Company, of this city, against which we warned our readers in No. 3 of the present volume of THE REVIEW, is one of the several get-rick-quick concerns forced to the wall by the grand jury last week in consequence of the investigation instituted after the collapse of the Arnold and other turf investment fakes. When the manager of this misnamed "securities" company, Brooks, was arrested, it developed that he did not own one share of stock in the concern of which he was believed to be the largest shareholder. He was unable to show any investment made by the concern during its brief career. Assistant Circuit Attorney Fickeisen said, after cross-questioning Brooks and Smith (the Secretary of the Company): "I think Smith's \$25,000 (the money claimed to be in the treasury) is mythical. They formed the company of air, constituted themselves the shareholders and went after the suckers." (Cfr. St. Louis *Globe-Democrat*, Feb. 18th.)

We have several times pointed out that if the Catholic gentlemen now owning and editing daily newspapers in various sections of this country, were Catholics of the right kind, "ultramontane" instead of "liberal," we might have a Catholic daily press of considerable size and influence, without going into special ventures that promise little. A reader sends us this clipping from a recent number of the *Ave Maria* (unfortunately he does not say which number) in confirmation of our view:

"There are several daily papers in this country which are owned and edited by Catholics; and if these gentlemen only had a high sense of duty, the need of a Catholic daily would not be so pressing. Neither of two such journals that we know of betrays its religious proprietorship, either in the news columns or on the editorial page. Their point of view is always purely secular, never frankly Catholic."

We heartily agree with the *Mirror* (No. 1) when it says: "The erstwhile esteemed and even yet not wholly unestimable *Globe-Democrat* is going in ways that are not those of perfectness and lead not unto salvation. The good old sheet's departure from conservatism and venture upon the course marked by the shrieking headline and the 'leaded' introduction to unimportant news is a sad symptom of jaundice. The *Globe-Democrat* should not allow itself to turn yellow as its present age and stage." When Mr. Reedy adds that the *Globe-Democrat's* "reputation for trustworthiness in its news was worth more money than saffron journalistic stirrings can ever earn," we are not quite so sure he is right. Why have so many—nearly all—of our American metropolitan dailies sacrificed their dignity, if not for the purpose of gaining in circulation and advertising? What other motive inspires their managers than to make money?

Father Baart's suggestion of "konigraphy" for wireless telegraphy and "konigram" for a wireless message is good, though the Cincinnati *Catholic Telegraph's* explanation of it needs some elucidation. It is as follows:

"'Koni' can be considered the two syllables of the name Marconi, the *k* and *c* being unchangeable (?), and thus sufficiently expresses the name of the inventor. While in Greek it is derived from the verb 'konio,' which means, firstly, to strew or cover with atoms or particles of dust, or ether, or secondarily, to make great haste or speed."

*Κονίω* (*κονιάω*) means to sprinkle with dust or ashes or lime, but we recollect no classic passage where it is used in the sense of making great haste or speed. *κονίζω* and *κονίω*, however, have this latter meaning, and since the root of both verbs is the same, Father Baart's idea is indeed a singularly happy one.



The *Globe-Democrat* (Feb. 6th) remarks in connection with Dr. Parkhurst's plea to establish a "clean and wholesome daily newspaper" to "elevate the masses," that the masses do not want to be elevated, that they resent being elevated. "A two-column account of a revival is clean to the point of spotlessness and it is as wholesome as an ozone-laden breeze from the tops of the Rockies, but a prize offered will not secure its being read by eight out of ten purchasers of the paper. What are you going to do about it?"

The same is true of by far the greater portion of our Catholic reading public. They do not want to be elevated. They would not read a clean Catholic daily. They dote on sensationalism. "What are you going to do about it?"



A Committee of the Catholic School Board of New York gives in a report published in the January *Catholic World*, the following summary of attendance in the parish schools of the Empire State, with an estimate of the Catholic population, according to dioceses:

	Pupils.	Catholic Population.
New York.....	49,752	1,200,000
Brooklyn.....	34,161	500,000
Buffalo.....	22,712	171,000
Rochester.....	15,734	105,000
Albany.....	15,000	145,000
Syracuse.....	4,943	70,000
Ogdensburg.....	3,400	79,000



Mr. Croke in Rome—he of the many initials and innumerable fakes—gladdens the heart of the Liberalistic editor of the *Catholic Citizen* (Feb. 7th) with the joyful tidings that "authoritative opinion" (which means the lounging tatlers in the Vatican lobbies from whom said Croke gets his "authentic" information) is running against the Catholic Federation movement. Clearly the tatlers have once again fooled the pompous Croke. The authorities are

not against the Federation. They have not hitherto paid any attention to the matter. Those of the cardinals who follow up American occurrences are—with possibly two exceptions—heartily in favor of the movement. This is official.

86

Speaking of the "Christianity of Harnack," the learned editor of the *Civiltà Cattolica* (quad. 1261) aptly remarks: "Strauss was more consistent. He declared the gospels to be false because they contain miracles. Harnack admits their authenticity in every point excepting their miracles, which is even more arbitrary." And he concludes: "Harnack finds himself in the position of a child who unfolds leaf by leaf the bulb of some plant to find the kernel:—he finishes with empty hands."

87

When one of our distinguished statesmen eulogized the hog as the great American civilizer, his utterance was set down by an unfeeling world to Western bumptiousness. It may comfort us, therefore, to learn that others too can take our quadruped seriously. We read in a recent German book catalog the following announcement: "Andree, L. Das Schwein in poetischer, mythologischer und sittengeschichtlicher Bedeutung. Paris: Verlag Zürcher Discussionen. (3 francs.)"

88

The Syracuse *Catholic Sun* has not been on our list for some time; but we see from the *Catholic Union and Times* (No. 43) that it is still at its old game of pilfering the editorial paragraphs of those of its contemporaries who are good enough to accord it the benefit of exchange. The *Sun* is the only *soi-disant* Catholic newspaper that thrives upon its neighbors' goods and glories in its own disgrace. It is the mephitis mephitica of the American Catholic press.

89

The *Vera Roma* (No. 5) confirms the strange news of the appointment of Msgr. Denis O'Connell as Rector of the Catholic University. It says that Msgr. Conaty will be appointed Bishop of Los Angeles. But the clergy of that Diocese have declared for "home rule" and refused to put Msgr. Conaty's name on their list.

90

*Libertas*, a Filipino Catholic daily published in Spanish at Manila, editorially says that "the Aglipay schism is a religious-political movement, and evil religiously and politically," adding its firm conviction that it is inspired by American fanatics who are striving to create disturbances in the islands.

91

A friend of THE REVIEW in Texas writes:

"A census of fallen-away Catholics, with the necessary explanations, would reveal many interesting facts. I think it would show a big difference between diocese and diocese, and this would lead to other conclusions."

# The Review.

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VOL. X.

ST. LOUIS, MO., MARCH 5, 1903.

NO. 9.

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## THE MYSTERIES OF CLAIRVOYANCE.—II.



OUR reference (in No. 6) to Anna Eva Fay and her tricks of alleged clairvoyance and mind-reading, coupled with a request to our readers to help us shed some more light on the subject, have brought to this office, among others, an interesting communication from Toledo, Ohio. A certain Mr. J. D. Hagaman there,\*†) it appears, has undertaken to show up the various tricks of the Fays.†)

The so-called "cabinet tests" with which the Fays enliven their performances, have often been explained, notably by Shaw in his 'Magical Instructor.' Not so the alleged feats of clairvoyance which we described briefly in our recent article. In his elucidation of these Mr. Hagaman confirms the correctness of the *Civiltà Cattolica's* theory‡) of the use of prepared cardboards. "Some of these cardboards"—he says—"have a corner cut off; in the center of these is concealed a carbon paper which transfers all that is written to the inside of the board. These boards are carried around to the back of the stage where they are examined and answers prepared. The other cardboards are flung carelessly down on the steps leading to the platform, causing many to believe that all of them are treated the same way."

But, as we had correctly surmised, there are other supplementary ruses: 1. "While the answers are being arranged, the little vaudeville entertainment is going on. During intervals in the entertainment, or even while it is in progress, many among the audience talk over the questions they have written and make surmises as to the answer. There is usually one of the many confederates ready to drink in every word and carry it to the rear.

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\*) His address is 15th and Missouri Streets, Toledo, O.

†) There are three of them: the original Anna Eva, her son, and his wife, who also goes by the name of Anna Eva Fay. [Cfr. Toledo Bee, Feb. 13th, for a copy of which we are indebted to our unknown friend, and which contains Mr. Hagaman's explanations.]

‡) See our No. 6, p. 89.

2. "The city directory plays a very important part in assisting Mrs. Fay."

3. "When Mrs. Fay comes on the stage, a covering is thrown over her head which reaches to the shoulders, after which a sheet is thrown over her. But, even if she had no covering over her head at all the mechanical contrivance could not be seen, as her hair is dressed over her right ear and with curls falling on her right shoulder to the front of her low bodice in such a manner as to conceal the small receiver and the tiny wire which connects the 'phone with her accomplices under the stage."

A reporter<sup>§</sup>) had noticed some odd movements by Mrs. Fay at one of her performances. He related his experience as follows :

"A woman sat just back of me who seemed very anxious to have her question answered. She had written it at home. I sat in the front row to the right, where Mr. Fay usually takes up his post during the readings. Mr. Fay noticed that the woman was uneasy, so he stepped to her side and asked in a low voice if she had written her question at home. She said she had. He told her to let him see it, saying perhaps he could help her to get an answer. 'Is this your son?' he asked. Her reply was in the affirmative. 'How long has he been away?' 'Seven or eight months,' was the answer. He told her he would see what he could do for her, and took her slip in his hand, stepping back to his former position.

"I watched that slip of paper. He held it in his hand in an off-hand manner for several minutes, then he made a notation on it. After a little he began to fold it up, apparently without noticing what he was doing. Then he went up to the steps on which were thrown the pads and dropped that little paper, seemingly back of the pads. After a number of questions had been answered, he went back to the steps (this was all done in a casual manner), and picked up a slip of paper. Almost immediately the woman's name 'came to' Mrs. Fay. And outside of what I had heard the woman tell Mr. Fay, the answer contained no information except: 'Of course your son will return.' Now almost any one in the audience would have told that woman the same thing and felt that two to one they were right, but she was fairly ecstatic over it and repeated over and over again how wonderful it was that Mrs. Fay could tell such things as that."

Mr. Hagaman ascribes Mr. Fay's being able to read this question and tell how long the son had been away, to a small aperture communicating with confederates under the stage, who copied the note and the extra instructions of Fay, and after returning the note, 'phoned the question, etc., to Mrs. Fay.

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§) See Toledo Bee, Feb. 13th.

We should like to hear Mr. Hagaman's explanation of the two cases we mentioned in our recent article: where the Fay woman correctly told two persons in her audience what had become of a lost New-Foundland dog and some stolen jewelry, both the dog and the jewelry being subsequently found and recovered at the places she had indicated. As we remarked before: We do not believe there was any collusion, because the questioners were persons of honesty and good faith. The jewelry case was related in the writer's presence by the lady who had recovered the trinkets, the story of the dog we have from a reliable friend.

\* \* \*

The following communication from our venerable friend Mrs. Elizabeth A. Adams, of Rockford, Ill., will also prove interesting in connection with the above subject:

TO THE EDITOR OF THE REVIEW.—*Sir*:

Apropos of the contention that clairvoyance is due to trickery solely, it suggests that many counterfeits of the coin of a nation fail to prove there is no real coin.

When mesmerism and clairvoyance and the dynamics of magnetism began to interest our United States populace, more than forty years ago, I became interested in the subject, and it would take many tricksters to convince me that clairvoyance is due solely to the trickery of men. I saw too much before I was a Catholic to permit such a conclusion.

That tricksters made money with the claim of exposing clairvoyance was well known in this locality. An amusing instance comes to my mind. The bogus affair, in the Congregational church of the village, was well attended. A young man scarcely out of his boyhood, encouraged by a companion, just for the fun of it, asked to be told the name of the young lady he loved. Quickly the name of one who was hardly reputable was given, and a laugh from the house succeeded. The young man and his associates were angry, and, persuaded that some one of the villagers were conversing with the trickster, made close observations and became assured that a young and respectable physician was aiding the farce. The moment the meeting closed the boys darted to the place occupied by the physician and in spite of that worthy's efforts found and exposed the wires of communication with the stage in the sacred place of Protestant worship, quite regardless of the injury that might be done.

It would take too much space here to offer the proof which suffices me of the reality of what is known as clairvoyance, which evidently prepared the way for Spiritism. To mention a single case:—The lecturer was a lady. No papers were given

out. Those who wrote the names of deceased friends furnished their own paper and folded it. The lecturer with the bundle held close in her hand began casting one after the other aside asking, "Is this one here?" By and bye one responded in the affirmative. The lecturer opened the scrap of paper and read the name within. But at once a voice from the audience protested. The invisible visitor was the husband of the Irish woman, who had protested the name had been written by her son. The place and date of birth and death and burial in Ireland were stated, and the son being ignorant of these appealed to his mother to learn if they had been given correctly. She could not deny that they were, but begged that the dead be left in peace. In this case Spiritism was linked with clairvoyance. That the spirits of the air are not connected in their trickery with clairvoyance in all cases is difficult to satisfactorily demonstrate.

On one occasion, under mesmeric influence, I was able not only to identify two persons who were whispering in a distant room, but also heard what they were saying, as they acknowledged afterwards. They seemed to be near me. This personal experience convinced me of what I had before strongly doubted.

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A contribution on the same subject from a clergyman of the Diocese of Omaha was received too late for insertion in this issue and will be printed in our next.

§§ §§ §§

## THE REFORM OF THE BREVIARY.

I. An humble lay reader of the *Bombay Catholic Examiner*, ably edited by Jesuit Fathers, recently came across the following paragraph in a Catholic paper :

"It is announced that the Pope has resolved upon important reforms in the historical lessons of the Breviary, and directed the Congregation of Rites to appoint a special commission for the purpose of bringing up these lessons to the level of the best results of modern historical and archæological science. A very far-reaching reform may be expected, etc., etc., etc."

From this he gathered "that modern research has already been the means of exploding many an ancient tradition contained in the 'Lives of the Saints' as handed down to us from the early ages, and consequently of reducing such tradition to the low ranks of 'tales and fables,' which can, therefore, no longer be relied upon as reasons for, or as the origin of, devotions sanctioned by Holy Church and practised for centuries by her devoted children."



And in laying bare his perturbed spirit to the reverend editor of our scholarly Bombay contemporary, he said :

“If my surmise is correct, it would naturally strike the humble layman, such as myself, that here there is a splendid opportunity for the enemies of the Catholic religion to attack the true faith more vigorously than ever and to hold up to public ridicule these old ‘traditions’ and ‘historical facts’ upon which some of the Church’s most cherished and popular devotions have, up to now, been based, but which now, owing to this deep research and minute examination, she herself, through the mouth of the Holy Father, is forced to denounce as untrue and false, and as being the pure invention of human minds. If this is to be—as I suppose it is possible to be—then as years roll on the microscope of modern and scientific research is sure to be more keenly and more closely applied to the Church’s own ‘historical legends,’ and I ask where will it stop, and where will all, or at least some, of our dearest traditions go to? What grounds and reasons shall we have for explaining certain deep-rooted beliefs and sincere devotions, if the very foundations themselves are ruthlessly taken away, and this by our own spiritual head, the Sovereign Pontiff himself?”

The answer this troubled layman got from the editor of the *Examiner*, deserves to be reproduced in THE REVIEW. Here it is:\*)

II. Tradition in its active sense means the transmission of some idea, fact or fiction from generation to generation through the living mind of the community, instead of recording that idea, fact or fiction once for all in writing. Sometimes, however, the name stands for the idea, fact or fiction thus handed down, and it is in this latter sense that the word is here used. A tradition may actually come to be written down and transmitted to future generations by writing, without ceasing to be a tradition; since the two means of transmission are not incompatible with each other. Tradition ceases where the only basis of a fact lies in the records of contemporary documents. Yet even to contemporary documents there can be attached a fringe of traditions. Again, the history of a document may be traditional, though the document itself may be contemporary. Still more is this true of the interpretation of a document. For instance, the Jewish interpretation of the Old Testament, and in many cases the Christian interpretation of both Testaments, rests not on the clearly ascertained meaning of ambiguous texts, but on the prevalence of a uniform belief among the ancient Fathers of the Jewish and Christian Church, as to the force of that text.

\*) We have condensed it somewhat.

III. The Catholic Church recognizes traditional transmission as a legitimate and valid means of securing truth, and maintains that the original mode of transmission designed by Christ was through tradition and not through the medium of a written document. The advantage of this traditional method lies in the fact that tradition embodies a living idea rather than a verbal proposition; and a living idea is its own interpreter, whereas a written statement may become liable to conflicting interpretations. The disadvantage of the traditional method lies in the possibility of mutilation, accretion or corruption; not being subject to the checks provided by a written code.

The argument chiefly urged against the Church's method lies in the general unreliability of traditional transmission. Speaking in general, tradition can be admitted to be a precarious organ of truth; but such a generalization does not carry us very far. There is tradition and tradition—and all tradition requires to be tested as does any other kind of evidence. But there are certain safeguards by which tradition can be made secure; and, without at present appealing to the supernatural guarantees which Catholics believe to have been given by Christ to His Church, there are certain natural conditions attached to Catholic tradition which seem to provide against disaster. The normal organ of transmission in the Catholic Church lies in a collective body, consisting of the Pope, the hierarch of bishops scattered throughout the world, and the whole body of the clergy and faithful. And when we consider the checks and counter-checks provided by so many witnesses, as well as the keenness of all parties to cling to the old traditional belief, and to suspect novelties and resist innovation; and still more when we remember that the bishops are specially chosen for their fidelity to revealed truth and their orthodoxy in the faith, it seems as if no better precautions could be devised for ensuring the correct transmission of the message originally delivered to the Apostles.

IV. We are not, however, at present concerned with vindicating the Catholic principle of tradition, but rather with calling attention to a most important distinction not always sufficiently understood even by Catholics themselves.

The distinction we refer to is that between the four kinds of tradition current in the Catholic Church.

There is first of all *divine tradition*, which comprises all those doctrines of faith and morals which go to make up the sum of Christian revelation. These are held to be constant and immutable except in the sense that their contents can, by the course of time, be more deeply understood in their various aspects and bearings—as happens when some point of doctrine is attacked

by heresy and requires a closer or fuller definition. The second kind of tradition is called *Apostolic*, and includes dicta or ordinances framed by the Apostles outside the range of revelation. These may undergo change in course of time, as happened with regard to the decrees of the Council of Jerusalem. The third kind of tradition is called *ecclesiastical*, and refers to usages and common beliefs relating to Church matters, some of which have the express sanction of the official Church; others prevailing for a time and then falling into oblivion, or as sometimes happens, even falling under official abrogation. Fourthly, there is a class of what are known as *pious beliefs or legends*, mostly referring to real or supposed facts of Church history, which have no claims to supernatural origin or official authority, but which find their way into devotional sermons and even theological books, as illustrations, explanations or arguments, and for some reason or other come to be widely believed by the faithful. It is with this class of traditions that we have at present particularly to deal, and so we might as well give a few examples. Thus there prevailed among the early Fathers an idea that the Septuagint (Greek) translation of the Hebrew Scriptures was inspired as well as the original Hebrew text; but this notion has been exploded for more than a thousand years. So likewise the Isidorian Decretals were believed to be genuine from the ninth to the sixteenth century; but since that date they have come to be universally recognized as forgeries.

The point of importance, to be noted on the present occasion, is that, whereas the Church holds herself responsible for the first two classes—the divine and the Apostolic—and exercises official control over the third, or ecclesiastical, she assumes no responsibility—unless in a few exceptional cases—for the fourth class, which are left to grow or decline, to be proved or disproved, according to the natural workings of the human mind. The Church interferes only when by the growth of some form of pious belief the truths of revelation are in some way compromised. Otherwise she is not responsible for the truth of every thing that obtains currency among the multitudinous peoples which make up her fold.

V. The object of the Historico-Liturgical Commission is in part at least to reform the Breviary. The need of both this and the Biblical Commission has long been felt among Catholic scholars. An examination of recent results as regards Scriptural science has been going on for a long time in an unofficial manner, and many of the leading scholars in the Church have been tending more and more to embrace views broached by non-Catholics and for a long time resisted by Catholic apologists. It has be-

come possible to eliminate from these theories the peculiar hostility to Catholicism which was attached to them by their propounders, and to regard the views themselves as contributions of considerable value to our knowledge of the Bible. It is no new attitude to acknowledge indebtedness to non-Catholic students in the matter of scientific knowledge, whether of history or of archæology or of language; and in all these departments the Church is at present bent on assimilating all that is good in modern non-Catholic research. So far for the Scripture.

As regards the Breviary some of our readers may need to be told that the Breviary is a collection of psalms, passages of Scripture, selections from the Fathers and excerpts from ecclesiastical biography and history, arranged in a certain order for recitation in daily portions by the clergy. The compilation has undergone considerable changes from time to time, and the reform of the Breviary has been a matter frequently agitated in recent years. It was in fact one of the much needed works of the age, which now seems likely to be carried out by the new Liturgical Commission. What the exact scope of the Commission will be, is not yet clearly defined; but we gather that part of its work will be to revise the lessons—that is, to expunge from the historical portions of the Breviary certain exploded legends and historic inaccuracies, which the progress of modern research has detected and exposed.

[*To be concluded.*]

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### CAN THE CHURCH IMPOSE A TAX?

A dean of an Eastern Diocese writes to *THE REVIEW* :

"In this happy (or unhappy) land of ours, in which the dollar plays such an important part, even in religion, after all the many schemes of raising funds for religious purposes, we now hear in several dioceses of a taxation imposed by the bishop upon his priests.

Now, I have neither in the seminary nor in the several years of my priesthood, heard of any right of the bishop to impose a tax. I could not find a syllable of such a right in any of my theologies, and the chapter in Smith's 'Elements of Ecclesiastical Law, No. 608, etc., convinced me more than the silence of my other books and that of my seminary professors, that taxation in the true sense of the word is a thing which the Church of God does not, nor ever did claim as a right over any of her subjects. If I speak of taxation, I do not mean fees for services of the chancery of the bishop, nor penitential alms required from an individual

for the non-compliance with an ecclesiastical law, or any thing of this kind, sometimes improperly called so, nor do I mean the orders of the bishop requiring the priests to collect free gifts from the faithful for the general wants of the diocese, nor even the percentage demanded from the free collections of each church for the diocesan government;—for in all this the freedom of the individual giver is left untouched; but I mean a tax properly speaking, imposed upon the whole population of the faithful or a particular class thereof [v. g., the priesthood] demanding of them individually and irrespective of their free will, a certain amount of money to be paid within a certain time all according to the personal judgment or arbitrary will of the bishop.

1. How could the Church authority impose such a tax? *a.* Taxation, to be binding in conscience, must be just and proportionate to the means of the individual. Whence has the Church authority the right to enquire into the personal property possessions of the individual? Without this knowledge just taxation is impossible. *b.* Taxation must be enforced. How will the Church authority do that? by threatening with ecclesiastical censure?—is that not opening the way to simony?

2. When or where did the Church ever impose taxes? What pope ever taxed the bishops, if they can tax their priests?

If the object for which the bishop asks contributions is worthy of support, the generosity of the diocesans or their love and respect for him must be considered to be at a low ebb if compulsion, which is inseparable from taxation, must be substituted for an appeal to the former.

No, until some one gives me better information, I will hold that taxation is the distinctive feature of the State power, while the Church in her temporal needs relies on the faith and charity of her children, and only where these are in the decline, such notions as taxation in the Church will be fostered.—Desiderius."

\* \* \*

Had our friend read the Council of Trent, he would not have doubted the right of the Church to impose a tax. One example will suffice to refute his whole contention. In session 23, ch. 18, De reform., the Council enacts a tax for the diocesan seminary on the bishop, chapter, secular and regular clergy, hospitals, and other institutions; and further lays down the method of assessing such tax that it may be just and equitable.

Baart, 'Legal Formulary,' No. 291, page 273, gives the form for certifying the tax-roll and the assessment on each benefice.

Benedict XIII., in his letter "*Credite Nobis*," enforces the tax for the seminary and makes regulations in order that it may be just, i. e., "*juxta qualitatem locorum.*" According to the "*Credite*

*Nobis*," the tax may be from three to five per cent. of the revenues of the various benefices subject to tax. S. C. Conc., Causa Massen., Taxae Seminarii, gives a full exposition of this matter. Lucidi, 'De Visitatione Sacrorum Liminum,' may also be consulted.

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The above was ready for the printer when we received this supplementary note from "Desiderius":

"I was somewhat disappointed not to find my article in your last number. Still if by this delay you can add the following, it will please me the better.

After writing the above I came across Conc. Trid., Sess. 23., cap. 18, which gives the most extensive power and right to bishops to procure the necessary means for the establishment of seminaries by drawing on benefices and ecclesiastical revenues of almost any kind and forcing the beneficiaries and prebendaries to give up for that purpose a just proportion, even under pain of ecclesiastical censure.

Now there is a great difference between these revenues in Catholic countries, which 1st. often far surpassed the needs or 'honest sustentatio' of the prebendary and brought with it the obligation of spending the surplus for alms deeds and good works; and for which 2nd. the beneficiary often, after providing for the mass or choir-duty, did not render the Church any service whatever. There is, I say, an immense difference between these fixed and regular incomes and our uncertain collections among the faithful here. The salary-allowance made to the priests by the bishops is in itself not sufficient for our 'honest sustentatio' and pre-supposes a perquisite income from the free gifts of the faithful. And as for our work,—I trust nobody will think it self-praise if I say, there is not in the Church a body of priests working harder and more faithfully and more deserving of the support they receive than the priesthood in the United States.

Now, concerning the perquisites, the difference between the parishes is so great that a just assessment has so far never been made here to my knowledge and is probably an impossibility; and therefore, I abide by my conclusion: the Church of God knows of no taxation properly speaking and I subscribe to the words of Smith, 'Elements of Ecclesiastical Law,' page 328: 'These offerings, whether of the faithful or clergy, should as far as possible assume the form of voluntary contributions and not of taxes.' "

Desiderius is again wrong. The principle of taxation is inherent in the Church. It holds for the United States as well as

Europe. From his reading of Church history he should know that incomes from benefices were not fixed, but varied from year to year, depending for the most part on crops and fruits. Fixed interest on bonds and money loaned was scarcely known, and hardly tolerated as an investment for Church property. He should also know that comparatively few beneficiaries at the time of the Tridentine Council received a revenue equivalent to the salary of our pastors in the United States.

With us the receipts from pew-rents and ordinary Sunday offerings remain about the same from year to year; certainly they rarely suffer a decrease. There are dioceses in this country where assessments are made for diocesan purposes based on the ordinary revenues of the various parishes. An adjustment is made at least once in five years. The method has proved satisfactory to bishops, priests, and people.

Surely the taxable income of churches and churchmen is not as changeable as the taxable property of the State, wherein changes are made from year to year.

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In conclusion we will quote a very apposite paragraph from the newest text-book on Canon Law: *Institutiones Iuris Ecclesiastici*, quas in usum scholarum scripsit Ios. Laurentius S. J. Friburgi Brisgoviae. Sumptibus Herder. MCMIII.—No. 892, p. 608:

“Collationes non raro stricta obligatione sunt dandae. Obligatio oritur ex conventionem facta, ex voto vel testamento vel legato aut ex eo, quod divino cultui, subsidio pauperum, sacrorum ministrorum sustentationi aliunde non est provisum, praesertim si legitima consuetudo aut lex certas obligationes praescribit. *Fideles enim ad cleri sustentationem et reliquas Ecclesiae necessitates conferre ipsa natura obligantur. Auctoritas vero ecclesiastica hanc obligationem pro singulis determinare potest. Ubi ergo, deficientibus stabilibus foundationibus, contributiones necessariae sunt, eas pro viribus et ex aequa episcoporum taxatione impositas fideles tenentur solvere.* (Concil. plen. Americ. Lat. decr. n. 829.)”

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## A PROTESTANT ON PRAYERS FOR THE DEAD.

In a recently published book\*] the Rev. Dr. Amory H. Bradford writes:

“What is meant by prayers for the dead? Exactly the same as prayers for those in the body. When the body dies the soul, or the essential man, is not touched by death. The personality

\*) The Ascent of the Soul. (The Outlook Co., New York.)

is that which thinks, chooses, lives. Your mother is not the form on which your eyes rested, or the arms which encircled you, but the thought, the devotion, the affection concealed, yet revealed, by the body, and which use it for their instrument. In reality we never saw our dearest friends; what we saw was color, form, but never the spirit. That is disclosed through the body, but is not identified with it. Now just as we have prayed for a mother or a child, or a friend whose physical form is familiar, but whose personality we have seen only in its revelations, so we continue to pray for that loved one whom we do not see any more, or any less, after what is called death. In other words, instead of thinking of any as dead, we think of all as alive, although many of them are in the unseen sphere. Love and sympathy have never been dependent on the body except for expression, and there is no evidence that they ever will be. Sympathy and affection, thought and will, are matters of spirit; and why may not spirit feel for spirit and minister to spirit when the body is laid aside? Your hands, your feet, your lips, did not pray for your child; your spirit prayed for his spirit, and now that his body is laid aside, like a worn-out garment, you may keep on doing just what you did before. This is what is meant by prayers for the dead."

The English Reformation had retained, up to Edward VI.'s time, something of prayer for the dead; but later all these remains of the Catholic spirit were abolished: such prayer savored too much of Purgatory. Now they are returning to the practice. It is clearly a need of the soul. But how senseless and unsatisfactory this new theory is! And how unscriptural!

"The existence of Purgatory," †] says Cardinal Gibbons, "naturally implies the correlative dogma,—the utility of praying for the dead; for, the souls consigned to this middle state have not yet reached the term of their journey. They are still exiles from Heaven and fit subjects for divine clemency. . . . It is a doctrine alike consonant with our reason, and eminently consoling to the human heart."

From the Catholic view-point it is, therefore,—in the words of Holy Scripture ‡], "a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Protestantism, on the other hand, logically decrees an eternal divorce between the living and the dead, and no such inane reflections as those of Dr. Bradford, above quoted, can restore the golden link.

†) The Faith of Our Fathers p. 247.

‡) 2. Mach. xii, 47.



## MINOR TOPICS.

### *Cardiognosis and Mind-Reading.*

Father Julius Bessmer, S. J., in a scholarly paper in our excellent contemporary the *Stimmen aus Maria-Laach* [LXII, 5], ["Die Herzenskenntnis der Heiligen und das Gedankenlesen"] shows by the example of St. Philip Neri how the cardiognosis [scrutatio cordium] of the saints differs from modern "mind-reading." After proving that, even if there were no perceptible physical difference between the two phenomena, the peculiar relation of the Saints to God would stamp their knowledge of the thoughts and secret acts of their fellow-men with a supernatural character, as against the scientific experiments of inquisitive modern scholars, he cites a number of well-authenticated instances of cardiognosis from the life of St. Philip and shows that they differ from the phenomena of modern mind-reading, so-called, by being, 1. definite and 2. certain. While the Founder of the Oratory was no doubt endowed in an especial manner with the natural gift of prudence and counsel, the history of his life shows that he also possessed cardiognosis, a true knowledge of the secret thoughts of others, in the theological sense [cfr. St. Thomas, 2, 2, 9. 171, a. 3 c.], which invariably aims at saving lost souls and at uniting those that are saved more intimately with their Creator. It is a gift of grace which the Savior bestowed upon His church. He himself possessed it. We find it again in St. Peter. It is included in the gift of prophecy which St. Paul mentions among the gifts of the Holy Ghost. Irenaeus tells us that many of the early Christians had it, and we find examples of it among the Saints of nearly every age.



### *American Idols.*

Manufacturers in this "Christian country" make idols and ship them to Asia. The traffic has horrified many who thought rum was the only objectionable article shipped to the heathen from America. For years Europe has been monopolizing the trade in Buddhas, Krishnas, Sivas, Ganeshes, and Jumjums. The American manufacturer has now succeeded in bringing the trade where it really belongs. His success was inevitable. His idols are cheaper, do more work, and last longer. The heathen who has once used an American idol, with self-closing eyes and automatically wiggling toes, refuses to use any other. Besides, many a poor heathen who could not afford to buy an expensive English or German idol, is able to allow himself the cheaper American article. Idols have been brought within the reach of the smallest purse. Within a few years the most impoverished native of the far East will find, thanks to the energy and ingenuity of the American trader, that he need not deny himself the spiritual consolations of his religion.

Some squeamish persons think that they see something a little bit inconsistent in sending out a ship with a deckful of missionaries and a holdful of idols.

After all, though, it is—as the *Chicago Tribune* observes (Feb.

17th)—a mere exchange of idols. They get Buddhas and Krishnas; we get dollars and cents.

*Fellow-Partners or Usurers.*

The referee in the bankruptcy proceedings instituted in the United States District Court against John J. Ryan and C. W. Deppler,\*) last Thursday denied the application of the petitioning creditors for the appointment of a receiver. Ryan and Deppler had filed an answer stating that the plaintiffs were fellow-partners in a scheme to gamble on horse races and as such were not entitled to relief as creditors. The referee held that the petitioners had no standing in court, and sustained the claim of the defendants that shareholders in the Ryan Investment Co. were equal partners. Ryan and Deppler further set forth that if the shareholders are not partners, having received from the firm 5 per cent. a week, they are usurers and are guilty under the criminal statutes, or if the petitioners are not partners in a gambling enterprise, but have loaned their money to Ryan to be used for gambling purposes, they have no standing in court and are not entitled to enforce any claim in bankruptcy.

So either you are a partner in the concern, if you have invested in it, and co-responsible for its debts, or you are a usurer guilty under the criminal statutes. We hope no one among our readers finds himself in this predicament.

*Italians and Regicide.* It is pretty generally believed that the assassins of princes and other rulers in the course of the last century were mostly Italians. The *Civiltà Cattolica* (quad. 1263) furnishes statistics which disprove this opinion. From a table which it publishes, we see that of the 73 assassinations attempted (55) or committed (18) against ruling statesmen throughout the civilized world, from 1801-1903, only four were by Italians; all the rest of the assassins or would-be assassins belonged to other nationalities. "Whence it clearly appears that the noxious plant of regicide is not indigenous to Italy, but grows everywhere." Its germs the *Civiltà* rightly finds in the principle of modern Liberalism: "Ni Dieu, ni maître."

*"Father John" of Cronstadt.*

The name of the celebrated Russian priest, Father John, came prominently into notice in the European press in 1894, when this highly venerated man, who is held in reverence throughout the Russian Church, was summoned to Livadia to attend the dying Czar, Alexander III., with whom he remained till the end. A Benedictine, P. Stärk, O. S. B., has lately published a French translation of a small ascetical treatise by this Father John, who is archpriest of Cronstadt (*Le Père Jean de Cronstadt, Archiprêtre de l'Eglise Russe. Première partie, son ascétisme et sa morale ou "Ma vie en Jésus-Christ."*) The book bears

\*) A trust investment concern of the J. E. Arnold stripe.

evidence on every page of the original identity of the doctrine of the schismatic Greek Church with that of the Catholic Church on the means of sanctification and salvation. Prayer and the frequentation of the sacraments, love and devotion to the Mother of God, the necessity of contrition and confession, asceticism, and the principles of moral theology, as taught by Father John, bear witness to his profound spirituality and religious earnestness. Father Stärk promises in a second book to give a fuller account of the personality of this interesting man, who is somewhat of a phenomenon in the present condition of the so-called "Orthodox" Church.

*Gambling Enterprises  
and the "Western  
Watchman."*

"Money is not worth six per cent. these days and you can not make it in any legitimate enterprise. Any safe investment that can promise four per cent. can command a thousand millions of the most cautious capital in the country. Any concern that promises anything beyond six per cent. is a gambling enterprise, and people who put their money in it must be prepared to lose it. There are new, broad, and smooth ways of getting rich, but only fools walk therein. The way to wealth is narrow and difficult, like the way to Heaven, and few are able to find it."

Thus sagely the *Western Watchman* (No. 11), which was, we believe, the only Catholic newspaper to advertise the turf investment swindle concern of E. J. Arnold. How much respect and regard the reverend editor has for his readers may be judged from his further observation: "We try to exclude from our columns every wild-cat enterprise; but if any wild-goose prospectuses get into this paper, we warn our readers, once for all, that we publish the notices at so much a line and make no charge for our readers' credulity."

What gives promise of being one of the most interesting features of the coming World's Fair is a reproduction of the City of Jerusalem. A concession of ten acres of ground has been made for the purpose. This concession is in the very center of the available space, commanding a good view and easily accessible. The location has admirable fitness for its purpose in the lay of the land and in the elevations it includes. It is proposed to spend about one million dollars installing the exhibit. Those parts of the ancient city which are less interesting will be condensed into smaller space, so as to leave room for an exact reproduction of all the points of greatest interest and historic value. Of course this will include the two principal mounts, the mosques, the walls and the gates and noted streets. All of these will be in proper location and relation, with reproduction of houses and walls and fountains. A large corps of artists and architects will be employed to photograph every inch of the Holy City as it now stands, so that a correct view can be given.

*Tesla and His Unfulfilled Promises.* "Nikola Tesla, His Work and Unfulfilled Promises." This is the title of the leading article in the current *Electrical Age* by Mr. Lawrence A. Hawkins. It is, on the whole, a judicial setting forth of this "wizard's" claims and his achievements, and it must be admitted that the proportion of the former to the latter is overwhelming. It is generally recognized now that the one invention for which Tesla deserved credit is the polyphase motor. Yet Mr. Hawkins is not willing to concede even this. He declares that "engineering to-day owes Tesla no more [for the motor] than it owes Ferraris, Deprez, or Bailey, for Tesla never produced a commercially successful motor." But we have it on good authority that Ferraris himself acknowledges that much credit for the idea belongs to Tesla. Beyond this, it must be admitted that the credit side of the scales contains nothing that is of value to science or to future generations. On the debit side are fantastic theories, grandiloquent boasts, unfulfilled promises, sensational Sunday-newspaper articles, and, latterly, sneering criticisms of the work of others.

The *Civiltà Cattolica* is printing a series of scholarly papers on trusts. In the latest instalment, in which he also quotes our recent article: "Shall the Government Operate the Coal Mines?" (*THE REVIEW*, vol. IX, pp. 675 sq.), the writer demonstrates that Collectivism or State ownership can never solve a question which depends on so many essentially variable elements, such as the human intellect and will, the natural production of raw materials, the fluctuation of the markets, etc. He thinks the true solution lies in a system of government control which would keep the trusts within bounds without destroying them. This he intends to outline in a concluding article, which we await with great interest.

A reader of the *Catholic Universe* (No. 1488) complains: "I notice that I. C. T. S. furnishes regular communications to some Catholic weeklies in this country. Although some of his extracts are readable enough, still it seems to me that it is ridiculous to treat of Manila questions this week, next week to move to Australia, to reappear shortly in Lapland! Kindly take a pleasant view of the matter—but the fellow has been irritating me for some time."

Naturally the editor took "a pleasant view of the matter," explaining that the initials I. C. T. S. stand not for an individual who covers ridiculous distances, but for the International Catholic Truth Society, which has a corps of correspondents stationed in various parts of the world.

A country exchange says: "William Hentico last Wednesday evening at the Lamb restaurant ate 28 bananas, smacked his lips and declared the last one tasted just as good as the first." That's nothing. Porcus Sus of East St. Louis ate 14 ears of corn, two pumpkins, and a bucket of swill, and was still able to rub his bristles against the fence and grunt.

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## HAS PALMISTRY A SCIENTIFIC BASIS?



WITHIN the last six or seven years many works on palmistry have made their appearance, but none of them can claim so elaborate and exhaustive a treatment of the subject as 'The Laws of Scientific Hand Reading,' by William G. Benham, lately published. This is a volume of 635 pages, with some 800 illustrations.

That the author and his book have been endorsed by prominent persons—among them are the president of a college and a well-known biographer—is another sign indicating the countenance palmistry is receiving from "enlightened" people.

But the anticipations aroused by his ambitious title are doomed to disappointment.

The author makes the common error of mistaking empiricisms for science. He serves us, for the most part, with a collation of the contributions of other authors, without, however, giving any of them any credit whatever. No author on the hand is so much as mentioned, not even Sir Charles Bell, whose well-known work, 'The Hand: Its Vital Endowments as Evincing Design,' is in the library of every student of the subject.

Benham doubtless aimed at a scientific presentation; his achievement is, however, a mere compilation. The title of the book is therefore a misnomer.

Notwithstanding this, it must be admitted that he endeavors to employ the scientific method; that his two theories to account for the existence on the palm of a preliminary map of future events are very interesting, and that he seems to be original and a specialist in basing his classification of types of character, not on the hand as a whole, as all other palmists do, but on the "mounts" at the base of the fingers.

In vindication of the scientific nature of his results, the author

claims to have spent twenty-five years in the investigation of the subject; that as one preparation for his work he studied medicine; that in the prosecution of his task he gained entrée to "State institutions for the imbecile, insane, blind, and deaf; the almshouses, jails," &c., and that he examined the hands of the most prominent "doctors, lawyers, ministers, speakers, actors, singers, musicians, literary people, hypnotists, spiritualists, murderers, forgers," &c.

The book evinces painstaking labor, but the proofs furnished by Mr. Benham for his many dicta are no more scientific than those furnished by other writers, who simply assert that thus and thus are to be interpreted as having such and such a meaning. Like them he indulges in oracular utterances and dogmatic statements. Thousands upon thousands of his dicta could be cited that are neither preceded nor followed by scientific induction. In other words, the interpretation of the phenomena presented by the details of the hand is too often stated dogmatically. For example, like all other palmists, he declares, without showing why it must be so, that the size of the first phalanx of the thumb will indicate the amount of will, and that of the second the amount of logic. The evidence given by him and others on this point is empirical; that is, it is based on individual observation and experience, and is not deduced from the ratio of the factors involved, which ratio should entitle the statement to be called scientific. It is not shown, for example, why the positions of logic and will could not possibly be reversed. Then, to take one of the "mounts"—that of mercury, at the base of the little finger—what is the scientific proof for the assertion that it indicates the degree of shrewdness, industry, scientific and business capacity, quickness, &c.? Again, why are the fingers to each other normally of a certain proportionate size; the little finger (mercury,) for instance, being normally smaller than the others? He makes no attempt whatever to explain this fact, nor the multitude of similar facts. Is such procedure scientific? Further, how does he know that the line of mercury indicates the condition of the stomach and liver? Why not the condition of the lungs or nerves? For the art of hand-reading the author gives us empirical guides, suggestions, but no "laws." No instance of a single "law" is discernable in this book, and we lay it aside with stronger doubt than ever if palmistry can really claim to have a scientific basis.



## FREEMASONRY IN GERMANY AND AMERICA.

Dietrich v. Oertzen published an article on the subject of Freemasonry in No. 37 of *Die Reformation*, which that eminent Catholic journal the Cologne *Volkszeitung* (No. 1124) reproduced, in part at least, with full and unqualified approval. We quote:

"Formerly, and frequently even to-day,"—thus Mr. v. Oertzen—"Freemasonry made great pretensions. According to the country in which it happens to work, it strives to replace by a better religion the Catholic Church and the Christianity represented by her; while to German Evangelical countries it offers a higher unity in which all denominations, confessions, and political views may meet on neutral lodge ground."

"When the Pope or the bishops raise their voices against Freemasonry in Latin countries"—comments the *Volkszeitung*—"calling it an anti-Christian sect, the non-Catholic press raises the cry that Catholic prelates calumniate Masonry; Freemasons being by no means the enemies of the Church, etc. But even v. Oertzen acknowledges that they intend to replace the Catholic Church and Christianity as represented by her. Hence it can be rightly said that in France, Italy, and Spain they represent formally an atheistic anti-church. On the other hand, we German Catholics must beware of applying to our own Freemasons, what Catholic writers say about Freemasonry in Italy or France. In the purely Protestant provinces of Prussia, we have learned of instances where confessional attacks against Catholics by Protestant theologians were not encouraged by the lodges; but we are fully aware that in those districts the confused interdenominationalism, formulated in Lessing's fable of the Three Rings, is popular, and, thus, Hr. v. Oertzen says quite correctly that Freemasons try to oppose to denominationalism a 'higher unity,' namely the current religious Liberalism, although not of the fanatic brand prevalent in Latin countries.

"Next v. Oertzen asks the question, whether Freemasonry has obtained its aim, and pointedly remarks that hardly any one acquainted with the history of Freemasonry would have the courage to assert this without qualification on the strength of that history, which, in reality, is but an uninterrupted fight over the problem what truly and really constitutes the ends and aims of Masonry.

"'In France and Italy,' says the author, 'Freemasonry has developed radically, in close connection with political revolution; in the northern countries of Europe, it has striven to build up a so-called Christian system, which in practice led to the exclusion of the Jews. In Masonic Germany, for the last few decades, two tendencies have been striving for supremacy: the so-called

Schroeder system of the Hamburg Grand Lodge, and the Swedish-Christian system, particularly advocated by the Berlin Grand Lodge. Before the beginning of this Peloponnesian war, there existed an alliance of all the grand lodges of Germany. Delegates met and discussed common interests, seeking to deceive themselves with regard to the existing fundamental differences.

“The truce lasted as long as war was waged in words only. Even the extreme controversial attacks of librarian Findel, of Leipzig, against the Grand Lodge and its historical foundation, were silently ignored, although he accused it of deliberate falsehood and attempted stultification of the people. But a merry war broke out when it came to actions. . . . Since then, the fight has been incessant and now threatens to disrupt the allied grand lodges. Recently the grand masters of the old Prussian grand lodges directed a letter to the managers of the German Grand Lodge Alliance, full of complaints and controversy, mentioning also the ‘unlawful’ foundation of an annex to the Hamburg Lodge in Copenhagen and ending with the words: ‘Only when the principle of mutual esteem of the Masonic convictions of others is recognized, when unworthy attacks upon opponents are excluded from the lodges, and the honor and esteem of the lodges is carefully guarded on the outside, are we interested in preserving the German Grand Lodge Alliance. But this shall not disturb the old Prussian grand lodges in their fraternal intercourse with all those grand lodges who are ready to co-operate with them in fostering and favoring Masonry in Germany. That means the end of the Grand Lodge Alliance. The fight will go on. And one may reasonably doubt if a union, disrupted and at odds within, is apt to procure the blessing of peace to a peaceless world. One good effect the fight might produce would be, if the lodges would make it the pretext for giving up their secrecy, standing up in future, like any one else who has good ideas to spread, openly and frankly for their principles. 150 or 200 years ago there might have been reasons for secrecy, to-day there are none. He who has an original thought to-day, should not bury his treasure in a napkin; neither will he jeopardize anything if he makes known his ideas of reform.’

“These statements,”—adds the Cologne *Volkszeitung*,—“we know to be correct, and it will be wise to stick to them in judging the inner fights of Masonry and not be misled by fairy-tale-writers. It is possible that, at least in Germany, the Masons will break with secrecy, which notoriously spells humbug. Of course, they will have to stand all manner of ridicule when their mountain gives out its ridiculous little mouse; and they will also have to sacrifice those members who were drawn to them by the secret



feature. Practically, with us in Germany, the whole 'order' is very small potatoes, but the case is quite different—we repeat it—in the Latin countries where Freemasonry represents a power that controls governments, as e. g., the French of to-day.”

Mr. von Oertzen's statements, together with the remarks of our eminent Cologne contemporary, are submitted to us by a contributor in an English translation, with the remark that it might be well to publish them in an American review, inasmuch as our American Freemasons are harmless Masons after the German stripe, and it would be wrong to classify them with the fierce haters of Christ and His Church who control the lodges in France, Spain, and Italy.

Any view expressed by the Cologne *Volkszeitung*, which is universally acknowledged to be the foremost Catholic daily newspaper in Germany, if not on the Continent, on a subject of such general interest as Masonry, is deserving of space in THE REVIEW, and President Roosevelt's recent address at the sesquicentennial anniversary of the Philadelphia Grand Lodge of Free and Accepted Masons, is a proof among many that American Masonry is generally considered in this country to be of the innocuous German brand.

However, we remember that Rev. Father Charles Coppens, S. J., showed in the *American Ecclesiastical Review* as late as May, 1900, that there is greater solidarity between Freemasonry here and in the Latin countries of Europe than most of us are inclined to think. And right here before us we have an "Account of the Reception of the Heart of Our Martyred Brother Ex-Gov. Ygnacio Herrera y Cairo, etc.," by Gethsemane Chapter No. 5, Rose Croix, of the A. S. Rite of Freemasonry at the Masonic Temple, Oakland, Cal., on April 24th, 1893. The addresses delivered on this occasion by "brethren" with such distinctively Anglo-Saxon names as Whyte, Sherman, Cogswell, Bishop, Holliday, are so full of hatred against the Catholic Church, her servants, beliefs, and ceremonies, that we might imagine them to have been uttered by the most violently anti-Catholic Masons of Italy, France, or Spain. We shall quote a few passages in illustration:

Bro. Whyte said: "In the language of the letter of last month from the Grand Orient of Rome to Bro. Sherman—'It is but too true that priestcraft, from its nest, the Vatican, is endeavoring to extinguish with the icy breath of Reaction the sacred fire of Science and of Liberty, which our brotherhood lighted at the cost of enormous sacrifices, and in the face of dreadful dangers, and now keep alive in all parts of the world.'" Again: "I see that inevitable conflict approaching; between the forces of freedom and the usurpations of that terrible tyranny that has its throne

in Rome. Some of you may be called to bear arms in defense of that freedom you now possess." In conclusion a verse from a Masonic hymn which we find on page 23 of the above-mentioned pamphlet: ("Hail Masonry Divine." Tune—America.)

"We'll build thy TEMPLES sure ;  
Thine ALTARS here secure  
From ROME's foul hands.  
We'll build them strong and great,  
BULWARKS OF FREEDOM'S STATE,  
Against the blows of HATE  
And POPE'S COMMANDS.

In view of such authentic facts, and others which we might adduce without venturing on slippery ground—for our readers know that we have never taken any stock in "revelations" of the Taxil stripe—we fear we can not unhesitatingly exonerate American Freemasonry from some essential connection with that Masonry which persecutes Christ and His Church in the Latin countries of Europe and in Spanish America and smarts under the stigma of oft-repeated and most solemn pontifical condemnation.



### THE OBLIGATION OF SINGING THE "PROPER" AND "COMMON" OF THE MASS.

The *Cæcilia* (No. 1) gives for easy reference the numbers in the old (in brackets) and new editions of the *Decreta authentica S. C. R.*, of the decrees regarding the obligation of singing the "Proper" and "Common" of the mass :

2424 (4233), 15th April, 1753. Must the Gloria, Credo, the whole Gradual, Offertory, Preface and Pater noster always be sung in a conventual mass? Yes, according to the precept of the *Cæremoniale Episcoporum*.

2959 (5118), 11th September, 1874. Can the custom of omitting the Introit, Offertory, Communion, and, when it occurs, the Sequence in sung masses be tolerated? No.

2994 (5166), 10th January, 1852. In a certain church there was the usage that when the organ was played, the Offertory and Communion were recited by one of the choir in a low voice [*submissa voce*], or altogether omitted, especially on ferial days.

The Congregation decided that these texts might be said *submissa voce*, but must not be omitted.

3108 (6315), 7th September, 1861. The Tract must be sung entirely, when the organ is not played.

3624 (5929), 29th December, 1884. In the Diocese of Luçon there was the usage that in singing masses on week-days for the

intention of individual faithful, the choir omitted the Gloria, the Gradual or Tract, and the Sequence, or Creed, when these were to be said, for the reason that the one chanter alone available found it very difficult to sing all the chants of the mass, and the people did not care for long masses on week-days. It was asked whether this usage might be retained. The Congregation answered that the usage was to be considered an abuse, and altogether to be eliminated.

3994, 25th June 1898. Must organist and choir sing, or recite in an audible tone, all the texts, as given in the Roman Gradual, in a mass sung without deacon and subdeacon? Yes.



### THE MYSTERIES OF CLAIRVOYANCE.—III.

We are indebted to a clergyman of the Diocese of Omaha for the following communication :

Some four years ago, in a Sisters' academy at Omaha, there was a normally developed pupil, who, when blindfolded, was a pretty good clairvoyante. Archbishop Ireland, at that time a guest at the institution, mistrusting the girl, who appeared at an entertainment, tested her ability. Leaving the audience, he went through a few apartments to a distant room. Finding there an atlas, he concentrated his mind on an odd island in the middle of the book, noting well the name, place, and page. Returning to where the blindfolded girl was, she took him by the hand and led him to the room whence he had come. He purposely tried to pull her in a wrong direction, in order to mislead her, but she insisted. Arriving in the room, she found the atlas, and turning the leaves, put her finger exactly on the name the Archbishop had in his mind. As soon as he got distracted or purposely thought of something else, and did not concentrate his mind on the subject, the girl seemed to lose the track. She could not explain what enabled her to do such strange things.

Some school Sisters in Wisconsin had a similar experience. Among others they had a Sister who never cared for needlework or music. By accident she lost her eyesight, and as she was a good clairvoyante, she could perform the finest embroidery and became a teacher of music.

No doubt, there is as much fraud in clairvoyante productions as in hypnotism, and often a sinister power has something to do with it; but the above illustrations go to show that some individuals possess a natural and so far unexplained clairvoyant power. B.



## THE REFORM OF THE BREVIARY.

(*Concluded.*)

VI. To people of a certain habit of mind the whole affair stated in these terms will seem nothing short of shocking. They naturally feel a devotional attachment to the beliefs in which they have been brought up from childhood; and on the other hand they have made no study of modern scientific research. Hence their only impression is that there is a conspiracy going on to sweep away all belief; to which it would be moral suicide to yield. If they are told that this destructive criticism has proceeded as much from Catholic scholars as from non-Catholics, they only regret the more that Catholics should also be infected with the modern spirit of unbelief. We do not intend these remarks to savor of disrespect; but circumstances make it imperatively necessary that the question should be publicly faced. The letter we published last week represents a phase of mind which is common and every day increasing among intelligent Catholics; and it is in view of this demand for an explanation that we feel it incumbent on us to make clear the facts of the case and the principles underlying the movement represented by the Biblical and Liturgical Commission.

VII. The insistence of certain progressive Catholic scholars of undoubted orthodoxy on the need of publishing the results of destructive criticism is often met by an argument from expediency. "We concede," it is sometimes said, "the truth of your modern view; or at least without conceding its truth, we acknowledge that the new view is compatible with the faith, and even go so far as to incline to the new view ourselves. But why publish to the whole world results which only give a handle to our enemies to taunt us with acknowledging that our old beliefs were myths, and besides serve to upset the minds of the simple and ignorant."

While acknowledging the practical wisdom of this argument, we conceive that there are circumstances in which such a policy would only serve to defeat its own laudible end. There is no reason for flouting new discoveries in the face of people whose minds are unfit to receive them, so long as still more important issues are not at stake. But what is to be done when educated Catholics are already in possession of the new view, and are demanding an explanation? The policy of ignoring the state of the case would not only serve no useful purpose, but would involve a criminal neglect of one of the most important duties of the clergy, viz.—to supply proper instruction to those who need it, and to meet fairly and squarely the current difficulties raised against

the Church. This seems to be the policy actuating the present Sovereign Pontiff, who has constantly encouraged modern work and has declared that the Catholic Church has nothing to fear from history—insisting on the importance of Catholics not being behind others in their knowledge of sacred and profane science, as far as it bears on matters connected with the Church.

VIII. It has always been understood that the historic lessons in the Breviary stand on their intrinsic merits or fall with their intrinsic demerits. The lives of the saints as there recorded, as well as the historic accounts connected with various feasts, reflect the ideas of the time in which they were first compiled and possess no absolute guarantee of their accuracy. As the progress of historical knowledge went on, these accounts were found in various particulars to be inaccurate, and from time to time committees of reform were formed under the patronage of the popes. Among these, the best known are those which took place in the 17th century and in which Bellarmine and Baronius took so prominent a part. The occasion leading to this reform was the strong revival of historic studies which took place as part of the Renaissance movement. Outside the Church historians were actuated by a spirit of hostility ever eager to convict Catholics of errors; the spirit of Catholic writers such as Bellarmine in theology and Baronius in history was to vindicate the truth by using the weapons of the enemy—in this case by a deeper historic research. In the points attacked these scholars, as was only natural, were not too ready to accede to innovation, and were exacting in their demand for proof. But as far as this was forthcoming, it mattered little whether the truth came from a friend or an enemy; and those points which seemed to be established, were embodied in great part in the reformed Breviary.

IX. It may be of interest to our readers to go somewhat into detail on this historic point. The first of a series of attempts to reform the Breviary was initiated by Pope Leo X. (A. D. 1525), the main object being to improve the literary style. This effort was followed by that of Clement VII. (1529), and was carried on by his successor Paul III. in 1535. Nothing however was actually done to the Breviary until the Council of Trent took the matter up, and Paul IV. began by "suppressing all lessons from Origen and other authors not approved as being thoroughly orthodox—and wishing to remove all narratives of martyrdoms which were without authority." [Batiffol, *History of the Roman Breviary*, p. 258. For most of our references on this subject we are indebted to this eminent Catholic author.] \*) The activity of the

\*) See also P. Suitbert Baeumer, O. S. B., *Die Geschichte des Breviers* (Herder, 1895), especially III. Book, chapters 11, 12, and 13; and Probst, in the *Kirchen-Lexikon*, s. v. "Brevier," II. 1297 sq.—A. P.

Council of Trent was in answer to a demand of innumerable synods during the previous twenty-five years. One of these synods had declared that "in the lapse of time, many things have crept into the Breviary which are silly, apocryphal, and by no means accordant with pure worship." The Council handed over the work of reform to the care of the Pope in person. When the Council was over, Paul IV. began the undertaking; and in five years (1568) a new edition appeared, accompanied by a papal bull entitled *Quod a nobis*, dated the same year (p. 269). The work however had only partially been done; and Gregory XIII., Sixtus V., and after him Clement VIII. applied themselves to the same task. A committee was formed by the last named Pontiff, in which Cardinal Baronius was president and Cardinal Bellarmine a prominent member. This was in 1592. A number of legendary stories were expunged, dates were corrected, apocryphal extracts were rejected. Bellarmine urged the removal of many other parts which "could not be retained without offence," as for instance quotations from the false decretals. Had he been listened to, much that now remains to be expunged by Leo XIII. would have disappeared in the sixteenth century. But Baronius, compared with Bellarmine, was a little behind his time (pp. 277-279). The last of this series of six revisions was carried out by Urban VIII., to whom we owe the present form of the Breviary (1632). The work, the difficulties of which many of our readers must fail altogether to realize, was as yet only half done. And in the following century a largescheme was organized by Benedict XIV. (1741), part of which was to eject a number of legends still surviving, as being "uncertain, unconfirmed by other authorities, contested by the critics, apocryphal, fabulous, spurious, or full of difficulties." The death of Benedict XIV. unfortunately brought the process to an untimely end. Thus the legacy of labor was left to posterity. "We have never had," writes Batiffol, "that *'onesta correzione del nostro breviario'*\*) which the firm and loyal genius of Benedict XIV. would have given us, and which only his death prevented him from giving. Shall we have it some day, and will the world see those materials once more taken in hand which the great Pope collected for the correction of the blemishes of the Breviary?" (p. 351). Batiffol wrote thus in 1893. Ten years have since elapsed, and Leo XIII. has just answered the question.

But to resume our history. In 1870, at the Vatican Council, the question was raised once more, the greatest agitation coming from scholars of dangerously advanced views, foremost among

\*) "*Honest correction of our Breviary.*"

whom was Dr. Döllinger, whose 'Janus' contains a bitter and scathing criticism of the Breviary lessons. Again it mattered not whence the movement came—and except for the untowardness of political events, the reform of the Breviary might now be an event of the past. It is well known that Leo XIII. long cherished the idea of carrying out the projected work, and now that it is about to take place, no one conversant with the history of the Breviary feels the least surprise, since it is just what Catholic scholars and a large part of the clergy have long expected and hoped for.

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### "BABEL AND BIBLE."

Prof. Delitzsch's much-discussed lecture before the German Emperor, on 'Babel und Bibel,' in which he endeavored to twist the well-known results of Assyriological research into a weapon against Holy Scripture, has provoked a number of replies, five of which\*) we find reviewed in the November issue of *Der Katholik*, of Mayence. The writers all take ground against Prof. Delitzsch and vindicate, each in his own way, with more or less scientific acumen and knowledge of the sources, the originality of the Biblical record. The *Katholik's* reviewer adds the interesting fact that, at the recent international Congress of Orientalists, at Hamburg, an eminent authority, Prof. Dr. Merx of Heidelberg, strongly opposed the tendency now so popular in the scientific world which is characterized by the catch-word "Babel and Bible," and which extols Babylon at the expense of Holy Writ. There is much talk about the indebtedness of the Old Testament to the Babylonians and Phoenicians, but largely without recognition of this fundamental difference, that the latter were materialists and evolutionists, while the Jews were theists and creationists.

Obviously, Assyriology has not spoken its last word in the rhetorical ebullitions of Delitzsch, which, unfortunately, have had the effect of lessening active interest, among believing Bible-Christians, in the researches carried on by dint of so much labor and sacrifice in Mesopotamia. This is to be regretted. Mistakes and errors have their source in the difficulty of deciphering and explaining the ancient cuneiform texts and in the philosophical and theological preconceptions of individual scholars. As a rule science itself in the course of time provides the necessary corrections, as the very history of Assyriology goes to show. Therefore the warning of Kaulen—himself an Assyriologist

\*) Babel und Bibel, by Prof. Ed. Koenig (Berlin, Wornack), Der Kampf um Babel und Bibel, by Prof. Dr. S. Oettli (Leipzig, Deichert), Babel und israelitisches Religionswesen, by Prof. Barth (Berlin, Mayer & Müller), Bibel

und Babel, El und Bel, eine Replik, by M. Knieschke (Berlin, Academ. Buchhandlung), and Babel und Bibel oder Babel gegen Bibel? by Dr. Rosenthal (Berlin, Israelit. Wochenschrift.)

of no mean repute—can not be too often repeated:—"For such a purpose (to study Assyrian literature solely with a view to enriching Biblical apologetics) enthusiasm without sufficient scholarship and the applause of the periodical press, are resources of doubtful value; the process of examination is too easily directed in advance by the desire to 'succeed.'"†) "It is to be deplored as an aberration of sphenography (the study and description of cuneiform writings) that late writers attempt to represent the statements of the Bible as reflexions of Babylonian myths. Assyriology so-called, which has hitherto, in Germany, unobstructedly taken a systematic course, has now arrived at a rock which may easily endanger its scientific character."‡)

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### THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The *Denver Catholic*, of February 14th, printed a large display "ad" of the Catholic Mutual Benefit Association with the modest heading: "The oldest, cheapest, largest, *safest* and *best* Catholic Mutual Benefit Association." (Italics ours.) On the editorial page the title "Supreme Recorder's Report" does not exactly fit the following dialog between "O. T." and "Ind." (whatever that may mean) in which "O. T." combats the objections of "Ind." with some show of success, predicting for the organization the most flattering future.

Well, it must be admitted that for an old-established society, working on the assessment plan since 1879, the C. M. B. A. has a fairly good record. The best feature is its small expense account, the total expenses of management being remarkably low, increasing from \$10,689 in 1898 for 46,832 members, to \$27,489 in 1901, for 56,684 members. There was a slow but steady increase in membership, which kept the apparent death-rate fairly uniform, or rather prevented a marked increase for some time. But lately the ratio is slowly increasing, and unfortunately the reserve fund is entirely out of proportion with the steadily increasing liabilities, as will be seen directly.

The society began business in New York State, and about one-half of its present membership is located there. So the New York Insurance reports are used as authority for the following statements.

Until 1893 the number of members only was given, not the amount of insurance in force. Since 1893 both these items appear in the reports, therefore the following table will show the

†) Assyrien und Babylonien, 5th edition, p. 187.  
‡) *Ibidem*, p. 196.



annual death losses paid, reduced to cost per member and per \$1,000 of insurance respectively.

Death losses paid yearly costing each member—

1884	1885	1886	1887	1888	1889	1890	1891	1892
\$15.59	\$14.85	\$17.41	\$16.29	\$16.94	\$15.00	\$16.02	\$16.72	\$18.89

Death losses paid yearly per \$1,000 of outstanding insurance—

1893	1894	1895	1896	1897	1898	1899	1900	1901
\$9.78	\$10.71	\$10.79	\$10.66	\$9.45	\$9.71	\$11.16	\$10.89	\$11.66

A gradual increase in the last years will be noted, especially when the unpaid losses on December 31st, 1901, amounting to a total of \$191.500 or \$2.18 per \$1,000 of outstanding insurance, are added to the \$11.66 reported paid, making it \$13.84 for the year 1901—the last for which an official report is at present obtainable.

The reserve fund shows a steady but *very* slow increase as follows, taking only cash as reported on hand, and reducing the total amount to each \$1,000 of insurance in force :

1893	1894	1895	1896	1897	1898	1899	1900	1901
\$2.63	\$3.19	\$3.83	\$4.17	\$4.69	\$5.88	\$7.03	\$8.32	\$9.32

The society commenced business in 1879 and on the 31st of December, 1901, twenty-two years after organization, it has accumulated a reserve fund of *less than ten dollars* for every \$1,000 of outstanding insurance. It stands to reason that this amount is not sufficient. True, by getting new members, pushing business in States where it was formerly unknown, the C. M. B. A. may postpone the day of reckoning. Yet, unless the increase of the reserve fund can be made to correspond with the yearly increasing liabilities, the C. M. B. A. is bound to have the experience of the numerous other assessment life insurance concerns, that flourished for a time, only to sadly disappoint the surviving members in the end.

☞ ☞ ☞

—The *Vera Roma* [No. 5] announces a new Life of Luther in three volumes, by the illustrious P. Denifle, [O. P., sub-archivist of the Vatican. We should like to know when P. Denifle will complete his learned work on 'The Universities in the Middle Ages.'

☞

—It is announced [*Catholic Mirror*, No. 7] that the New International Encyclopædia, which has been condemned as anti-Catholic, is in process of revision under the direction of our friend Dr. Condé B. Pallen. This should purge later editions from the errors which now disfigure the work.

## MINOR TOPICS.

Much has been said on the subject of *The U. S. as a Missionary Country*, officially declaring the United States, for the present still a missionary country, of full canonical stature. There is one point of view, however, emphasized by the Hartford *Catholic Transcript* (No. 28), which deserves more attention than it has hitherto received.

"Were we to be no longer numbered among the missionary countries, we could not, in our dignified maturity, afford to apply to the Society for the Propagation of the Faith for the sinews of war. A fine sense of honor would moreover suggest that we be contented to remain in missionary swaddling clothes till we shall have succeeded in paying back, in great part if not in full, the charitable millions which have come to us from Europe. But we shall be told that we have been contributing liberally to the propagation of the faith. True. But how much in comparison to what we have received? A few figures may prove illuminating: The Diocese of Detroit has contributed to the Society of the Propagation of the Faith \$15,263, and received \$113,398; Dubuque has contributed \$22,255 and received \$113,368; Galveston has contributed \$8,585, and received \$249,210; Indianapolis, \$13,698 as against \$237,978; Little Rock, \$4,817, as against \$105,120; Nashville, \$449 as against \$100,767; Richmond, \$4,988, as against \$126,823; St. Augustine, \$3,813; as against \$107,330; St. Louis, \$25,307, as against \$196,155; Savannah, \$7,340 as against \$100,497; Santa Fe, \$14,416, as against \$167,000; Vancouver, \$97, as against \$141,400. . . . Up to 1900, the total amount contributed through the various dioceses of the United States by the Society for the Propagation of the Faith, was \$5,290,801. . . . The returns from the whole country reached, at the same date, \$1,120,430. These figures would seem to indicate that we are hardly laboring under a crying injustice because we are still counted as a missionary country. Let us pay our honorable debts and then urge for admittance to the company of the full-fledged."



### *The Fate of Swami Vivekananda.*

In our recollection of the Chicago Parliament of Religions in 1893—who but the few that attended remember it now?—there stands out the figure of an apostle from Hindoostan—a young man, exquisitely dressed and groomed, with smooth, rounded face, a glorious saffron robe, a prodigiously impressive turban, a voice in which his captivated auditors heard all the wonder and depth, all the solace and solemnity and passion of the pristine faith of India. The Chicago assembly was carried away by the orange-clad messenger from the East. Later he traversed the States, followed everywhere by eager disciples and women not a few. He unfolded the inwardness of the Yoga, spoke of the universal soul, of freedom from the toils of the flesh, of the liberation of the soul—that is, the divinity within—by the

pursuit of perfection according to the methods of those who, in the dim dawn of things on the high lands of northern India, had followed the way. Vivekananda returned to India after a few years of lecturing in the West, and India gave him a triumphant welcome. In Bombay, in Madras, in Calcutta, the people turned out to greet the man who had interpreted their ancient creed to the nations of the West and forced, as they thought, the arrogant occidental to acknowledge the supremacy of the Indian sacred knowledge. There were processions and triumphal arches, music and acclamations; the country rang with the yogi's praises the native press was full of his movements and addresses.

Then suddenly a change befell. Some of his western disciples, by whom he was accompanied to India, fell away. It was said, that one or two who had placed large sums of money at his disposal for various philanthropic schemes left him in disgust. Scandal was busy and soon ruined this religious teacher with women associates. The other day he died in comparative obscurity.

According to the *American Catholic Historical Researches* (No. 1), "the father of American shorthand" was Thomas Lloyd, a Catholic Philadelphian, a soldier of the Revolution, official reporter of the House of Representatives at its sessions in New York and Philadelphia, and an early Catholic publisher. Lloyd had been educated by the Jesuits in Flanders and there learned the principles of stenography which he afterwards practised with much skill. His "system" was first published, in 1793, by John Carey, of Philadelphia. Lloyd was then in prison in England. In 1819 he published the system himself. He is buried in St. Augustine's burial-ground at Philadelphia, and the National Shorthand Reporters' Association has recently determined to place a memorial tablet upon his grave.

The University of London has once again bestowed its rarest degree, that of Doctor of Literature, on a Catholic and a Jesuit, Mr. (not yet Father, for he is still preparing for the priesthood) Henry Irwin, S. J. The work that won him this unique distinction is an essay on interest, which is practically a history of usury in the past. It "traces the practice of interest," says the *Tablet*, "from the dawn of history in Egypt and Babylonia down through the Grecian and Roman empires, and shows what a terrible and universal scourge it was in every stage of civilization. The conclusion towards which his facts point is that the action of the theologians and of the statesmen of the Middle Ages was in the main as economically sound as it was morally justifiable."

"This conclusion," says the *Northwest Review* (No. 18), to whose scholarly editor we are indebted for this item, "is diametrically opposed to the declamations of Bentham, Mill, and the whole *laissez faire* school of economists who swayed English thought in the first three-quarters of the nineteenth century, and

who had nothing but abuse and contempt for what they called the economic folly and the moral injustice of the theologians, canonists, and rulers, lay or ecclesiastical, who condemned the charging of interest as practised in those times. Yet the University of London, founded, and for a long time ruled, by the Benthamite school, crowns with its highest approval an essay that directly controverts one of the leading doctrines of that school. This is at once a noble example of impartiality and a strong testimony to the argumentative skill of Mr. Irwin."



The *C. K. of A. Journal*, official organ of the Catholic Knights of America, prints (vol. 6, No. 7) this editorial note :

"THE REVIEW, of St. Louis, so ably and fearlessly edited by Arthur Preuss, brings, in its issue of February 19th, quite a convincing article on The 'New-Blood' Fallacy in Fraternal Insurance. In view of the erroneous impression that still prevails among many, that in order to keep down the cost of insurance, new members are the essential necessity, it is well that papers and periodicals not strictly identified with fraternal life insurance, seek to enlighten the masses. The time has passed when the young seeker for fraternal benefits prefers the cheap to the good. He understands better than ever before that a society is not made secure merely by an influx of young members, but that the collection of sufficient funds is the pre-requisite to final success. THE REVIEW deserves the hearty commendation of every well-meaning member of Catholic fraternal societies. May it continue to shed light upon a subject which affects so intimately the future welfare and purse-strings of hundreds of thousands of Catholic fraternalists."

THE REVIEW will continue to shed light, the clear white light of truth, upon the important subject of fraternal insurance. But it will do no good unless the "fraternalists" open their eyes and do their duty. Cease the "charity" prattle, brethren, and reorganize your societies on a sound business basis, or THE REVIEW will some day in the near future be compelled sorrowfully to record their demise.



Rev. Francis Verhein, a Catholic missionary at Randers, Denmark, and a subscriber to THE REVIEW, requests us to print the following :

"Missionum Europaeorum septentrionalium missionarius (Germanus) et pater orphanorum et magister scholarum, infimis precibus petit, ut hujus ephemeridis reverendi lectores ei stipendia pro ss. missae sacrificio mittant. Confratres reverendi missionem, quae ad extremam inopiam venit, eo modo valde adjuvare possunt."

Those willing to comply may address Fr. Verhein directly or through his Bishop, Rt. Rev. Msgr. d'Euch, Copenhagen, K., Bredgade 64.



The next time you feel like complaining of being overworked, think of the time you waste.

# The Review.

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## PARISH SCHOOL STATISTICS.



friend of THE REVIEW in Texas recently wrote: "A census of fallen-away Catholics, with the necessary explanations, would reveal many interesting facts. I think it would show a big difference between diocese and diocese, and this would lead to other conclusions." (See our No. 8). In the absence of such a census, (the difficulty of compiling which is obvious,) the *Southern Messenger* thinks some practical advantage may result from a careful study of the parish school statistics. "The 'fallen-away Catholic'"—says our esteemed contemporary (No. 2)—"is usually a poorly instructed Catholic. The difference between diocese and diocese in the matter of educational facilities is sufficiently marked to afford food for serious reflection."

The *Southern Messenger* has "taken the trouble of comparing the number of parish schools in each diocese with that of churches having resident priests, considering that the percentage of the former to the latter may be taken as a fair index to the status of parochial school education in the diocese."

Following this rule, it finds that there are in the entire country—according to the Catholic Directory for 1903—7005 churches with resident priests and 3978 parishes with schools,—the percentage of schools to churches being 56.78. In twelve dioceses the percentage of schools is over 75; in thirty-seven dioceses and vicariates the percentage is over 50 and less than 75. In forty-one dioceses and vicariates the percentage is less than 50.

The following table, which we take over from the columns of our Texan contemporary, contains the actual figures for those dioceses in which the proportion of parish schools to churches

with resident priests is 50 per cent. or over. The dioceses are ranged according to their percentage :

	Churches With Resident Priests.	Parishes With Schools.	Per Cent.		Churches With Resident Priests	Parishes With Schools.	Per Cent.
Little Rock.....	31	37	119	Galveston.....	42	28	67
San Antonio....	41	39	95	Chicago.....	253	166	66
Savannah.....	12	11	92	Concordia.....	30	19	63
Belleville.....	78	67	86	Natchitoches..	19	12	63
Mobile.....	33	28	85	Green Bay.....	135	84	62
Nashville.....	22	18	82	North Carolina.	13	8	62
Indianapolis....	123	100	81	Dallas.....	39	24	61½
Newark.....	125	100	80	Harrisburg....	49	30	61
St. Louis.....	179	141	79	Louisville.....	98	58	59
Baltimore.....	121	95	78½	Omaha.....	90	53	59
Cleveland.....	204	156	76	Oregon City...	43	25	58
Milwaukee.....	194	148	76	Manchester...	60	34	57
New Orleans...	121	90	74	Brownsville...	14	8	57
Indian Territory	35	26	74	Pittsburgh...	187	102	55
Kansas City....	55	40	73	St. Paul.....	167	90	54
St. Augustine...	15	11	73	Erie.....	77	42	54
Covington.....	50	36	72	Dubuque.....	154	82	53
Cincinnati.....	147	103	70	Wichita.....	47	25	53
Fort Wayne....	110	77	70	Rochester.....	82	43	52
Leavenworth...	50	35	70	Detroit.....	129	66	51
Grand Rapids...	72	50	69	Peoria.....	125	64	51
New York.....	282	193	68	Sioux City....	84	43	51
Natchez.....	28	19	68	Philadelphia...	224	113	50
Buffalo.....	109	73	67	Columbus.....	73	37	50
La Crosse.....	114	77	67				

It would be interesting to figure out the proportions for the remaining forty-one dioceses and vicariates where the percentage falls below fifty. Perhaps one of our readers, with more leisure than the editor, will take the trouble to complete the *Southern Messenger's* table.

Probably the most striking fact revealed by the figures compiled by our Southern confrère is that so many of the smaller and poorer dioceses make such an excellent showing in comparison with populous and wealthy ones.

Compare, for example, Belleville, San Antonio, or Savannah, with Philadelphia, St. Paul, or, better yet, with Boston or San Francisco, which have no place in the *Messenger's* list, the pro-

portion of parish schools being only 46 per cent. in the former and 43 per cent. in the latter diocese.

For us in St. Louis it is gratifying to note that our own Archdiocese, if it does not head the list, stands first at least among the archdioceses of the country in the proportionate number of its parochial schools.



### THE HOLY SACRIFICE OF THE MASS.

The Holy Sacrifice of the Mass being the great act of religion, the continuation in an unbloody manner of the Sacrifice on Calvary, the source of every blessing, grace, and favor bestowed on man, the Church has, from the very dawn of Christianity, surrounded the performance of this supreme act of worship with all the splendor and glory at her command. The adornment of the church edifice, the altar and the sacred vessels, the rich robes of the priest, the elaborate ceremonial, the accompanying music, and, above all, the incomparably sublime poetry of the liturgy,—all these our Holy Mother combines with a most loving attention to every minute detail, with a most marvelous instinct, nay, rather, with inspired wisdom.

Why all this external pomp and circumstance? "God is a spirit." That which is pleasing to him is the consecration and offering of the Immaculate Victim. It is this which He has ordained and accepted in the Sacrifice on Calvary and in the perpetuation of this Sacrifice by the Church throughout the world.

There are two reasons for the use of material adjuncts in worship, and both originate in the nature of man. Man is defined as a rational animal. He is a being in whose nature two elements unite, the spiritual and material, the soul and the body. The union between these elements is essential, that is, it is of the nature of man; so that, while the two elements are to be distinguished, they can not be separated. Every act of the mind is accompanied by some change or motion in the material organism, and man must combine the material with even the most supra-sensuous of his acts. God having thus united the body and soul of man, it is fitting that the body and soul should unite in rendering homage to the Creator, and this is the first reason for external form and ceremony in religion. But this is not the chief reason, for while outward worship is due the Almighty, it is not worthy of Him, and in no way adds to the acceptableness of the Holy Sacrifice which is in itself infinite. No, the Church, guided by the Holy Ghost, adopts these outward manifestations chiefly for the assistance and instruction of her children.

When God created man, framing "in a wonderful manner the

dignity of the human substance," He made him perfect. His body was the perfect expression of his soul. Made to the image and likeness of God, he materially reflected that image and likeness in the most fitting, the most intimate manner, since God Himself made his body and his soul and united them. There was also a union between spirit and matter in the whole universe, made to declare the glory of God to man, and man saw "all the works of the Lord praise the Lord," and through the channel of the senses and their objects he knew God. "Nothing is in the mind which is not first in the senses."

It is, then, of the very nature of creation that the operations of the spirit be externally expressed. This fact is the source of symbolism and of art. Now man before the fall spontaneously perceived the relation between the invisible and the visible. It was natural to him to unite thought to the fitting expression—to be true. Sin broke this relation in breaking the relation between God and man. Henceforth truth was to be stammeringly expressed. "Art was only a recollection and an anticipation," as says a French philosopher, not a realization. But God not only wonderfully constituted the human substance. He still "more wonderfully reformed it." "Another Adam to the fight and to the rescue came." The Sacrifice on Calvary is the means which makes the reëstablishment of harmony possible. Man retains the impediments caused by his fall, but has now the means gradually to overcome them. The Church guards and dispenses these means. She is the Immaculate Bride and is infallible, being preserved from error in defining the faith. That is, she expresses in the most exact, the most fitting, the most intimate form the truths of faith. And who will say that the Church confines herself to the use of language for the expression of these dogmas? Is it not because they are also illustrated, set forth and taught to the faithful by the other accessories of her ceremonial, that she has such loving care for these accessories? She chooses her own music, her own colors and materials, and even prescribes the postures and motions of the priest at the altar, and this because she knows the most fitting expression for every truth. Of her the Bridegroom says, "Thy speech is sweet." When her rules are followed, the truth is most directly presented to the faithful, and every deviation from those rules weakens the expression, loosens the bond between the invisible and the visible. These outward ceremonies, these "clothes of religion," especially those belonging to the Holy Sacrifice of the Mass, are the Church's lessons. The humblest and most limited worshipper, the old woman who says her beads and watches the action of the priest, is roused to devotion according to her capacity, while the man of



profound learning and mighty intellect can never exhaust the depth of meaning in a single prayer.

It is not astonishing, then, that the ceremonies and liturgy of the Mass have been for ages the study of the devout and learned, and that many books have been written elucidating and commenting upon them. It will always be so, for the subject, besides being the most profitable, is inexhaustible. One of the best, if not the very best work on the Holy Sacrifice, Gihl's 'Messopfer,' has lately been translated from the sixth German edition.\*) It treats of the subject in a most thorough manner. The first part is a treatise on the nature of sacrifice, on the Sacrifice of the Cross and on the Sacrifice of the Mass as a real sacrifice and the continuation of the Sacrifice of the Cross, the victim being one and the same. The second part deals with the mass liturgy, unfolds its meaning, where possible traces its origin, and points out its beauties. This work, being standard, is probably on the shelves of most priests. The possession of the book by the laity would certainly be of great benefit, even if it were used only as a book of reference. Any aid such as this to a better understanding of the meaning of the Mass, should be welcomed as a powerful means of becoming imbued with the spirit of Catholicity, for in the ceremonies and liturgy of the mass this spirit finds its fullest and freest expression.

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## ARE WE A SHALLOW PEOPLE?

This question is suggested to the editor of the N. Y. *Independent* (No. 2831) by the fact that it is not possible in this country, as for instance in England, for an educated man who chooses to do so, to lead the intellectual life, supporting himself, aye indulging himself in luxury, from the proceeds of serious literature.

"With more than twice as many millions of men and women that can read and write in the United States as in England,"—says our contemporary—"no man can lead the intellectual life in America unless he has inherited a competence, or has by a few years of successful business activity provided for his future."

How is this? Why is there "practically no sale in America for really serious books by American authors, however important the subject matter and however well written they may be"? Why, instead of increasing, is the demand for such works noticeably

\*) The Holy Sacrifice of the Mass: Dogmatically, Liturgically and Ascetically Explained. the sixth German edition. B. Herder, St. Louis, 1902. Price \$4.  
By Rev. Dr. Nicholas Gihl. Translated from

less than it was ten years ago, and very much less than it was twenty-five years ago?

The *Independent* considers this fact a "conclusive proof that the American people at the present time have not the habit of reading thoughtful studies on any of the great subjects in which an intelligent community might be expected to be interested."

The suggestion often made, that Americans depend for serious literature upon the public libraries, is dismissed by our contemporary with the remark: "If as many as one in ten of the free public libraries of the United States did as a matter of fact purchase one copy each of every really thoughtful work written by an American author, every author so favored could live in security and comfort. The melancholy fact is that you may go into almost any public library in this country and ask for almost any serious book that you may happen at the moment to think of and learn to your complete satisfaction, not only that the library does not possess it, but that the librarian never heard of it."

We are a nation of readers beyond a doubt. "But"—says the *Independent*—"our reading is hasty and it consists for the most part of newspaper headlines, stock quotations, sporting news, 'woman's columns,' 'household hints,' five and ten cent magazines and 'the best selling novels.' As a people we are intellectually bright, intellectually quick and intellectually—lazy. We will not take the trouble to apply our minds to what is really worth while and to be really well informed.

"The worst of all this is that no people can be both intellectually clever and intellectually lazy without becoming vulgar, and no careful observer of the American manners in the last ten years can deny the melancholy fact that as a people we have rapidly been becoming vulgar. Were we really a refined people, we should not tolerate for a day the billboards of our cities, the advertisements in our street-cars, the headlines of our newspapers or even the advertising pages of our most reputable magazines. Bad, however, as all these are, they are but the superficial exhibitions of a popular mind whose real intellectual degeneration is far more clearly revealed in that crowning exhibition of imbecility and vulgarity, the weekly or monthly list of 'the best selling books,' which has become a feature of all our alleged 'literary' periodicals. Never by any possibility does this list contain the titles of any 'books' that would be called books by a man fully conscious of the real value of words. If these journals would now and then give us a few actual lists of the best selling books that really are books, we venture to say that some people who flatter themselves that we are the people and that wisdom shall die with us, would be surprised."

## INVESTING IN RAILROAD STOCKS AND BONDS.

[Many of our readers are thankful to THE REVIEW for its repeated timely exposure of wildcat investment schemes. By following our warnings they have saved the subscription price of the paper many times over. We shall continue to deserve their gratitude. The Final Report of the U. S. Industrial Commission contains an abundance of material that offers food for serious reflection, not only to the sociologist but also to the practical business man and small capitalist. Where can I invest my savings safely and at the same time draw a fair interest? is a serious question for many. Railroad stock has been very alluring in the last few years. We shall condense a few chapters from the Industrial Report on Railroad Finance, and the reader may judge for himself whether such investments will satisfy him.]

### I. PRESENT CAPITALIZATION.

According to established usage, railroad capital includes stocks, bonds, and other funded indebtedness of every kind. Current liabilities, however, are excluded; that is, railroad capital means railroad securities. Stocks and bonds are considered railroad capital, because they represent the amount of the investment to build the road; current liabilities, such as bills payable, wages due, etc., do not form a part of such regular investment.

Although bonds are classed with stocks as railroad capital, they differ from the latter in important respects. Bonds are certificates of indebtedness issued to persons who have made loans to a corporation; stocks are certificates of ownership issued to persons who have made investments in it. The stockholders are the owners of a corporation; the bondholders are the creditors. Bonds represent a claim to an annuity and may be extinguished by payment of the principal; while stocks, being the legal evidence of proprietorship in railroad equipment, must, in the nature of the case, be perpetual. It is more difficult, other things being equal, for a railroad to float stocks than bonds. Only a company known to be on a good paying basis can dispose of additional stock. It is much easier to get credit for new bond issues. This is because the bond presents a prior lien on the property. Interest on bonds has to be paid before dividends on stocks can be declared. The proportion of bonds to stock, therefore, is one index of the financial status of an enterprise. In general, an increase of stocks at the expense of bonds is a healthy sign from the standpoint of the financier.

The total amount of United States railroad capital outstanding June 30th, 1900, was \$11,491,034,960. This represents an average capitalization per mile of line of \$61.490. This total includes \$5,-

845,579,593 of stock and \$5,645,455,367 of funded debt. Current liabilities not included in the capital amounted to \$594,787,870. Of the capital stock, \$3,176,609,698, or 54.34 per cent. of the total, paid no dividends. This fact appears to show that American railroads, as a whole, are heavily, if not indeed excessively, capitalized. Over \$3,000,000,000 of railroad securities brought no returns to the investors. This could not have happened, had not stock been issued far in excess of the actual value or the earning capacity of the railroads. And yet, respecting the proportion of railroad capital now in receipt of regular dividends, returns were far more satisfactory in 1900 than at any preceeding time. The New England group of railroads pay dividends on more than 80 per cent. of their stock, while the Southern and Western groups pay the least. From 60 to 91 per cent. pay no returns whatever.

There are as wide differences in capitalization between the different individual railroads as between the territorial groups. The amount of capital per mile ranges from less than \$10,000, in the case of numerous shortlines, to \$653,846, in the case of the Philadelphia and Reading. The heavy capitalization of the latter and other anthracite roads is explained by the fact that they are large owners of coal properties.

The amount of capital per mile, it should be observed, can not be taken as a sure index of the financial condition of a road. By itself it means little. A high capitalization per mile does not necessarily indicate over-capitalization. Over-capitalization is a purely relative question. In order to determine whether the capitalization of a road is excessive, we must know something about the value of the equipment and the terminals, the nature of the territory served, and the interest and terms of funded debt. A road with valuable holdings, having a large and growing volume of traffic drawn from a prosperous territory, and borrowing at low rates, can maintain, without injury to the public, a much higher capitalization per mile than a road in opposite circumstances. The latter may not be able to earn anything on a small capital, while the former may pay good dividends and yet give the public comparatively low rates. Thus, for example, the Chicago and Northwestern, in 1900, had an average capitalization of \$37,929 per mile, while the Atchison, Topeka, and Santa Fe is capitalized at \$57,251. The latter road, however, cost less per mile to build than the former, and earns \$1,747 per train mile, while the Chicago and Northwestern earns only \$1,646. All the New England roads are heavily capitalized, but most of them own valuable terminals and have an expanding business. The Kansas City, Pittsburg, and Gulf has a capitalization of only \$59,000 per mile, yet this is without question excessive, as the road runs

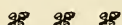
through a comparatively barren region. In some cases, then, a small amount of capital per mile represents actual overcapitalization, while in other cases, a very large amount of capital represents conservative financing.

The relative character of this question appears clearly from a comparison of the Lake Shore and Nickel Plate. These two parallel roads had in 1899 practically the same capitalization per mile, the former \$102,000, the latter \$98,000; yet the Lake Shore earned \$15,300 per mile, the Nickel Plate only \$12,000. The earnings of the former per mile are about 25 per cent. larger than those of the latter upon substantially the same amount of capital. Compared on a basis of cost, the Lake Shore earnings are vastly greater.

The capitalization of the American railroads, in the opinion of the Industrial Commission, compares favorably, in point of conservatism (whatever that may mean), with that of industrial corporations and also with that of the British railways.

The average capitalization of British railways is about four times that of American roads. In the year 1898, the amount of capital per mile of the British railroads was \$261,875. British railway companies make a practice of charging expenditures for improvement to capital rather than to revenue. The fact, however, that the British railways are capitalized far more per mile than the American, can not, of course be assumed, without further enquiry, to prove that the capitalization of the former is excessive and that of the latter conservative. But it does indicate that the policy of the American railroads in this respect is not so exceptional as it has sometimes been represented to be.

In another paper we shall treat of "stock-watering"—a subject on which every investor, large or small, ought to be well informed.



## SPURIOUS PIOUS LEGENDS.

The question of the reform of the Breviary, as we saw last week, has occupied the attention of the Church for over three centuries, and from the nature of the case must be an ever-recurring work, so long as progress in historic knowledge continues. We shall now give some indications of the kind of revision the Breviary has undergone in the past, so as to understand the kind of revision it is likely to undergo in the future.

I. In the reform of 1568 the lessons of SS. Thecla, Eustace, and Ursula were suppressed; but certain spurious legends relating to St. Bartholomew, St. Stephen, St. Mary of the Snow, and several others were retained. The reformed Breviary of 1632 was ex-

purgated of several apocryphal sermons, as well as legends connected with SS. Martin, Ambrose, Gordian, and Epimachus, etc. Some omissions advocated by Baronius were not carried out, e. g. a legend of the Dedication of St. John Lateran and the story of St. Alexis. Bellarmine also failed to secure certain expurgations: e. g. the story of St. James having traveled through Spain; the mistaken identity of St. Denis the Areopagite, Bishop of Athens, with St. Denis, Bishop of Paris; also statements drawn from the False Decretals, the apocryphal Acts of St. Thomas, St. Donatus, and St. Catharine.

The scheme of Benedict XVI. comprised the removal of forty questionable narrations of the saints still extant in the present Breviary, among which come the doubtful identity of St. Mary Magdalen with the sister of Martha [and with the sinful woman, and the story that St. Lazarus was a bishop. There were other changes proposed; but to enumerate them would only weary the reader with a list of incidents, most of which he has probably never heard of. The idea that the Emperor Constantine was baptized by Pope Sylvester, and the Donation of Constantine, need only be mentioned in passing.

II. Besides this accumulation of matter for correction, our account would be incomplete without adding certain questions which have come to the fore in more recent times, thanks to the growth of historic studies among Catholic scholars. Of these we enumerate a few—those which have been the subject of recent literature and controversy, and which have therefore become familiar to reading Catholics. We may say once for all that we take no sides on these matters, confining ourselves to stating the controversy as it exists, in order to show the kind of questions the Liturgical Commission may be called on to discuss.

Readers of the *Month* will be familiar with Father Thurston's articles on the Rosary. That writer considers that historic evidence disposes of an old and venerable tradition, to the effect that the Rosary as we use it was instituted by St. Dominic under the influence of a definite revelation from Our Lady. With this view we gather that some Dominican Fathers agree, and the negative thesis was recently maintained at Munich; but the idea has been strongly opposed by others, who are not at all satisfied with the proof. The acceptance of the destructive view would involve an expunction in the lessons of the feast of the Holy Rosary. (Dom. 1 Oct.) In any case the merits of the question would have to be discussed.

The ancient legend of St. Lazarus and of Martha and Mary at Marseilles formed the subject of a learned investigation by the eminent Catholic historian Duchesne. His conclusions were un-

favorable to the authenticity of the whole story. As far as we remember without references, the legend—of which we suppose comparatively few Catholics have ever heard—seems to have arisen from some romancing based on the mistaken identity of a genuine St. Lazarus of a later century with the St. Lazarus of the New Testament. These critical results, which seem to have gained wide acceptance among Catholic scholars will, we presume, be put forward by their author—who is one of the most prominent members of the Liturgical Commission appointed by the Pope himself—and will be thoroughly discussed in view of making an expunction from the Breviary lessons of June 29th.

Then there is the case of the Holy House at Loreto, the authenticity of which has been seriously attacked; and whatever may be the truth of the matter, it is a question which must be faced. Many Catholics may have been startled to learn recently that among the theses defended by a Minorite Father for his doctor's degree at the University of Munich, one occurred to the effect that "It can be proved clearly from the bulls of the Popes that the translation of the House of Loreto is not a historic fact."

Now it is sincerely to be hoped that so beautiful a story as that of Loreto may not come to be discredited by investigation. Its authenticity has, of course, always been denied by those who reject all post-Apostolic miracles. But no Catholic has ever attacked the tradition merely on the ground that such a miracle is impossible or even unlikely. As far as the story has been doubted, it has always been on the scientific ground of historic evidence. The arguments that have been issued against it were reviewed last year in *THE REVIEW*.

All these instances have been familiar to Catholic students long ago; and if the faithful in general have remained ignorant of them, this is not due to any falsity in the position of the clergy, but simply to the fact that they do not form any part of the Church's teaching; and therefore are left to their own fate—to be heard of or not heard of as the case may be. And if any Catholic feels surprised to find any of his cherished ideas rudely shaken, let him remember that it was not from the teaching authority of the Catholic Church that he first derived this belief, but because such a story happened to be current among Catholics, and found in unofficial devotional books. Let him remember also that the stability of the Church's authority would not suffer, even if every page of—say Butler's *Lives of the Saints* contained a historic blunder—which, needless to add, is not the case.

[*To be concluded.*]

## MINOR TOPICS.

The legislative investigation into the "get-rick-quick" concerns was none the less advisable and salutary because there is little room for sympathy for those who were duped. Really, very few of the people who invest in enterprises that promise a return of from 5 to 10 per cent. a week are dupes. Most of them take, knowingly, the risk of being the lucky one who will benefit by the misfortune of some one else. This is true more particularly of such concerns as turf investment companies, where the transactions are founded on betting, than in the case of "home" companies, in which a catching phrase appeals to the best impulses of persons of moderate means.

There have been so many exposures of all such alluring devices that, as a rule, the people who go into them know they are taking a "long chance," and usually hope that they will "get ahead of the game" before the crash comes. This was illustrated in the case of the St. Louis turf companies. The very day that it was proposed in the Missouri legislature to investigate their methods of doing business, there began a "run" of investors to withdraw their money. The "victims" felt instinctively that the transactions could not stand the light of day, and it is worthy of note that the companies went to the wall before any definite step of investigation was taken. Their collapse from the very height of their apparent prosperity was brought about by the fear of publicity on the part of the "dupes."

But the fact that there is this prevalent cupidity—the gambler's desire to get something for nothing—furnishes all the more reason for exercising a jealous watchfulness over the various schemes promoted. It is just as essential to guard against an immoral tendency among the people as it is to protect innocent investors from loss.

Colonel Pratt is no longer head of the Carlisle Indian School. The cause of true Indian education and civilization will not, the *Sacred Heart Review* is safe in saying, suffer much from his retirement. As the chief of this establishment he posed for years as the great and only Indian civilizer and educator, but, as the Washington correspondent of the New York *Evening Post* expresses it, "no two things are more dissimilar than the Pratt of real life and the imaginary Pratt built up in the minds of the multitude who neither know him, nor have made any study of comparative Indian education." In common with other Catholic papers, the *Sacred Heart Review* has been obliged, more than once, to rebuke the bigoted, anti-Catholic spirit of Pratt as displayed in the pages of the *Red Man*—a sheet published at the Carlisle School. The Colonel did not like criticism, particularly when it came from a Catholic source, and so he was extremely annoyed. The correspondent whom we quote above explains that this is a peculiarity of Pratt's. He says:—

"The trouble with the retiring principal of Carlisle School is



that his self-consciousness made him purblind. He could never distinguish between candid friends and back-biting enemies, and has often fought the former more bitterly than the latter."

Of late the Colonel has mellowed out, somewhat. The *Red Man* has been comparatively inoffensive, and we are informed that through the influence of the Rev. Father Ganss, Colonel Pratt recently formulated rules governing the giving of religious instruction at Carlisle which are quite fair to all creeds, Catholicism included.—*Sacred Heart Review* (No. 9).



The *Pittsburg Despatch* relates an interesting incident, the scene of which was a crowded street-car, and the principals: a society woman, who regarded with disdain all foreigners, and an Italian workman, who, despite his rough clothes and unkempt appearance, exhibited a true spirit of chivalry, which showed he had a large heart. The dame, gorgeously attired, sat directly underneath the hole in the roof of the car, which is used as an exit for the stove-pipe. She was talking to a companion as fashionably dressed as herself. The Italian held his dinner pail in one hand, while he grasped a strap with the other. The strap hung just above where the society lady was sitting.

A heavy rain commenced soon after the car left its terminal, and the windows were all closed. The people crowded in from the platforms, filling the car to its limit. When the conductor began to collect fares, the society woman asked him to move the Italian from her neighborhood. The conductor requested him, rather roughly, to "move up."

"Me no wanta move," he said: "spoila de nicea ladà's hat." The rain was coming through the hole in the roof, and the hand of the Italian was preventing the water from dripping on the expensive piece of headgear. The woman who had wanted him moved, was profound in her apologies and offered the man a piece of money for his service, but he would not accept it.



The N. Y. *Evening Post* thinks that "if a few of our American colleges would stand firm upon the traditional course in Greek, Latin, mathematics, and philosophy, teaching each student the elements of one natural science and of two at least of the modern languages," what might seem a wholly reactionary experiment would be fully justified by its practical results. Because "it seems best for the average American student to browse at random through an elective schedule, it by no means follows that it is not good for *some* American students to follow an austerer way. And this is better done in a college where the *genius loci* is steadfastly favorable, than attempted amid the confusion of tongues of a modern university." The small colleges should look well to it before they sacrifice the strength of their traditional curricula and engage in the hopeless competition with the "American plan" menu now offered by the "universities." For

our Catholic colleges, fortunately, there is no need of such advice. They stick to the classics and keep up the old Catholic tradition.

A highly esteemed readers writes us :  
*The "Mysteries" of Clairvoyance.* "I may be able to throw some light upon the mystery connected with the performance of Anna Eva Fay. Shortly after her appearance in St. Louis, when every person was talking of her wonderful powers, the lessee of the theatre in which she appeared explained to me the manner in which a diamond brooch or some piece of valuable jewelry lost by a prominent St. Louis lady had been located. She was present at the performance, and missing the jewelry mentioned, reported it at the box office. The lost article had already been found and returned to the box office. The lady was told to ask Anna Eva Fay the following evening, where the lost article might be found. Upon enquiry she was told that the article could be found at the Planters' Hotel or some other place where it had been deposited by the lessee of the theatre, who in the mean time had notified Miss Fay. The mystery does not seem to be so much of a mystery now."

In the British *Contemporary Review* (Oct.)  
*The Danger of Hypnotism.* F. W. Edridge-Green and E. G. P. Bousfield write on "The Abuse and Control of Hypnotism." They demand that the practice of hypnotism should be restricted, like that of vivisection, to qualified persons, in whose hands it may be used for the good of humanity, and not for mischievous objects. At all events, persons who desire to practice hypnotism should be required to take out a license. The writers discuss the assertions made by the present advertisers of hypnotic cures, and state certain guiding facts. Hypnotism, they declare, is bound to prove more or less deleterious. It is possible to hypnotize a person gradually without his realizing the fact. It is not true to say that any one who is hypnotized has done more himself to induce the condition than the operator has done.

The Life of Joseph Salzmann, D. D., by V. Rev. Joseph Rainer, Rector of the Seminary of St. Francis de Sales, has been translated from the German by Rev. Joseph Berg, Professor in the same Seminary. This translation is ready for the printer and will be published as soon as a sufficient number of subscribers is obtained to defray the expense of publishing. Dr. Salzmann was one of the pioneer priests of the Northwest; he founded the St. Francis Seminary, (which will celebrate its golden jubilee in 1906,) the Normal School of the Holy Family, and Pio Nono College. His name is inseparably linked with the early history of the Church in the Northwest and certainly deserves to be perpetuated both for the historical interest that attaches to his life and deeds and for the noble ideal that his career affords of unselfish and strenuous activity for the Catholic cause. This translation

will fill a gap in Catholic historical literature. The original life in German by Fr. Rainer, is considered a model biography, and those that have read the translation praise it highly.

The subscription price of the translation is one dollar; no payment required until the book is received. The book will be ready within two or three months, if the number of subscribers will warrant the expense of publishing. We hope this notice will bring Fr. Berg a number of subscriptions.



In his recently published two-volume 'Memories of a Hundred Years,' Dr. Edward Everett Hale mentions a well-known French physicist—so well known that he is not named—who remembered seeing the nurse raise the curtain of his room when he was six hours old. But Dr. Hale's own memory goes farther back. It is only through excess of modesty that he calls his book 'Memories of a Hundred Years.' A century does not exhaust their scope. His explanation of his title is that he remembers people who remembered the beginnings of the nineteenth century. He remembers some whose memories go back a good deal farther, and he remembers books that take him back another stretch of quite indefinite extent. Here is a device the working of which has no assignable limit, and it would not be strange if some ingenious writer should better Dr. Hale's instruction and publish his 'Memories of a Thousand Years.'



The *Catholic World Magazine* (No. 454), in advertising Rev. G. M. Searle's 'Plain Facts for Fair Minds' (indisputably a good book) addresses this enquiry to its clerical readers:

"Did you ever think of spending some of the church funds for the distribution of Catholic literature? You spend a couple of hundred dollars for Candelabra or Stations of the Cross, or on a new pulpit. Why not put a good book into the hands of every parishioner?"

"I am ready to do this," writes a reverend friend, "but have I the right to use *church funds* in this way?"

Not, it would seem to us, without the permission of the Bishop and the consent of the congregation.



The *American Ecclesiastical Review* has at last condescended to admit to its pages an article in defence of the Philippine friars. Hitherto, the only time it spoke on the matter, it condemned those who had presumed to doubt the guilt of the persecuted padres.



The Rev. J. A. Prevost, of Fall River, Mass., is planning to settle a number of French-Canadian Catholics from the factory towns of New England on farm lands in South Carolina. The daily newspaper organs of our French-Canadian brethren in Fall River, Lowell, Worcester, etc., are slow to approve the scheme. They seem to think that the agricultural districts of the Province of Quebec offer a far more suitable and promising field for

such colonization than our own Southern States, especially since that part of the great Northern Dominion is clearly the providential home of the French-Canadian race. We are inclined to share this opinion.

A good many years ago, if a man gave a girl "the shake," she pined, accumulated a lot of hectic flushes, grew frail, and finally faded away, to reappear later in poetry as standing at heaven's gate. At Paterson, N. J., the other night, the groom didn't show up for the wedding. Instead of fainting away, the bride-to-be fixed up a dummy of a man with straw and old pants, put it at the head of the table and proved a gay hostess. Isn't the change a relief? And, to forestall any suffragist about to make the remark, isn't the straw in old pants about as good a man as most girls get?

In *Razón y Fe* for January P. Villada gives the *résumé* of a book recently published by the Bishop of Adrianople on the teachings of the Church with regard to Liberalism,—defining what Liberalism means, showing what are its principal errors, and presenting its absolute and irrevocable condemnation "in various documents of infallible authority, among which must be mentioned the Syllabus."

It appears from a document found at Santa Fe and transcribed for the *Historical Researches* (No. 1) by Rev. P. Zephyrin, O. F. M., the well-known author of several historical works, that the Franciscan Fathers had a school at Santa Fe, New Mexico, as early as 1717.

Harvard College, which now fills so large a space in the public eye, had not yet been founded when René de Rohaut, a Jesuit priest, commenced the erection of a college in Quebec.—*American Catholic Historical Researches*, (No. 1.)

Apropos of Rev. M. F. Foley's fulsome panegyric on the late Father Magnien, S. S., in the *March Catholic World*,—won't some one now please give us "the true Father Magnien"?

The modern novel is bounded on the east by blood, on the west by thunder, on the north by gossip, on the south by inanities, and is surrounded by advertisements.

The supreme test of greatness is to be able to get the platitudes one utters, printed on the front page of the daily newspapers under scare heads.

Be cheerful in your afflictions, and all the credit you get is that you are too stony-hearted to care.



# The Review.

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VOL. X.

ST. LOUIS, MO., MARCH 26, 1903.

No. 12.

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## MSGR. D. J. O'CONNELL AND THE CATHOLIC UNIVERSITY.

**W**HEN the rumor went forth from Baltimore last November that Msgr. Denis J. O'Connell would be appointed rector of the Catholic University at Washington, we expressed the hope that Rome would not inflict on that struggling institution a rector "whose past career has not only made him odious to a large element in our Catholic population, but which has also given him the reputation, with the public at large, of a bold and strenuous champion of that Liberalism which good Catholics abominate, while the enemies of the Church fondle and nurse it with a well-defined and all too transparent purpose." (THE REVIEW, No. 1, p. 12).

For once we were disappointed. The nomination has been made. At the same time, however, the University has been placed under the direct supervision of the Sacred Congregation of Studies, whose Prefect, His Eminence Cardinal Satolli, formerly Delegate Apostolic to the United States, writes to THE REVIEW, in reply to a query, under date of February 23rd: "The election of Msgr. D. J. O'Connell to the rectorship of the Catholic University of Washington is authentic, as well as its subordination to the Congregation of Studies. You may rest assured that Msgr. O'Connell will do his best for the success of the institution and to acquire for it universal esteem and satisfaction."

It is not for us to criticize any pontifical measure. On the other hand, however, the immediate effect of the appointment of Msgr. O'Connell has not been such as to enable us to throw off the incubus of our previous apprehensions and to share the optimism of His Eminence, Cardinal Satolli.

In the first place, the appointment has been, as we had feared, widely heralded as a "Liberal" triumph, aye, what is worse, as a

practical reversal of the Holy Father's solemn condemnation of "Americanism."

Thus the St. Louis *Globe-Democrat* on January 14th said :

"In the Vatican world the appointment of O'Connell to the rectorship of the Washington Catholic University is considered a revolution. O'Connell was the trusted authoritative lieutenant of Ireland in Rome. His loyalty to his leader in the support of the so-called Americanism secured him persecution, led especially by Cardinals Ledochowski and Ciasca, both dead. O'Connell was dismissed from the rectorship of the American College and lived seven years in Rome without an appointment. . . . . The present appointment of O'Connell shows decidedly which side the Pope favors. Old hands at the Vatican say the real inwardness of the appointment of O'Connell is that Ireland will soon enter the Sacred College."

And the New Orleans *Picayune*, on January 19th :

"The change in the control of the University is supposed to mean that the liberal element in the Church has at last triumphed and that the institution will hereafter be conducted more in the spirit of American institutions and less according to the ideas of the Church abroad."

And the leading Protestant church paper in the United States, the N. Y. *Independent* (No. 2830):

"His (Leo XIII.'s) relation to the United States has generally been worthy of the growing strength and wealth of the Catholic Church here; and if he were misled for a little while as to the danger of Americanism, his error was not of long continuance and the criticised ecclesiastics are again in favor."

The same widely circulated and influential paper said in its edition of March 5th :

"The whirligig of time is now avenging the men who were condemned for 'Americanizing' the Catholic Church. Monsignor D. J. O'Connell was the rector of the American College for the education of priests in Rome. . . . . Monsignor O'Connell made a famous address at the Catholic Congress in Fribourg nearly ten years ago, in which he expounded the liberal views of Father Hecker, under the term 'Americanism.' He was bitterly assailed for it as a Protestantizer, and removed from his position as rector, and retired to a nominal position in a church in Rome, while the Pope issued a long allocution against 'Americanism.' Archbishop Ireland and Monsignor O'Connell were for a while in discredit, but lately the 'Americanists' have come into influence again."

About the same time the *Record-Herald* of Chicago said :

"Msgr. O'Connell's appointment to the rectorship of the great-

est theological school of the Catholic Church of this country is significant in its bearing upon the educational policy of the Vatican. There has long been a struggle for its control between the Liberals and the Conservatives. It was started as a Liberal institution. Archbishop Keane, its founder, is one of the most liberal of all the prelates in the United States, and was removed from the rectorship some years ago because of his liberal views. Msgr. Conaty, his successor and the present rector, is ranked as a conservative, although he is a broad-minded and progressive man. By the appointment of Msgr. O'Connell, however, the authorities of the Vatican permit the University to return to the control of the faction of the Church which established and has sustained it, and under him its original progressive policy will be resumed."

The Liberal wing of the Catholic clergy and press chimed in with such paens as these :

The Rev. Joseph R. Slattery of Baltimore, who had just returned from abroad, declared that the appointment of Msgr. O'Connell "was a victory for the Liberal element in the Church and for the party of which Archbishop Ireland is the recognized leader." (Quoted in the *Catholic Columbian* of Jan. 31st).

"This proceeding . . . . . looks like an act of restitution for the outcry against 'Americanism.'"—(The *Catholic Citizen*, No. 11.)

Again : "Msgr. O'Connell was, if not the head and front, at least one of the leaders of the so-called 'Americanist' element against whom the papal letter on Americanism seemed to be directed. He it was who identified the term 'Americanism' with some of the lessons of Father Hecker's life. He read a much-heralded paper before a Catholic International Scientific congress in Germany, and in this paper he expatiated on the excellence of the American system and its harmonious workings with the Church. Msgr. O'Connell has always been classified as a 'Liberal' in the Church controversies which have been carried on over preferences in this country (*sic!*). The letter on 'Americanism,' which was somewhat of a surprise to American Catholics, was interpreted in some quarters as placing Msgr. O'Connell, Archbishop Ireland, Cardinal Gibbons and any number of good churchmen in a position very close to that of a censured class. However, it appears that those who gave the letter such a significance did not understand Rome . . . . .

"It is quite natural that all those who participate in the so-called 'Americanist' or 'liberal' view of Church matters, should see in Msgr. O'Connell's selection a certain approval and commendation. . . . The French abbé who helped to make the trouble by writing

a book with the title, 'Father Hecker: Is He a Saint?'†) may yet be answered affirmatively by Rome."—(*Catholic Citizen*, No. 14.)

All of which ranting led a number of quietly conservative Catholic newspapers, including pretty nearly the entire non-English portion of the Catholic press, to the sorrowful conclusion that—as the *Catholic Columbian* (Jan. 31st) put it—"the hope of making the Catholic University a success has been abandoned, for 'the liberal element,' so-called, is not able by itself to keep up the institution."

It may mitigate the painful impression made by the appointment if we are assured by those who claim to know that it came about in the ordinary way and absolutely lacks the significance given to it by the "Liberal" press. When the trustees of the University balloted for a rector, their first and unanimous choice was Bishop Conaty.\*) Their choice for second place by a vote of six to four was Msgr. O'Connell. The third choice was Professor Shahan.

According to the well-informed Rome correspondent "Vox Urbis" of the *Freeman's Journal*, (No. 3632) the appointment of Msgr. O'Connell was "due principally to Cardinal Gibbons, who warmly recommended him, and secondarily to Cardinal Satolli, Prefect of the Congregation of Studies, who acted on the recommendation."

It is furthermore explained that "in the years since Msgr. O'Connell was removed from the rectorship of the American College in Rome because of his identification with the so-called 'Liberal' element and in the period since the papal letter on 'Americanism,' the Monsignor has become an older and a wiser man."

All of which is probably true. Nor will the appointment of the ex-Liberal Monsignor shake any educated and well-informed Catholic in the conviction that the famous doctrinal Brief on "Americanism" stands, that its bearing and consequence has never been exaggerated. But it is a fact that the majority of our people "see in Msgr. O'Connell's selection a certain approval and commendation" "of the so-called 'Americanist' or 'Liberal' view" (words of the *Catholic Citizen*, see quotation above), and the more conservatively minded, who form the vast majority, are less than ever inclined to give the Catholic University that active and enthusiastic support which alone can save it from the fate, pre-

†) Our readers will recollect that this book, publicly approved and praised by Cardinal Satolli.—A. P.  
 \*) Msgr. Conaty, it appears, desired to be relieved, chiefly because "his heart was more in diocesan work than in college curriculums" (J. R. Randall in the *Catholic Columbian*, No. 4) and because he felt himself unequal intell- directed largely against Msgr. O'Connell, was actually and as a financier, to the task of keeping the University afloat. (Speaking of both Msgr. Keane and Msgr. Conaty, Mr. Randall [ibid.] expresses his conviction that "there was something lacking in their executive faculties.")



dicted for it in the San Francisco *Leader* (No. 3), of being abandoned as a university and converted into a seminary.

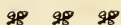
In an apparently inspired letter addressed to the Baltimore *Sun* from Rome and quoted in the Louisville *Record* of Feb. 26th, we read :

"There are hopes cherished here that the new Rector will be able to meet the financial burdens that still bear upon the University and also to provide for the increase of expenditure which the fulfillment of the new projects for the amelioration and enlargement of studies necessarily implies. This will be obtained by the generous contributions of the many friends of Msgr. O'Connell, who have the deepest interest in him and the work in which he engages. It has been one of his special gifts and most noticeable qualities that the sincerity and devotedness with which he gives himself up to his work have inspired his friends with great confidence in him. There is good reason, therefore, to trust that in this new office his numerous friends, lay as well as ecclesiastical, will see to it that the requisite financial resources shall not fail him."

We shall see what we shall see; but we shall certainly *not* see at Washington a great Catholic University after the heart of Leo XIII., so long as the institution is looked upon with even a shadow of justification as a bulwark of that "Americanism" which was first formally proclaimed on Aug. 20th, 1897, at the Fribourg Congress by the glib and resourceful prelate who now succeeds Dr. Conaty as Rector.\*)

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\* For a historically correct sketch of the Catholic University, its present status, and well-meant suggestions for its improvement, we refer the reader to a paper in the *Grenzboten* of Leipzig (iv. 1902.)



—Mr. Joseph Schäfer, 9 Barciay Street, New York, sends us the first number of the *Christian Mother*, dated April 1903, published by himself with the approbation of the late and the present Archbishop of New York and edited by Mr. P. J. Coleman. The subtitle declares it to be "a Catholic magazine for the improvement of home education." Mr. Schäfer's success with the German *pendant* of this periodical, *Die christliche Mutter*, is sufficient guaranty that he will keep up the standard of this first number of the *Christian Mother* and make it a powerful factor among English-speaking Catholics for the sanctification of the home and the elevation of the standard of American Catholic motherhood. The new magazine, which will serve as the official organ of the Archconfraternity of Christian Mothers in the United States, is to appear monthly at \$1 per annum.

## SPURIOUS PIOUS LEGENDS.

(*Concluded.*)

III. Far from the recent commissions giving the enemies of the Church "a splendid opportunity to attack the Church, and to hold up to ridicule those old traditions on which the Church's most cherished and popular devotions are based"—it seems to us precisely the contrary. Those "most cherished traditions" have already been held up to ridicule by our enemies; and our attachment to them has been taken as a proof that the Church is hostile to modern science and afraid of history. The history of the Breviary and its various reforms, including the one in prospect, are a standing refutation of this charge. And if it be urged that the Church has only taken up this policy because forced by non-Catholic opinion, we answer that even if this were true, the Church (as already remarked) does not care where the truth comes from, so long as it is the truth. But it happens that in the matter of the Breviary, the movement is a purely Catholic one, and one which has been going on for the last three centuries; and if public opinion has been the moving force, it has been Catholic and not non-Catholic opinion that has made itself felt.

Nor does the existence and legitimacy of Catholic devotions depend on maintaining popular beliefs as to the origin of those devotions; so that the explosion of the history, or the reduction of their sources to the invention of the human mind, would reflect discredit on the devotion, or even deprive it of all support. The strictest line must be drawn between a devotion and the dogma on which that devotion rests; and again between a devotion and the historic facts connected with its origin. Dogmas are permanently ascertained truths of revelation; devotions are the workings of human feeling consequent on the appreciation of a dogmatic truth. Devotions may come and go without affecting the doctrinal source whence they spring. Again, devotions rest not on the supposed history of their origin, but on their intrinsic excellence and suitability to the minds of the faithful. Thus the Rosary remains the same, no matter whether St. Dominic invented it or not; devotion to the Sacred Heart is the same devotion, even if, as some have pretended, its first germinal idea is found in the writings of an Anglican divine. The Church in patronizing such devotions, attaches her infallible authority to nothing except the assurance that the devotion in question is consonant with Catholic theology. The story currently believed about its origin may be taken for granted in papal documents issued in favor of the devotion, without therefore committing the Church to any thing thus taken for granted.

Even a claim to private revelation, on the part of the founder of a devotion, remains generally a matter resting on the merits of natural evidence; and a devotion true to Catholic doctrine requires no extrinsic bolsterings to justify its existence.

IV. "Where will this process of destruction end? Will it not pass gradually from the outworks into the inner wards, and ultimately take even the citadel of revelation itself by storm?" We answer, this alarmist cry ought not to be heard from any one who has once grasped the essential difference between the deposit of divine revelation and matters of historic fact concerned with ecclesiastical history. The criteria of the two departments are altogether different. The truths of divine revelation are guaranteed by the Church, and can not come under re-consideration without tacitly abandoning the fundamental principles of Catholicism. Historic facts outside this line are not as a rule guaranteed by the Church, but rest on purely intrinsic evidence. And we can be perfectly assured that, when the Church in one age is prepared to reject any story currently believed in another, this will be only because it is well known that nothing detrimental to Catholic truth is involved in the case.

Besides, it is of the utmost importance to realize the difference between the beliefs disturbed by the Liturgical Commission and those which form the foundations of Christian revelation. The historic apologetics of Christianity have been before the world ever since the days of Christ. The fact of Christ's existence has never been questioned; but short of this, there is not a single point, doctrinal or historical, which has not been the object of attack from the earliest times, beginning with the Jews of the first century, Celsus in the second, Julian the Apostate in the fourth, and so on through the ages till we come to our own times. Of recent years the attack has perhaps been more scientific; but modern discovery has on the whole greatly strengthened the cause. Thus the restoration of the epistles of Ignatius established the Apostolic origin of episcopal authority beyond question, the recovered fragments of Clement strengthened the claims of the papacy; the unearthing of Tatian's Diatessaron has restored the Gospels to the first century; and so on through the list. There never was a time in which the historic side of apologetics was so strong as it is at the present day; nor is there the least need to fear for the future. With the legends we are now discussing, the case is quite different. Most of them are biographical details about individuals; all of them are stories which have obtained currency on the strength of mediæval documents of untested authority; none of them touch the substance of Christian belief or practice. No wonder if among the mass of

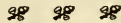
historic matter accumulated through the ages there should be much that will stand the test of investigation and also much that will not. Nor are those who realize the spurious character of certain current beliefs, to be looked upon with suspicion, if they are anxious to bring matters to a head, and to thrust into discredit notions, however pious, which are not based on the facts of history. Those who object to this policy—those who wish to maintain the old belief, may devote themselves to producing arguments in its favor. But the Holy Father recognizes that argument and not sentiment is the criterion of historic truth.

V. But is not the Church in some way responsible for the existence of such legends as those whose continuity is threatened by the Liturgical Commission? To affirm this would be little short of unreasonable.

The question really worth asking is: Why in the name of common sense should everything Catholics believe or say or do be made a matter in which the Church is to be held responsible? The Church properly speaking has no positive commission to teach either science or history; and has no more to do with the stories current among the pious than she has to do with the clothes they wear or the food they eat. The Church's business is to deliver what she has received of divine revelation, and to endeavor as far as she can to persuade her members to keep the commandments. We do not mean to say that the Church is limited to this narrow range. Under all circumstances she can, and under some circumstances she must do more. But to imagine that she becomes responsible for every erroneous notion which happens to obtain footing is really too absurd. Nor does it import much if the clergy themselves share these erroneous beliefs. For the clergy are men of their own age, and not of any other; and can not be expected to hold court-martial on every legend of history or error of science. Their work is a practical one, and critical studies must be left to the select few. Nor are specialists under any obligation of making a crusade against the prevalence of such beliefs. If a Catholic likes to believe the exploded legend of SS. Paul and Thecla, or the quest of the Holy Grail, no religious principle can be said to stand in the way of his liberty. It is a question of fact in no way connected with the faith. So likewise if he thinks that St. Dominic was the institutor of the Rosary, why should the clergy interfere, since it does not make the slightest difference where the Rosary came from, so long as it is a good thing in itself?

But of course it will be objected that the clergy introduce such stories into sermons and devotional books, and even shake their heads if they are called into question. We reply that as soon as

it is clear that such stories are not true, no preacher ought to uphold them. But many are still unconvinced of their falsity, and they have a right to their opinion still. The Catholic people are not such fools as to fancy that everything they hear from the pulpit is infallible or part of the Gospel. They know that a sermon is a human work, and are ready to criticize its contents as far as they think themselves able. The idea that things outside the range of doctrine are foisted on the credulity of the masses by a domineering clique, is one which is so far from the truth, since, as a rule, the clergy are only restrained from exploding pious legends rejected by themselves by the fear lest simple minds should be disturbed and demoralized by the sudden removal of long cherished beliefs. What others are thus afraid of doing, Leo XIII. can well afford to do, and the Liturgical Commission is the means by which it will gradually be done.—(Adapted from the *Bombay Catholic Examiner*, vol. liv, No. 5.)



### CONSTANCY vs. EVOLUTION.

"Classis et ordo est sapientiae,  
species naturae."—Linnaeus.

In his latest essay ("Constanztheorie oder Descendenztheorie," *Stimmen aus Maria-Laach*, LXIV, 1) Rev. P. Wasmann, S. J., imputes to the anti-evolutionists a kind of paralogism. He concludes his introduction somewhat in this fashion :

"As you can not explain to an ignorant peasant the Copernican system, according to which not the sun crosses the firmament, but the earth rotates upon its axis; so the anti-evolutionist can not be convinced that new species may be evolved from old."

Now we have all due respect for the great authority of this learned Jesuit. Moreover, we agree perfectly with all he says in the above-quoted article.

We do not deny evolution. What we deny is the evolution of one species into another species. And we maintain that, at least so far as his present article runs, P. Wasmann himself has neither attempted to prove, nor succeeded in proving, such a transition. If any one is guilty of a paralogism, it seems to us, it is the learned entomologist himself, by perpetrating, what the Scholastics call an "ignoratio elenchi." He first sets up an "anti-evolutionist," as he supposes him to be, and then takes up the gauntlet against the straw man.

"What is a species?" he asks. And the answer is, that we must distinguish a two-fold species :

1. Morphologically, a species is the aggregate of those individual groups whose members agree in the so-called "essential

marks" and are thus distinguished from other individual groups;

2. Biologically, a species is a chain or series of organisms of which the links or component individuals are parent and offspring, or "the totality of beings which have come from one stock."

This latter definition coincides perfectly with A. L. Jussieu's: "A species is the perennial succession of similar individuals perpetuated by generation."

P. Wasmann admits the fixity of species (in its double sense), for the present time at least, in general. But he asserts the mutability of species in the past, and gives as his proof, that also at present there are a few species still in the process of evolution and showing great variability and adaptation to surrounding conditions, e. g., the little myrmicophilous *Dinandra* varies in size and color, according to the host whose guest it is. It is largest as *D. Maerkeli* and reddish-brown in color when with *Formica rufa*, but much smaller as *D. Hagensi* Wasm., and of much higher color when harbored by *Formica exsecta*. As *D. dentata* it is again dark-red-brown and in size between the former two, if it takes up its abode with the *Formica sanguinea*. Finally, as *D. pygmaria*, when found with *Formica fusco-rufibarbis* (a small, dark-colored ant) it is smallest and very dark.

That these four groups are only stations of adaptation appears from the following facts:

1. There are regions where all four species (?) are found with their respective hosts.

2. There are regions where only the *Formica sanguinea* and *F. rufa* harbor guests—i. e., the *D. dentata* or *Maerkeli*, respectively.

3. There are regions in which these latter two kinds have their own guests as above, whilst *F. exsecta* and *fusco-rufibarbis* have *Dinandra* guests in a transitional stage; i. e., in the former case a medium between *D. dentata* and *Hagensi*, in the latter an intermediary between *D. dentata* and *pygmaria*.

"You may answer," says the learned Jesuit: "This is evolution within the species. But what do you understand by species? Systematically (i. e., morphologically) they can not be grouped within the same species. Still worse for you! There are African species of *D. nigrita*, which differ so much from our species that of late Casey has elevated them to the rank of a genus (*Chitosa*); and yet they may be and very likely are but modifications of our *Dinarda*."

P. Wasmann is right, if by species we understand the "systematic species." But when we speak of the "constancy of the species," do we really mean the systematic? Let us first answer another question. How great must the difference of two groups

be, that the compiler of a system of classification may group them as different species? To a student of botany, e. g., there is nothing more surprising than the fact that in analyzing a plant according to different authors, he will find it often very differently grouped. By one author it is declared to be a mere variation; by another, a species; and every now and then he may even find, what is a species with one author elevated to the rank of a genus by another. Whence this confusion? Because the systematizers still disagree on the question what is to be called an "essential mark".

The term "species," morphologically, is very vague, for whether a "mark" is to be called "essential" or "non-essential," depends much upon the individual notion of the systematizer. The terms "genus" and "species," as the systematizer uses them, are like "classis et ordo," which, as Linnaeus says, "sunt sapientiae." No anti-evolutionist understands the term thus in fighting for the constancy theory.

When we employ the term species, we use it in the sense of Jussieu. To explain: "Procreation of offspring is the touchstone of species." Let us give an example from the vegetable kingdom.

If the pollen of one plant be brought upon the pistil of another, three cases may ensue:

1. No embryo is produced; then the two plants belong to different genera.

2. An embryo is produced, but the plant from this embryo is sterile; then the plants belong to the same genus, though differing in species.

3. The embryo produced grows into a new plant capable of reproduction; then both plants belong to the same species, though perhaps widely separated by so-called "essential marks" of the systematizer.

This species it is of which we claim with Linnaeus that "est naturae" and therefore immutable. Such was the definition of species as we heard it from the mouth of Germany's greatest anatomist, Prof. Virchow. It must also have been Flourens' understanding of species when he claimed: "The note of species is unlimited fertility, the note of genus is limited fertility." Such was also the notion of species entertained by most of the great naturalists who fought against the doctrine of the "mutability" of species, notably Cuvier, P. de Candolle, Blainville, Milne Edwards, de Quatrefages, Deshays, Forbes, Owen, Murchison, Agassiz, Joh. v. Mueller, Rudolf and Andrew Wagner, K. E. v. Baer, etc.

But, once we accept the biological species, what does the controversy amount to? Has the learned P. Wasmann really turned an evolutionist? We think not. Not any more than any one of us who believe in the immutability of the species, not the systematic species of course, but the biological.

U. F. M.

## THE DEGENERACY OF THE STAGE.

While the Rev. John Talbot Smith and a few other optimists profess to see signs of an improvement in modern theatricals, such close observers as Michael Monahan perceive in the decline of the Shakespearean drama and the growing popularity of inane comedies and immoral problem plays, indications of increasing degeneracy.

In a recent paper in the *St. Louis Mirror* (No. 4) Mr. Monahan says: "The truth seems to be that Shakespeare is hopelessly antiquated for the present-day theater-going public. . . . Above all things, this public wants to be amused, and beyond all things, it wants to be titilated with the sight of female beauty, more or less undraped. Any one of the numerous theatrical absurdities now on view in New York is better calculated for these purposes than a play of Shakespeare's."

The modern methods of theatrical exploitation lend themselves easily to this form of degeneracy. A look at the bill-boards of almost any large city during the theatrical season tells the whole story. "Evidently the stage is ruled to-day by the Venus of desire. In Shakespeare's time the female parts were commonly taken by young boys. To-day, there is small hope for any sort of play in which a woman of conspicuous beauty or notoriety is not exploited."

Mr. Monahan thinks that we owe this change and perversion of public taste to the Semitic genius which is to-day in control of our stage. Making the largest allowance for the public indulgence in this regard, he deplores the extent to which it is, so to speak, "worked" by the astute persons directing these amusement enterprises. "The hunt is always for a fresh beauty, and as soon as she is secured, the managerial efforts are bent on exploiting her in the most piquantly scandalous fashion. To these efforts the yellow newspapers (he speaks more particularly of New York) cheerfully lend their potent aid. They have formed a close commercial alliance with the business managers of the contemporary 'drammar,' and the result seems to be an all-round demoralization, in which, perhaps, the innocent public suffers most. It is extraordinary how the managerial Semites work upon this feminine idea and what profits they draw from it. All kinds of plays are infected by it, from a chorus spectacle to a 'high class' society drama. Pruriency is no less successful and provocative *en décolletée* than in the fleshings of the ballet. There is a woman now playing at a New York theatre who might well be called 'Madame La Cantharide,' though the piece in which she displays her wantonness is presumed to deal only with persons in correct society. The lady would probably take this as a



high tribute to her 'art'—and if art be subtle indecency, then she is entitled to no less a compliment. There is perfect and unashamed modesty in an undraped statue of the old Priapus, compared with the mincing lubricity of this gowned Aphrodisiac.

"If the stage to-day refuses to honor Shakespeare and turns his bust to the wall, it at least justifies in the fullest degree the ethics of Schopenhauer."

But what are you going to do about it? The managers of the theatres, like those of the daily newspapers, are the panders and procurers of the public. They furnish the public what it demands, provided it pays them, and both the yellow stage and the yellow press pay handsomely. It is the public taste and morality that has got to be reformed if the press and the stage are to be elevated.

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### "THE DEVIL IN ROBES."

AN INTERESTING CORRESPONDENCE.

The following letters are self-explanatory. We publish them in reply to many queries, to show that it is not our fault if 'The Devil in Robes' still circulates through the mails.

St. Louis, Mo., March, 16, 1903.

Hon. Postmaster General,

Washington, D. C.

Dear Sir:—Some months ago Postmaster Baumhoff promised me to investigate a complaint made by myself and several other Catholic editors regarding the transmission through the mails, from here, of a scurrilous and indecent pamphlet entitled 'The Devil in Robes' and directed against the Catholic clergy. The Rev. editor of the *St. Joseph's Blatt* at Mt. Angel, Ore., just informs me that this pamphlet is still going through the mails. Permit me to ask you if any investigation of the matter has been made and to what results it has led.

Thanking you in advance for the courtesy of a reply, I am,

Very respectfully yours

ARTHUR PREUSS,

Editor and Publisher THE REVIEW.

\* \* \*

Mr. Arthur Preuss,

Washington, March 19, 1903.

Editor and Pub. THE REVIEW,

St. Louis, Mo.

Sir:—I return your letter in reference to the advertising circulars entitled "The Devil in Robes" sent out by the Continental

Bible House of Saint Louis, and have to advise you that about a year ago this matter was brought to the attention of His Eminence, Cardinal Gibbons, and he concurred in the opinion of this Department that to take any action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales. For that reason it is not thought expedient to take such action.

Very respectfully,

J. J. HOWLEY,

Acting First Assistant Postmaster General.

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### WAS INGERSOLL A PLAGIARIST?

We find in the *San José Daily Mercury* of March 10th a statement by Sue M. Farrell, with a letter written by the late Col. Robert G. Ingersoll, in which he indignantly denies the charge that he plagiarized his famous "temperance address" from an almost forgotten Methodist preacher, John Stamp. We had reproduced this charge in our edition of Dec. 25th, 1902, from the *Methodist Magazine* (vol. VIII, No. 2), and when Rev. P. Joseph Sasia, S. J., communicated our article to the *Mercury* (Feb. 12th), it brought out the statement from Mrs. or Miss Farrell.

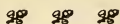
In the undated letter of Col. Ingersoll which she submits, and whose authenticity we have no means of judging, the late prophet of infidelity avers that a temperance lecturer stole something he had said on intemperance in the course of an argument in the Munn trial at Chicago in 1876, and hitched on to it the now famous passage from Stamp,\*) as if all were original with the lecturer. Then, he alleges, some half-informed friend claimed the whole thing for him (Ingersoll), and it was printed in Rhodes' and McClure's collection of his sayings, whence it has passed into numberless books, pamphlets, and newspapers. When Mr. J. H. Odell last October showed in the *Methodist Magazine*, from the files of the *Old Methodist Revivalist*, that the picturesque invective forming the substance of that address was written by a Methodist minister in 1841, he was fully justified in charging Ingersoll with plagiarism, and we were equally justified in giving the charge the benefit of our circulation.

Mrs. or Miss Farrell alleges—a circumstance of which THE REVIEW was not aware—that Colonel Ingersoll repeatedly denied the charge and explained how the passage had come to be attributed to him; that he furthermore informed

\*) Quoted in full in THE REVIEW of Dec. 25th, 1902.

Rhodes and McClure that the second part of the temperance speech was not his and requested them not to publish it as such, aye, that he went so far as to "commence suit to enjoin them."

What became of this suit and where and when Col. Ingersoll published his denial of authorship, now posthumously brought forth by Mrs. or Miss Farrell; whether he came out with it before or after the real source of the quotation had been discovered,—are points which will have to be more fully explained in order to clear the memory of Ingersoll from the apparently well-founded charge of plagiarism.



## MINOR TOPICS.

*The Bible in School.* Abstracting from the phase of its constitutionality, the *crux* of the question of reading the Bible in the public State schools is its impracticability. We quote the *Independent* (No. 2832):

"The Catholic Truth Society recently asked the New York State Superintendent of Schools, Dr. Skinner, if the Roman Catholic version of the Bible might be read by Catholic teachers in the public schools, where the reading of the Bible was required, and was told that it might. Of course Superintendent Skinner was right; but this illustrates the blundering policy of those strict Protestant religionists who insist that the Bible be read in the schools as a daily religious service. It can breed nothing but quarrels. If the Protestant version is read it will be regarded as a Protestant service which Catholics will object to, and conversely if the Catholic version is read. It is better to have no religious service than to have a quarrelsome one. In an institution for all the people, like the public schools, there is no right or justice in imposing the religion of one fraction of the people, no matter how large, on the other fraction. There have been cases in which, in a school where the children were mostly Jews, they were required to learn and sing Christmas carols. The true rule is, no religious service of any sort in the public school. To say that reading the Bible or repeating the Lord's Prayer is not a religious service, is to say what is not true. Give over the care of religion to the Church."

This is a correct if blunt and incomplete statement of the case.



*Patriotism and the Parochial School.* Father Burke, the new editor of the *Catholic World Magazine*, in the March number of that periodical endeavors to undo the harm which may have been caused by the uncalled-for attack of his predecessor, Father Doyle, on the patriotic side of our Catholic parochial schools. Without mentioning the article which has met with such severe strictures in several Catholic papers, Father Burke declares that "the parish schools

are far more patriotic and more in accord with American ideas than the public schools." He adds:

"The institutions... that cultivate the great deep principles of religion do contribute more to the enduring nature of our American institutions than any other, and the school that teaches the child these same principles is the great saving factor in our American life. In point of view, therefore, of the highest patriotism the parish schools are away beyond the school that teaches no religion and brings up the child without a knowledge of his God or his duty to his fellow-man."

We wonder what those readers of the *Catholic World* who knew nothing of the change of editorship or the protest of THE REVIEW and other journals, thought of this sudden reversal!



Our esteemed friend and confrère *M. J. P. Tardivel* of Quebec regretfully announces that he is compelled by ill health to suspend the publication of his staunchly Catholic weekly review *La Vérité* for at least six months. *La Vérité* is now in its twenty-second year, and the terrible grind incident to getting out a weekly "*journal de combat*" single-handed has worn out *M. Tardivel's* robust constitution to such a degree that his body physician has enjoined a long period of absolute rest as the only means of restoration. *M. Tardivel* has THE REVIEW'S sincerest sympathy in his affliction, and we hope and pray that six months of thorough repose will restore the full measure of his old-time vim and vigor. The number of "fighting editors," *bonum certamen certantes*, on this Western Continent is so small that we can not spare him of *La Vérité*, who has spent the best part of his life in the defence of truth and justice, and who will, we trust, be spared for many years yet to continue the good work.



Mrs. Margaret Lisle Shepherd, the notorious anti-Catholic lecturer, who falsely claimed to be an escaped nun, died the other day in Harper's Hospital, Detroit, during an operation for malignant cancer of the bowels. Though she knew she was going to die, she did not ask for a priest or spiritual consolation of any kind. Nor did she reveal the mystery of her life. Her last wish was that her body be cremated, which could not be fulfilled, because she did not leave money enough to pay the costs. Mrs. Shepherd was a gifted woman, but she prostituted her talents to the service of the Devil. Her lectures were not only anti-religious but immoral as well. We have always thought that she pandered to the lowest instincts of the masses out of pure greed for money. If that was the case, she failed, for it appears that she died penniless.



Dr. Lyman Abbott says he wants to know everything that is going on in the world, so he reads the daily newspapers; but if he makes no distinction between newspapers, he will know a great many things that are not going on.



# The Review.

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VOL. X.

ST. LOUIS, MO., APRIL 2, 1903.

No. 13.

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## THE FINAL VERDICT OF THE COAL STRIKE COMMISSION.

**T**HE "Strike Commission" appointed by President Roosevelt for the settlement of the differences between the "Miners' Union" and the owners of the mines in the anthracite coal region of Pennsylvania, after five months of patient and thorough investigation of all the conditions in that section of the country, has rendered its decision, which is binding upon both parties to the controversy until March 31st, 1906.

As a matter of business policy, the verdict will be considered a "victory" by the miners as well as by the operators, and in order to get a clear understanding of the results accomplished it will be well to summarize the original demands made in comparison with the concessions granted, and also note the comments of the Commission in its report on certain claims made by both sides in the statements submitted.

The Miners' Union demanded :

1. Contract mine workers to get 20 per cent. advance in prices.
2. An eight-hour day for employés paid by the hour, day or week.
3. Mining of coal to be paid for by weight.
4. Recognition of the United Mine Workers of America.

The Strike Commission awarded :

1. An advance of 10 per cent.
2. A nine-hour day to company men ; an eight-hour day to engineers, pumpmen, and firemen.
3. Rejected.
4. Rejected.

The Commission also decrees that, where the miners demand a check weighman, the company shall employ one and he shall be paid by the miners ; also that a Board of Conciliation shall be provided to settle all disputes arising out of the interpretation of

the award of the Commission, and that the miners' organizations shall have the right to select one-half the members of said Board; that there shall be put into operation a sliding wage scale to increase wages according to output and price at tidewater; that there shall be no discrimination in the employment of men; that the advance in wages shall date from Nov. 1st, 1902, and shall be paid on or before June 1st, 1903.

Such is in substance the decision of the Strike Commission, generally recognized as impartial and fair-minded. That an increase of wages would be granted, was a foregone conclusion, in view of the high prices for coal and corresponding high cost of living, and that the Commission, in spite of these facts, granted but half the miners' original demands, shows clearly how exorbitant was the increase desired. The 9 hour day was practically in operation throughout the region, and enforcing an 8 hour day for certain branches amounts really to a nullification of the proposed advance in wages. The "bone of contention" and main cause of the strike were demands No. 3 and 4 made by the miners, and the flat rejection of both of them fully justifies the stand taken by the mine owners, that neither of these could be granted without serious injury to the properties involved.

The Commission is very plain and emphatic in its statements regarding the rights of miners' unions to enforce their dictates upon the management of collieries; the "boycott," violence employed against non-union men, restriction of production, etc., are severely condemned. The sentence of the report: "The contention that the majority of the employés in an industry, by voluntarily associating themselves in a union, acquire authority over those who do not so associate themselves, is untenable," is a fair notice to union labor that it must respect the rights of the non-union man and also of the employer,—a reminder very much needed at the present time.

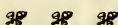
The Commission finds the social condition of affairs in the anthracite field not essentially different from social conditions in other industrial districts, and that the average daily earnings of the coal miners for 1901 compare favorably with the average earnings of laboring men in other occupations requiring substantially the same skill and training.

That disposes of the claim, set up by the miners' organizations, that the children in that region are compelled to work for wages because their parents can not earn enough to support the family.

In short, the thorough investigation of the Strike Commission has pretty well established the fact, known to unprejudiced observers but not to the public before its report was published, that the condition of the mine workers in the anthracite fields was

not any worse, but rather better, than the condition of industrial workers elsewhere in the U. S. It also shows that the recent strike, with its consequent losses to miners and operators, to the State, to all sort of industries the whole land over, not to speak of the serious danger to life and health of untold thousands caused by lack of coal, could have been avoided if the workmen had met their employers in a spirit of fairness, instead of insisting upon "recognition of the union" and making war on every man who, independent of the union fetters, desired to exercise his right of working when he had a chance.

A large element of the population of the coal region profess to be Catholics. During the fight, we are sorry to say, there was little evidence that the teachings of our holy Church guided the striking miners. Now that the Strike Commission, of which a Catholic Bishop was a prominent member, has decided the question against the union, will the lesson be heeded?



## THE ADMINISTRATION EXPENSES OF CATHOLIC MUTUALS

COMPARED WITH THOSE OF THE "REGULAR" MUTUAL LIFE  
INSURANCE COMPANIES.

In criticizing our remarks in *THE REVIEW* (No. 7) on the "new blood" fallacy in fraternal insurance, the *Denver Catholic* (Feb. 28th) confesses that its former editorials referred exclusively to the C. M. B. A., though that society was not named and the articles were couched in general terms. The editor also admits that he knows little of other Catholic insurance societies and indulges in the usual attacks on regular life insurance companies, claiming that the "insured" pays the "costly offices, excellent salaries, the solicitors, dividends to stockholders," and so forth. All these expenses are not incurred by Catholic societies, he continues, and for that reason alone, if for no other, the "insurance" furnished by them must cost the policy-holder less than insurance in "old-line" companies.

The *Denver Catholic* is referred to the official report of the Insurance Commissioner of Pennsylvania for the year 1901, the latest out. There is a list of 14 insurance companies, each over 25 years old, with no stockholders, owned and operated by policy-holders, for their own exclusive benefit. Said report shows the income and expenses for 1901 to have been as follows :

	For premiums.	For Interest, Rents, and Miscellaneous.	Expenses.
Penn Mutual.....	9,682,902.33	2,350,231.09	2,350,239.76
Presbyterian M. B. . . .	200,969.53	66,310.04	29,670.72
Connecticut Mutual..	5,109,053.53	3,073,420.33	1,391,204.63
Massachusetts Mutual	5,137,291.63	1,170,289.26	1,190,026.53
Michigan Mutual. . . . .	1,303,114.80	372,098.57	466,466.51
Mutual Benefit. . . . .	11,006,984.89	3,646,239.03	2,483,313.63
Mutual Life. . . . .	51,446,787.73	14,177,517.78	13,772,936.60
National Vt. . . . .	4,307,486.10	1,000,783.58	1,150,452.05
New England Mutual.	4,231,685.08	1,396,812.75	1,002,540.50
New York Life. . . . .	56,412,619.31	14,389,931.56	13,373,494.21
Northwestern. . . . .	22,619,068.08	6,852,715.94	4,498,455.68
Phoenix. . . . .	2,647,988.39	724,328.67	739,070.39
State. . . . .	3,360,514.28	819,462.73	793,132.30
Union. . . . .	1,733,308.26	361,833.68	669,124.28
Total, - -	-	50,401,975.01	43,910,127.79

Even the *Denver Catholic* will see from these official figures that in all but five of these companies the income from interest, rent, and other sources (not paid for insurance) more than covered the expenses of management (including "costly offices, excellent salaries, solicitors," etc.) and taking the aggregate, not only were all expenses paid by the miscellaneous income exclusive of premiums, but a profit of over six million dollars was left without touching the premium income at all.

Certainly the policy-holders in these companies had little reason to complain of the expense account.

The same report shows the experience of the members of 11 Catholic "insurance" organizations for the same year to be as follows :

(The percentage given shows the ratio of the deficiency of expense account to amount paid by members.)

	Paid by members.	Other income.	Expenses.	Per cent.
Am. Cath. Union. . . .	27,925.46	478.99	11,279.17	38½
Cath. Ben. Legion. . .	1,355,336.34	12,030.79	30,609.30	1
Cath. Knights of A. . .	798,885.81	26,650.76	37,943.47	4
Cath. Order For. . . .	868,028.12	35,911.15	88,498.21	6
Cath. R. & Ben. Ass.	74,987.20	780.38	18,703.82	24
Cath. W. Ben. Legion	97,039.09	2,620.71	9,407.12	7
Knights of Columbus	406,564.78	25,232.44	74,417.21	12
Ladies C. Ben. Ass. . .	463,216.68	31,065.62	64,151.80	9
Pa. C. Ben. League. . .	3,921.86	272.17	330.67	1½
Polish R. C. Union. . .	81,897.25	3,023.63	8,742.29	7
Womens' C. O. F. . . .	394,072.79	8,010.31	30,767.90	6
Total, -	-	146,076.95	374,850.96	
Deficiency,		228,774.01		



In unpleasant contrast to the aggregate profit of over six million dollars shown above for the policy-holders of regular mutual life insurance companies, it cost the members of the 11 Catholic mutuals \$228,774.01 of their hard-earned money to pay the running expenses for 1901—having besides used every cent of miscellaneous income for the same purpose.

Besides paying death losses, the regular companies also paid to living members matured endowment, annual incomes, dividends, cash values for surrendered policies, and made more or less liberal loans on policies in force, all of which trouble the managers of Catholic mutuals happily escaped.

To lay aside part of the income for future need and properly care for such accumulations, is a duty both systems have in common, though on a widely different basis, and the relation of reserve fund to insurance in force may be of interest.

Condition of companies on December 31st, 1901:

	Assets.	Insurance in force.	Assets per \$1,000 of Insurance.
Penn. Mutual.....	48,631,975.17	242,051,662	\$200.91
Presbyterian M. B. . . .	1,385,868.70	6,415,350	216.00
Connecticut Mutual..	65,277,179.21	163,680,144	398.82
Massachusetts Mutual	28,340,016.12	146,106,721	193.97
Michigan Mutual.....	7,272,697.26	39,760,202	182.90
Mutual Benefit.....	78,385,815.16	291,290,244	262.23
Mutual Life.....	352,838,971.67	1,241,688,430	284.16
National Vt.....	22,384,263.37	108,573,050	206.17
New England.....	32,775,785.22	126,172,422	259.76
New York Life.....	290,743,386.46	1,365,369,299	212.94
Northwestern.....	151,944,756.96	574,705,000	264.39
Phoenix.....	14,423,413.50	65,872,834	218.96
State.....	19,755,468.64	87,424,149	214.54
Union.....	8,991,038.34	52,945,044	169.82
Total, - -	1,123,150,635.78	4,512,054,551	Average.
Aggregate all life -	1,957,686,404.37	7,864,402,975	\$234.68
companies in Pa. -	58 per cent.	58 per cent.	

Of all the regular life insurance companies operating in Pennsylvania in 1901, the "mutuals" represented 58 per cent. in assets and over 58 per cent. in insurance in force, so we may judge that more than half the life insurance business of the Union was not done for the benefit of stockholders, but for the profit of the assured themselves. For every \$1,000 of outstanding insurance these "mutuals" held \$234.68 securely invested.

The Catholic mutuals held assets for insurance in force on December 31st, 1901, as follows:

	Assets.	Insurance in force.	Assets per \$1,000 of insurance.
Am. Cath. Union . . . .	17,185.45	1,329,500	\$12.93
Cath. Ben. Legion . . .	2,108.19	59,198,500	0.03½
Cath. Knights of A . .	602,252.55	35,134,000	17.14
Cath. Order of For . .	300,122.43	100,497,900	3.00
Cath. R. & Ben. Ass.	29,330.10	5,690,850	5.15
Cath. W. Ben. Legion.	76,825.89	8,104,250	9.48
Knights of Columbus.	585,471.62	33,073,000	17.40
Ladies C. Ben. Ass. . .	70,927.87	60,959,000	1.16
Pa. C. Ben. League . .	4,893.31	252,000	19.41
Polish R. C. Union . .	42,983.33	6,344,750	6.77
Womens' C. O. F . . . .	133,183.24	38,455,000	3.46

Or, on an average, they have \$8.72 (less than \$10) for every \$1,000 of outstanding insurance on hand!

The C. M. B. A. does not operate in Pennsylvania, and as a short history of that organization has already been submitted, nothing further about it need be said here. Since its advocates in the *Denver Catholic* evidently do not wish to study the principles of life insurance, why not enlighten their opponents on the system of the C. M. B. A.? Let a membership of say 1,000 men be illustrated from year to year, showing death losses and cost of insurance and how to provide for the last man, but without taking in new members. An insurance company can not be conducted permanently on the "endless chain" plan, since the supply of victims is sure to run short sooner or later.



### CLERICAL AID-FUNDS.

A reverend dean in the East writes to THE REVIEW :

"For whom does the Priests' Relief-Fund exist? It seems in several dioceses it helps only those who have made themselves unfit for priestly work, while the honest priest who has lost his health in the priestly service, must expect no assistance as long as it can be proven that he has just enough to eat. Is it not queer that these questions arise more in dioceses in which money is plentiful than in those where bishop and priests are all alike poor missionaries, but well united by the bonds of filial love, respect, and confidence on the priests' side and a truly fatherly love on the side of the bishop?"

Our reverend friend would do well to read the instruction of the S. Congregation of the Propaganda on the title of ordination (See Third Plen. Council of Balt., Appendix, page 204). According to that instruction, every priest is to receive his becoming support from the title of his ordination. As that title, with us,

as a rule, is that of the mission for which he is ordained, it follows that the mission must furnish that support to every deserving priest who may be in need. And by "deserving" is meant not only the priest in good standing, but also the delinquent priest, "*dummodo non sit contumax.*" Hence the bishop who has accepted candidates for the priesthood *titulo missionis*, is bound to provide them with the necessary support. The usual method is to appoint them to a mission, but in case of inability to serve, he is bound to provide in some other manner, suited to the circumstances. Every indigent priest is entitled to that support, although not all in the same degree: the indigent priest in good standing is entitled to a *sustentatio honesta*, the delinquent, to the *sustentatio necessaria*.

Such, as far as we have been able to learn, is the law laid down by the Church. Outside of this diocesan aid-fund, there may be another. In many dioceses, voluntary funds have been formed among the clergy for mutual protection. After the manner of accident insurance, the members oblige themselves to pay a sick member in good standing a certain amount per month, or an old age pension. In such cases the society is, of course, bound to keep what it promises. Now, if the monthly allowance of the society, together with what the priest may have in his own name, is sufficient to furnish a becoming sustenance, the diocese may not be held to furnish more. For, as stated above, by their mission title only indigent priests have a claim upon the diocese. Hence the ordinaries do well to encourage and favor such organizations, independently from the diocesan aid-fund. However, to be of any permanent service, they must be carried on as a business on a business basis. If, on an average, each member is sick for 4 days in a year and a dollar a day is stipulated as sick benefit, it is evident that each member will have to pay at least four dollars per annum into this fund; if, moreover, old age pensions are to be paid, these must evidently be provided for by a corresponding premium, or the society will soon become bankrupt. Yet nowhere in the U.S., so far as we know, has an attempt been made to place these priestly aid-funds on a sound basis. They are run as loosely as our Catholic lay mutuals. In some dioceses, clergymen without regard to age, are assessed \$10 a year, and if that is not enough, they are called upon for another ten dollars, etc. Again we have dioceses where each priest is expected to pay a certain percentage of his salary, etc. The nearest approach to dividing the assessment burden equally among the members, may be found in the statutes of the Diocesan Aid-Fund of Indianapolis, where members are assessed according to age, but even there the assessments are not in proportion to the need.

Hence the small degree of satisfaction hitherto obtained from these aid-societies. As long as applications for aid are rare, the thing may work smoothly, but if by chance they multiply, there is trouble. Some one not absolutely sick is told by his physician to take a rest; he applies for aid and obtains it. Another, seriously ill, applies later and is told there is no money on hand. The society has no legal standing, he gets nothing, although he may have paid all his dues. Hence dissatisfaction.

That dissatisfaction increases where the diocesan aid fund and the voluntary aid fund are run under the same management. In such cases a delinquent priest may seem to obtain undue favors, while the deserving priest is apparently neglected. Usually, in delinquency, the case is clear to the bishop. Either he must take care of the culprit, or the culprit is lost. Hence he must be provided for. But is the evidence as plain in other cases? And until the need is evident, the bishop is not bound to act. The officers may plead lack of funds and hence no relief is obtained.

What to do about it? Let the diocesan aid-fund be kept strictly separate from any voluntary aid-fund. Let the voluntary aid-funds be duly incorporated and managed on a sound business basis. Then the member in good standing will obtain relief according to the statutes, and no odium can fall on the ordinary, as if he favored delinquents at the expense of those who have faithfully done their duty.

Nor is it at all queer that in dioceses where bishops and priests are equally poor, such quarrels do not occur. There, all know the circumstances and are satisfied. Where wealth accumulates, on the other hand, it is bound to create the passions that are inseparable from what Juvenal already so aptly branded as "funesta pecunia."

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## INVESTING IN RAILROAD STOCKS AND BONDS.—II.

### STOCKS VERSUS BONDS.

While in 1890 the amount of stock was less than that of the funded debt, being only 46.73 per cent. of the total capitalization (including at this time the floating debt), bonds made 48.47 per cent. In 1900 the stock exceeded the funded debt, having increased to 50.87 per cent. of the total capitalization (excluding the floating debt), bonds being 49.13 per cent.

The first railroads in the U. S. were built on stock. All the bonds that were issued were debentures, as is still the practice in England. The total amount of stock issued up to 1855 exceeded the bonds by 42 per cent. This condition existed every-

where except in the West, where the bonds were in excess. The proportion, however, was reversed in the next decade (1855-1865), when speculation was rampant and railroads were extended rapidly without regard to economy of construction. Building upon bond issues prevailed. Then came the panic of 1873, with the result that nearly \$500,000,000 of bonds were defaulted. Bonds continued to preponderate until after the reorganization of railroad properties in the years 1893-1897, which aimed at reducing fixed charges by substituting stocks for bonds. 57 companies reorganized during the period and effected a reduction of fixed charges to the amount of \$19,600,000. Thus stocks increased and bonds decreased, so that in 1897, there were more stocks than bonds. In 1900, the increase in stocks was more than two and a half times greater than the increase in funded debts; but this, according to the statistician of the Interstate Commerce Commission, can hardly be interpreted as a healthy tendency, since the increase in indebtedness alone exceeded the probable cost of railroad construction during the year.

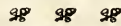
The policy of railroad managers has been of late, in general, to secure new capital by issuing additional stock, instead of increasing funded indebtedness, or as the Union Pacific and Baltimore & Ohio did, by debentures convertible into common stock. Very recently, however, some roads have substituted bonds for stock at exceedingly high valuations, as compared with previous standards. According to estimates made by the *Commercial and Financial Chronicle*, \$367,000,000 of stock have been withdrawn recently and replaced by \$559,000,000 of bonds. On an average, more than \$150 in bonds has been substituted for \$100 in stock. This substitution not only increases railroad capitalization at the rate of 50 per cent., but necessitates payment of interest on the bonds issued, if the companies are to keep out of the hands of receivers.

#### DISTRIBUTION OF STOCKHOLDINGS.

Whilst the majority of securities in the case of some roads are held by a few large holders, the remainder is widely distributed among small investors. The entire amount of stock of some roads is held in small blocks. The largest stockholder of the Boston and Albany owns only 3,000 shares; no fewer than 4,645 persons own less than ten shares each. The share owners of the Eastern Trunk are reported to number 99,826. In the case of one road, 50 per cent. of the share owners are women. In 1897 the late George R. Blanchard estimated the number of railroad stockholders in the U. S. to be 950,000, of bondholders, 300,000.

According to the *Yale Review* for November, 1900, on Jan. 1st,

1899, England held about \$2,500,000,000 of our railroad securities, Holland \$240,000,000, Germany \$200,000,000, Switzerland \$75,000,000, France \$50,000,000, the rest of Europe, \$35,000,000. The heavy balance of trade in our favor may have caused some drain of American securities from Europe, but on the other hand, there have been recent large investments of European capital in this country, so that the amount of foreign holdings of our railroad securities may be still in the neighborhood of \$3,000,000,000.



### THE PARTIAL REPEAL OF THE GERMAN ANTI-JESUIT LAW.

On February 4th, when in the debate on the budget in the Reichstag, the salary of the Chancellor was reached, Dr. Spahn, leader of the Centre-party, rose and demanded to know from the Chancellor why the Bundesrath had never taken any action on the bill passed by the Reichstag for the repeal of the law against the Jesuits. The inaction of the Bundesrath amounted to an insult against the Reichstag. The Chancellor immediately replied and amid dead silence read the following statement: "The federated governments will not consent to the granting of Jesuit establishments in the empire, for the same reasons that led to the enactment of the law of July 4th, 1872, dissolving such establishments. On the other hand, I believe that the religious situation in Germany has undergone such changes that there is no further necessity of subjecting individual German citizens to exceptional laws for the sole reason that they are members of the Society of Jesus; or of giving the authorities of the empire the power of expelling foreign Jesuits. I shall therefore use my influence with the Prussian members of the Bundesrath for the repeal of this second part of the law."

Dr. Spahn replied that while they would never cease demanding the repeal of the entire law as a matter of simple justice and equal rights, they were grateful for this first instalment, and in the name of the Reichstag, of the Centre-party and the Catholic people, he thanked the Chancellor.

The Socialists said that they could not join the Centre in this expression of thanks; that all this rubbish of exceptional laws, to which they were absolutely opposed, should be swept out of existence, and that the government was very short-sighted in leaving in the hands of the Centre this weapon of the unrepealed remnant of the law. The other parties, too, as well as most of the papers, were of the opinion that the whole law might as well have been repealed at once—a repeal which could not be delayed long in any case.

The promised repeal means that while the Jesuits will not be

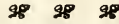
allowed to establish in Germany colleges and other houses in accordance with their constitutions, they will be enabled to live together in small residences, and above all, they will be free to give missions, retreats, apologetic conferences, and undertake other works of the ministry, without let or hindrance, whenever and wherever they are invited to do so by the bishops. It is significant that foreign Jesuits are included in the promised repeal. It has been said, rightly or wrongly, that the Emperor was personally opposed to the return of the Jesuits. Be that as it may, any one who has followed the trend of political affairs in the empire, must have seen for some time that the repeal of this odious law could be delayed no longer. If the tariff bill had miscarried, the Chancellor would have been asked to resign. Now, it was the Centre that passed the bill, and the position of the party is stronger than ever. Then there are certain *imponderabilia* which have much weight with the Emperor, who is a man of imagination. The French government has just expelled the Jesuits, among whom there are many Alsatians, Frenchmen by choice. They may now, by favor of the German government, return and live and labor in their own country, at least as foreigners. The Crown-prince will visit the Holy Father early in the spring, and the Emperor himself a little later. The actual repeal of the law will pretty nearly coincide with these visits. How very gracious then will be the reception of these Protestant princes at the Vatican!

The Jesuit law reads as follows: "§ 1. The Society of Jesus and affiliated orders are excluded from the territory of the empire. Establishments of these orders are prohibited; those existing must be closed within six months. § 2. Members of the Society of Jesus and affiliated orders, if foreigners, can be expelled from the territory of the empire; if citizens, their sojourn in certain districts and localities can be forbidden to them, or a residence assigned to them." It is the second paragraph which will be repealed.

We may recall here the nature and make-up of the Bundesrath. The Bundesrath represents in the legislature of the empire, the sovereign princes or their governments. Fifty-eight votes are cast—seventeen by Prussia, six by Bavaria, four each by Saxony and Württemberg, three each by Baden and Hesse, two each by Mecklenburg and Braunschweig, one each by the other small states and the three Hanseatic towns. The votes of a state can not be split, that is to say, they are cast as a unit for or against a bill. The Chancellor of the empire is President of the Bundesrath. In the present case, the Chancellor, as Prime Minister of Prussia, will instruct the Prussian members to vote for the re-

peal; most of the others, perhaps all, will follow suit. And thus, after thirty years of exile, the hunted Jesuits will re-enter the German empire.—*Messenger*, No. 3.

[Unfortunately, there again seems to be a hitch, and the Catholic press of the Fatherland is anxiously enquiring: Why does not the Bundesrath act? Meanwhile the enemies of the Jesuit order, who are the enemies of the Church, are trying by hook and by crook to stir up a wave of public indignation against the repeal of the infamous law.]



## BOOK REVIEWS AND LITERARY NOTES.

*The Whole Difference.* By Lady Amabel Kerr. London, Sands & Co. St. Louis, B. Herder. Price \$1.60.

In this novel the unhappy consequences of a mixed marriage and the many snares and pitfalls encountered by Catholics whose associates are not of the faith, are vividly pictured. The heroine comes perilously near marrying a non-Catholic herself, but is true to her principles and reaps, at the close of the volume, the reward which novelists owe to the virtuous creatures of their imagination. The essential difference between the Catholic and those outside the fold is well brought out in the discussions between the hero and heroine. The Catholic is "free under the law," while the non-Catholic is bound and trammled by the despicable bondage of his pride-ruled will. The story is full of interest and the characters are well drawn. This and the sincere purpose of the book make it a welcome addition to the Catholic library of fiction.



*Hail! Full of Grace.* Simple Thoughts on the Rosary, by Mother Mary Loyola. Edited by Father Thurston, S. J. St. Louis, Mo., B. Herder, 1902. Price \$1.35 net.

Mother Mary Loyola, to whom we are already deeply indebted, comes to us with a new volume more full than ever of solid and inspiring piety. The purpose of 'Hail! Full of Grace' is to help us in our meditations on the mysteries of the rosary, so that we may "imitate what they contain and obtain what they promise." He must be hard-hearted indeed who would not say his beads with more attention and devotion after reading even one of these little meditations. Not the least among the benefits to be derived from the writings of Mother Mary Loyola flows from her truly remarkable knowledge of the Scriptures and of the liturgy. Familiarity with the language of the Church is a great safeguard against self-deception and sentimentality in prayer and a very



sure means of becoming permeated with the spirit of our Holy Mother. This language is the most exact, the most unmistakable expression of the mind of the Church. The spiritual writer who remembers this fact, is possessed of a powerful means of good to his readers. The saints knew this well and unconsciously made the Church's tongue their own. Mother Mary Loyola has learned their secret. May 'Hail! Full of Grace' find its way into the hands and hearts of many to the strengthening and purification of their piety.

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*Beyond the Grave.* From the French of Rev. E. Hamon, S. J., by Anna T. Sadlier. Second Edition. St. Louis, B. Herder, 1903. Price, \$1 net.

We are perhaps accustomed to think that very little is known of the life after death, and to find hell, purgatory, and heaven most difficult subjects of meditation. A little time spent in reading this book would destroy the delusion. From the Bible, the liturgy, and the writings of the Fathers, the saints, and the great theologians, enough has been gleaned to afford a very distinct idea of the life for which we are preparing. At this season, when the Church follows Our Lord through His passion and death, making ready worthily to celebrate His resurrection, a book like the present one is a timely and welcome aid to devotion.

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*Anchoresses of the West.* By Francesca M. Steele. (Darley Dale). With Preface on Mysticism by the Very Rev. Vincent McNabb, O. P. St. Louis, B. Herder. London, Sands & Co. 1903. Price \$1.

The author has collated from various authoritative sources, accounts of the many holy women who chose, as fitting their vocation, the life of solitaries. A great deal of valuable and interesting historical matter is contained in the book, which closes with a description of the remains of anchorites' cells in England. These remains constitute the only shadow of foundation for that pleasing fiction which has found its way into literature, beginning with Marmion, and which ascribes to the Church the practice of punishing certain sins by the immuring or walling up alive of the culprit. A study of these pages would demonstrate to those who may give it credence how baseless is the calumny.



## MINOR TOPICS.

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*The Public School in Minnesota.* In No. 108 of the *American Catholic Quarterly Review*, Lorenzo J. Markoe gives extracts from the published annual reports of Minnesota State school superintendents,

from 1860 to 1900, in which the complete failure of the public school system in that State, both under Protestant and secularist superintendents, is made manifest. "Thus we find," the author says, "on the admission of our last State Superintendent, that, far from advancing the interests of the community, our State school system has actually retarded and impeded them. The testimony from start to finish, has all pointed to the facts that elementary English branches are not learned in our public schools, that the scholars are not fitted for commercial or business careers, that they are positively unfitted for agricultural pursuits, that simple reading and writing are not learned by them so as to make a plain serviceable use of the English language, and that no progress worth noticing has yet been made in developing in them such a moral character and intellectual vigor as will make good citizens and noble men and women! And—bear it well in mind—these are the conclusions of our school officials, without one word from any Catholic source, or a single charge of our own." (Page 810.)

No Catholic need be surprised at this. According to the testimony of Mr. Eiselmeyer (Cfr. *THE REVIEW*, vol. IX., page 775) 300,000 of the 400,000 public school teachers of this country have received no professional training whatever; what can be the result of their teaching but failure? And yet these very persons claim that no one but them has a right to a share in the public school funds, and that what they receive is not enough; that their salaries should be increased and old age pensions added.

*The "Inquisition-Monks."* "With the unfortunate appointment of monks to preside over the royal council of the Inquisition, religion was made a cloak to cover many acts of tyranny in Spain"—such is the verdict pronounced publicly in the Catholic church at 32d St. and Benton Boulevard, Kansas City, Mo., by Rev. Fr. Dalton, Pastor. (Vide *K. C. Journal*, March 13th).

The reverend lecturer—writes one of our occasional contributors—whose theme was the Spanish Inquisition, seems to have forgotten the historical fact that, from the very beginning of the Inquisition, a Dominican—who, by the way, are generally called, friars, not monks.—Torquemada had been appointed Grand Inquisitor of Castile. Whence it would naturally follow from the sentence quoted, that religion was, from the very beginning, made "a cloak to cover many acts of tyranny," and that the Dominicans were responsible for the "many acts of; likewise that, in the course of centuries, the Dominicans were the sole perpetrators of a great deal of bloodshed.

That a Catholic priest can hurl such an accusation against an illustrious order, can only be explained on the supposition of either egregious ignorance or malicious aversion against religious orders in general. To sheer ignorance we must attribute also the following sentence. "The various popes, Nicholas V., Innocent VIII., and Leo X., pleaded constantly for mitigation of sentences and abolishment of the cruel features of the Spanish Inquisition." Now the first tribunal of this Inquisition was erected in 1481 at Seville, whence it follows that Nicholas V., who reigned from 1447-1455, could scarcely know anything of said Inquisition. As to Innocent VIII. (1484-1492) history tells us that by his Bull of February, 1485, he confirmed the approbation of this state machinery granted by Sixtus IV. About Leo X. we know little concerning his attitude towards the Inquisition. These are historical data which even an "interesting historical lecturer" should not disregard.

Those of our readers who have read the *Newman's Essay on Development* note in our No. 2 (current volume), "Newman's Essay on the Development of Christian Doctrine Not a Catholic Book," will learn with interest that the *Dublin Review's* estimate of this work, as there quoted, is shared by Msgr. Turinaz of Nancy, one of the most eminent theologians among the bishops of France. "There is throughout this book a lack of clearness and precision," he says, in a recent pastoral letter (text in full in *La Vérité Française*, No. 3494,) and "those who so frequently and persistently invoke the authority of Cardinal Newman in the question of the development of faith, carefully omit to mention the fact that he wrote it while yet an Anglican."

The Missouri State Board of Mediation and Arbitration has issued its first report, covering the period from May, 1901, (its beginning) to December, 1902. The Board succeeded in settling strikes in twelve cases; its offices were refused five times; only twice it failed to bring about a settlement. In one instance, a strike was called off before the Board had given its decision.

The three members constituting the Board complain that lack of funds prevented them from taking up smaller labor troubles. That should not be. Missouri can well afford to appropriate sufficient money for such a good and noble purpose.

A clerical contributor writes:

"Both in the old and the new world certain disgruntled Catholics have fallen into the evil habit of employing the liberal press to air their grievances against ecclesiastical persons and institutions in a manner that is absolutely provoking. In Bavaria the abuse had grown to such an extent that the clergy of Wuerzburg, at a recent conference, adopted the following resolution:

"We deplore as one of the most shameful outgrowths of present-day polemics, as open treason against the sacred rights of our Holy Church, and as a degrading surrender of the priestly

honor, the fact that Catholic priests forget themselves so far as to make use of the enemy's press to vent in a spiteful manner their dissatisfaction with ecclesiastical persons and institutions, thereby causing confusion and scandal to the faithful, and giving joy and aid to the enemies of the Church.'—Salzburg *Katholische Kirchenzeitung* (No. 8.)

"It were well if some of our own Liberal clerics pondered these words seriously before again using the yellow sheets or the New York *Independent* as weapons against their Church."

Rev. Fr. Eggenstein writes to us from Marine, Ill., under date of March 21st :

"Not finding the Diocese of Alton in your list of dioceses having 50 per cent. or more of parish schools in proportion to churches with resident priests, I referred to the Catholic Directory for 1901, the latest at hand. It states: Churches with resident priests 90, parishes and missions with schools 65, which makes 72 per cent. Is it possible that the percentage has fallen below 50 in two years?"

It has fallen slightly, according to the Directory for 1903, which gives the number of churches with resident priests at 94, while the number of parishes and missions with parish schools remains at 65.

Nevertheless, the Diocese of Alton is entitled to a place in the table compiled by the *Southern Messenger* and reproduced in No. 11 of THE REVIEW, and we thank Fr. E. for calling our attention to the fact.

There are, in practice, two mistakes which uneducated Catholics make concerning the anointing of the sick. One is, shrinking from the administration from the fear that if anointed they must certainly die. The other is precisely opposite—people wanting the holy oils when there is nothing the matter with them. Our separated brethren, who are so prone to carp and criticise and find fault with us, will at least allow that Rome has always retained and practised the Sacrament of Extreme Unction which they have lost, and which some of them desire to revive.

"Next to religion we know of no word so sadly abused and made to cover so much rascality as this word 'American' or 'Americanism.'"—L. J. Markoe in the *American Catholic Quarterly Review*, No. 108, p. 801.

What about "patriot" and "patriotism"?

In the words of the Jewish novelist Zangwill, the modern play is nothing but "snivel, drivel, and devil"; Father Tabb in the *American Catholic Quarterly Review* (No. 109) shows all modern literature to be little more than "dirt, doubt, and despair."



# The Review.

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## LOYALISTS IN THE AMERICAN REVOLUTION.

E are indebted to Mr. Claude Halstead Van Tyne of the University of Pennsylvania for a valuable contribution to our knowledge of certain important features of our national history which only in quite recent times have begun to receive due attention. In the volume entitled 'The Loyalists in the American Revolution' (Macmillans), we have an account of the formation of the Tory or Loyalist party in the years immediately preceding our Declaration of Independence; of its persecution by the Whigs during a long and fratricidal war, and of the banishment or death of over 100,000 of the most conservative and respectable citizens. The author does not undertake to trace the political and social consequences of their banishment, which has been compared with the expulsion of the Moors from Spain or the exile of the Huguenots from France, but he suggests that the youthful errors of the American Republic in the matters of finance, diplomacy, and politics might have been in part corrected or prevented by the presence of that conservative element which had either been driven out of the country, or, if permitted to remain, was long deprived of political and social influence because of an unremitting intolerance. Mr. Van Tyne leaves to others an exposition of the results of the compulsory Tory exodus, and confines himself to setting forth the story of the origin and evolution of the Loyalist party. In his quest of materials he has gone for the most part to the original sources. He has examined the laws of each of the thirteen colonies during the whole period of the revolution and he has learned from the "Transcript of the Manuscript Books and Papers of the Commission of Inquiry into the Losses and Services of the American Loyalists," whether the laws were really carried out in all their ostensible severity. The

process of verification has been furthered by an inspection of the public records of the original States. The newspapers of the day have also been consulted, including *Rivington's Gazette*, the foremost newspaper advocate of Loyalism from 1774 until the close of the war. The letters and journals of such Loyalists as Hutchinson, Curwen, Van Schaack, and John Murray, and the pamphlets of Galloway and others, have likewise proved of much utility.

What elements of American society were loyal to the British Crown before the passage of the Boston Port bill and the occupation of Boston by a British garrison? Our author thinks that, before the coming of the British soldiers, the elements of the active Tory party may be fairly enough distributed in a few well-defined classes. There were, in the first place, the office-holding Tories, whose incomes depended on the existing régime. Closely linked with these were those gregarious persons whose friends were among the official class. Doubtless many of the Anglican clergy had motives similar to those of the Crown officers. With these men drifted the conservative people of all social grades. Another type of man who listened and yielded rather to metaphysical considerations than to concrete facts, was the dynastic Tory, the King-Worshipper. Others who were convinced that Parliament had a right to tax are defined by our author as legality-Tories. Both these last-mentioned types were reinforced by the religious Tory, whose dogma was "Fear God and honor the King." Finally, there were the factional Tories, whose action was determined by family feuds and old political animosities. Thus, in New York, the De Lancy party was forced into opposition to the so-called patriots, because the Livingston party, its ancient enemy, had embraced the Whig principles. It is suggested that in Massachusetts the antipathy of the Otises to Governor Bernard aided the formation of the Revolutionary party. With the actual outbreak of war came new accessions to the active supporters of the British; especially when issues arose on the subjects of the Continental Congress, the Declaration of Independence and the French alliance. Particularly important is it to remember, what is too often overlooked, that contentment with the old order of things was the normal state, and that men had to be converted to the Whig or Revolutionary views, rather than to the Tory or Loyalist position.

Mr. Van Tyne holds that, in failing to prevent the assembling of delegates to the Continental Congress, the Tories lost their last political opportunity. Instead of taking an energetic part in the colonial politics of the period, they remained for the most part impassive. Joseph Galloway, for instance, testifies that, in

the election of delegates to the second Continental Congress from Pennsylvania, very small proportions of the people turned out to vote. In one place, he said, two men would meet and one would appoint the other a delegate to the Congress. In many districts a decimal part, and in some not a hundredth part, of the voters were present. Gov. Martin of North Carolina wrote Lord Dartmouth that ten of the thirty-four counties of that State sent no representatives to the provisional convention called for the purpose of appointing delegates to the second Continental Congress. In some of the districts that were represented committees of ten or twelve men would take it upon themselves to name the delegates to the provincial convention. In still other districts the Representatives were chosen by not a twentieth part of the people, "notwithstanding every act of persuasion had been employed by the demagogues upon the occasion." In Georgia the Loyalist influence was so strong that only five out of twelve parishes sent deputies to a provincial convention which met for the purpose of appointing delegates to the Continental Congress. Notwithstanding the fact that they represented only a minority in the provinces, these five parishes elected delegates, who, however, from fear or modesty, refused to serve, and sent a letter of explanation to Philadelphia. In New York the Loyalists were more active, and in some Long Island districts the records show heavy majorities against sending representatives to a provincial convention which was to appoint delegates to the Continental Congress. In spite of such adverse majorities, delegates were sent from these districts by small bodies of patriots who relied upon outside support to secure admission for them to the convention. Lieut.-Gov. Colden asserted that in Queens County not six persons had met for the purpose of choosing delegates to the convention. In New York city a desperate attempt was made to arouse the conservative forces against the proposed congress. The attempt failed, but our author thinks that the New York delegation to Philadelphia felt restrained by the consciousness that they represented only a minority.

The opinion is expressed in the book before us that in 1768 Samuel Adams probably stood alone in the belief that America must become independent. Even as late as 1775 many of the leading patriots had not gone so far on the road to rebellion. Washington, for instance, was not sure that the war was to be one for independence when he took command at Cambridge. Jefferson denied that armies had been raised with a desire of separation from England. Franklin would willingly have pledged his private fortune to compensate the East India Company for its losses through the Boston Tea Party. Not long before the

close of 1775, a delegate to the Continental Congress said with horror that he had heard of persons in America who wished to break off with Great Britain, and that "a proposal had been made to apply to France and Spain." He threatened to inform his constituents, and added, "I apprehend the man who should propose it would be torn to pieces like De Witt." In a word, the responsible statesmen of America were slow to advocate the doctrine of independence, until, in the winter of 1775-76, obscure song writers and newspaper humorists set the idea buzzing in the minds of discontented men. Among the agencies which told powerfully for independence, the publication of Paine's 'Common Sense' was conspicuous.

We are reminded that John Adams asserted many years later that in the early part of 1778 "New York and Pennsylvania were so nearly divided—if, indeed, their propensity was not against independence—that, if New England on the one side and Virginia on the other had not kept them in awe, they would have joined the British." Timothy Pickering called Pennsylvania "the enemy's country," and Curwen thought that the Quakers and Dutchmen had too great regard for ease and property to sacrifice either on the altar of an unknown goddess of rather doubtful divinity. Mr. Van Tyne has no doubt that in that colony "the proprietary government was able to wield a powerful opposition. It was reinforced by the Quakers, who wished to avoid war on any terms. In convention they denounced the putting down of kings and governments, asserting that such action was God's prerogative and not men's. They proclaimed a horror of measures tending to independence. This gentle and peaceable disapproval, enforced by the conservatism of the Pennsylvania Germans, delayed favorable action by that colony until the mass meeting at the State House in the middle of May, 1776, denounced the act of the Pennsylvania Assembly, which had instructed its delegates in Congress to oppose independence. This event simply meant that the party favorable to independence, failing to control the legally elected legislature, had now resorted to extra-legal means to defeat the evident wish of the legal majority." It is pointed out in a footnote that this majority was only of the limited number to whom the suffrage had been restricted. The people at large were appealed to by the Whigs, and late in June the extra-legal convention called by them falteringly pledged the colony to independence.

In Maryland, so great was the popularity of Governor Robert Eden, that the Tory party possessed great strength. Nothing but the active campaign carried on by Samuel Chase and Charles Carroll in every county won that colony to the side of independ-



ence. In Virginia there had been a very even balance of forces, but the action of the Governor, Lord Dunmore, gradually estranged the loyal people of the colony. He first threatened to free, and then freed by proclamation, all the negroes and indentured servants who should enlist for the purpose of reducing the colony to subjection. Subsequently, his relentless burning of Norfolk, the principal seaport of the colony, gave Virginia as good a reason as Massachusetts for wishing independence.

The varying fortunes of the war greatly influenced the strength of both parties. From this fact our author draws an inference that has often been lost sight of. "It is just that great mass of the Americans which was always ready to move toward the point of least resistance, that has been least regarded by those who have sought to frame a theory of the American Revolution. That mass has never been an inviting object for the contemplation of either the Whig or Tory sympathizers. As a result, one student has pronounced the Revolution the work of 'an unscrupulous and desperate minority;' while another has declared that it was 'the settled conviction of the people that the priceless treasure of self-government could be preserved by no other means.' A study of the political struggle between the Whig and the Tory seems to show that at both extremes of political thought there was a small body of positive and determined men, while between them lay the wavering, neutral masses, ready to move unresistingly in the direction given by the success of either Whig or Tory. Leagued with the positive Tory minority was the British government, while the Whig minority began the struggle with the aid of the great natural advantages of a field vast and far removed from the resources of the enemy. Then the aid of foreign alliances turned the tide steadily and irresistibly toward Whig victory, and, as the trend of events became evident to the mass of neutral Americans, they also joined the favorable flood, and assured the ultimate success."

In view of this state of facts, Mr. Van Tyne declines to recognize the deserter as necessarily a rascal. In many cases, no doubt, he might be induced by the "difference between doubloons and rags" to quit an unprofitable service for one more beneficial. Many a deserter, however, had a more laudable motive. He might be only a thoughtless fellow who had been carried into rebellion by the enthusiasm of other men possessed of more positive convictions. Then some terrible calamity to the American cause, some real suffering and privation, or a proclamation containing a terrible threat or a fearful reminder that he was a traitor, brought him to a realization of the true situation. A revulsion of feeling brought back all his natural conservatism, and

he made the best of his earliest opportunity to join the cause to which his conscience bound him. Our author points out that the Tories understood the nature of this neutral body of men far better than did the British, and constantly urged the British commanders to send skeleton regiments into the neutral districts with arms to be distributed among the loyal men, who would at once flock to the King's standards. Joseph Galloway, the most active of all the Loyalists, pleaded earnestly for such an experiment, but his advice, like most other counsel offered to the British by the Tories, was unheeded.

To what extent did the Loyalists render the British military service during the Revolutionary War? Our author estimates that "New York alone furnished 15,000 men to the British army and navy, and over 8,000 Loyalist militia. All of the other colonies furnished about as many more, so that we may safely state that 50,000 soldiers, either regular or militia, were drawn into the service of Great Britain from her American sympathizers." We should bear in mind, moreover, that, even when the Loyalists failed to join the British troops, their known presence in large numbers among the inhabitants of a given region prevented the Whig militia levied therein from joining the American forces. The British soldiers were greatly aided, also, in the matter of supplies by the Tory inhabitants.

The assistance given them by the Loyalists was but ill appreciated by the British troops. The officers and soldiers treated the Tories with a cold tolerance and never gave them a warm and sincere reception. From their point of view the loyal as well as the rebellious Americans were "our colonists," not equals. Galloway, who did the British more service than any other genuinely American Loyalist, always smarted under Howe's neglect. These two men, the greatest of the Loyalists and the commander of the British forces lived side by side for seven months in Philadelphia, and Howe called on Galloway but once in all that time. It is probable enough that this low estimate of the Tories cost the British dearly. In the judgment of a contemporary Tory writer, much of Cornwallis' early success was due to the fact that he treated a Loyalist like a friend embarked in the same cause. What the Tories might have done was shown at the battle of Camden, where it was Tarleton's Cavalry and Rawdon's Volunteers of Ireland, raised in Pennsylvania, that carried the day. Nearly 2,400 Tories took part in that terrible defeat of Gates. Nor was mere neglect the only injury which the Loyalists suffered from the British armies. Although, for political reasons, the British officers sought to shield the Tories from plunder, the common soldiers, who held all Americans in con-

tempt, were hard to restrain. Galloway said that Loyalists had come to him with tears in their eyes, complaining that they had been plundered of everything in the world, even of the pot to boil their victuals.

Of course, the news of the treaty of peace, a treaty which did not guarantee the restoration of their property or even assure to them protection from acts of violence, threw the Tories into the depths of despair. It will be remembered that the British plenipotentiaries had contented themselves with a mere promise that Congress would recommend to the States a conciliatory policy with reference to the Loyalists. It was not surprising that chivalrous Englishmen as well as Loyalists denounced as shameful a peace which proclaimed the British as beaten cowards incapable of safeguarding the adherents to their wretched fortunes. There is no doubt, however, that England got for the Loyalists the utmost attainable in the treaty, and that later she showed herself honorable and generous in the highest degree by compensating the Loyalists out of her own treasury. Large land grants were given to Tory refugees in Nova Scotia and in upper Canada, and some nine million dollars were expended for the benefit of the refugees in those provinces before 1787. The total amount of compensation granted by the British government to their American adherents is computed at thirty millions of dollars.

The purport of this interesting volume is summed up in a few words: "The cause of the Loyalists failed, but their stand was reasonable and natural. They were the prosperous and contented men, the men without a grievance. Conservatism was the only policy that one could expect of them. Men do not rebel to rid themselves of prosperity. Prosperous men seek to conserve prosperity. The Loyalist obeyed his nature as truly as the patriot, but as events proved, chose the ill-fated cause, and when the struggle ended his prosperity had fled and he was an outcast and an exile."



### THE PERCENTAGE OF CATHOLICS IN THE STATES OF THE UNION.

Some time ago several Catholic papers published a Washington letter,\*) purporting to show that Catholics form the majority in fourteen of our States, claiming, e. g., for Massachusetts 71%, New York 58%, Michigan 51%, etc. A friend of THE REVIEW in Southern Illinois called our attention to these figures, stating that they were entirely wrong. So we compared the census

\*) Written by one Scharf, who has established a Catholic news agency there, and whom Dr. Lambert in last week's Freeman's Journal justly censures for trying to use the Catholic press as a brush for whitewashing the administration in the Philippine question.

reports for 1900 with those of the Catholic Directory for 1903, and found the following :

STATES.	POPULATION.	CATHOLICS.	PER CENT.
Alabama.....	1,828,697	24,075	1 per cent.
Arkansas.....	1,311,564	12,000	1 "
California.....	1,485,053	373,000	25 "
Colorado.....	539,700	70,000	13 "
Connecticut.....	908,355	270,000	30 "
Delaware*).....	184,735	26,000	14 "
Florida.....	528,542	7,000	1 "
Georgia.....	2,216,331	21,000	1 "
Idaho.....	161,772	12,000	7 "
Illinois.....	4,821,550	1,248,500	25 "
Indiana.....	2,516,462	182,495	7 "
Iowa.....	2,231,853	170,000	8 "
Kansas.....	1,470,495	76,860	5 "
Kentucky.....	2,147,174	184,164	9 "
Louisiana.....	1,381,625	407,000	30 "
Maine.....	694,466	100,000	14 "
Maryland and D. C.	1,468,768	250,000	17 "
Massachusetts.....	2,805,346	910,000	30 "
Michigan.....	2,420,982	377,195	16 "
Minnesota.....	1,751,394	367,000	21 "
Mississippi.....	551,270	21,840	1½ "
Missouri.....	3,106,665	285,000	9 "
Montana.....	243,329	50,000	20 "
Nebraska.....	1,068,539	93,138	9 "
Nevada†).....	.....	.....	.....
New Hampshire...	411,588	104,000	25 "
New Jersey.....	1,883,669	378,000	20 "
New York.....	7,268,012	2,207,000	30 "
North Carolina.....	893,810	4,600	½ "
North Dakota.....	319,146	30,000	10 "
Ohio.....	4,157,545	531,000	12 "
Oregon.....	413,536	40,000	10 "
Pennsylvania.....	6,302,115	1,000,500	16 "
Rhode Island.....	428,556	275,000	66 "
South Carolina.....	340,316	8,500	2½ "
South Dakota.....	401,570	49,000	12 "
Tennessee.....	2,020,616	29,000	1 "
Texas.....	3,048,710	214,000	7 "
Utah.....	320,074	9,500	3 "
Vermont.....	343,641	70,000	20 "
Virginia.....	1,854,184	30,000	2 "
Washington.....	518,103	50,000	10 "
West Virginia.....	958,800	25,000	3 "
Wisconsin.....	2,069,042	595,861	29 "
Wyoming.....	92,531	7,000	8 "
Arizona.....	122,931	40,000	33 "
I. T. and Oklahoma.	790,341	21,288	3 "
New Mexico.....	195,310	133,000	68 "

\*) The Diocese of Wilmington embraces the State of Delaware and the eastern shore of Maryland and Virginia. As the Directory does not say how many Catholics live in Delaware, we had to take the figures for the Diocese of Wilmington. Hence the percentage is too high.

†) The State of Nevada belongs partly to the Diocese of Sacramento, partly to Salt Lake City; as the greater half belongs to Salt Lake City we have added Nevada to Utah.

The foregoing table shows at a glance how false the statement of that Washington correspondent was. Instead of 14 States, there are but two with Catholic majorities: New Mexico and Rhode Island. One-third of the population is Catholic in Arizona, and nearly one-third in New York, Louisiana, Massachusetts, and Wisconsin. One out of four inhabitants is Catholic in California, Illinois, and New Hampshire. And further on Catholic minorities decrease, down to North Carolina, where our coreligionists form only one-fourth of one per cent. of the population.



### "WHY CO-EDUCATION IS LOSING GROUND."

This is the title of a long essay by Henry T. Fink in the *Independent* of Feb. 5th and 12th. The author assumes as a fact that co-education of the sexes is losing ground, nor is that fact disputed by Prof. E. E. Slosson, who tries to answer the arguments of Mr. Fink in the *Independent* of Feb. 12th. Mr. Fink accounts for the reaction against co-education by these reasons :

"1. The growth of population and wealth in the West, which makes the cost of separate school houses and teachers a matter of secondary importance and brings to the front more strictly educational reasons for or against mixed schools than economy and the tax-rate ;

"2. The concentration of the population in cities, where all classes are mixed, and the growing aversion of thoughtful parents to a system of education which encourages imprudent early marriages and distracting flirtations, and exposes young girls, in their most impressible years, to the danger of daily association with boys who have the manners and morals of the slums ;

"3. The 'hoydenizing' of the girls, due to Amazonian leadership and the natural girlish tendency to imitate the ways of boys. The most important conclusion reached was that while co-education is alleged to be for the special benefit of girls, it is to them that it is particularly detrimental."

4. The aversion of the boys to compete at the same examinations with the girls.

5. The fact that only about 10% of the women are workers and these mostly from classes that have no college education. Hence parents ask themselves more and more frequently: "Shall our educational system continue to be adapted to the ten per cent. of the women that do not marry, or shall it be adapted to the ninety per cent. who do marry?"

From all these considerations the author concludes: "It is probable that the vast majority of co-educational institutions will

gradually disappear as such within two or three decades. The ones likely to survive longest are those now least frequented—the annexes or co-ordinate schools represented by Radcliffe (Harvard) and, Barnard (Columbia). These are graduate schools whose students are usually of mature years and therefore able to take care of themselves. For the most part they are students of special subjects who are eager, and should be permitted, to benefit by the instruction of eminent specialists in men's universities. And yet it is probable that even the annex will ultimately be given up, and that women will have their own universities as well as their grammar and high-schools and colleges. For while it is quite true that, as President Thomas says, 'when women are to compete with men in the practice of the same trade or profession, there should be as little difference as possible in their preliminary education,' it is also true that the question is being asked more and more insistently: Should the ten per cent. of the women who have to earn their living compete with men in their fields, or should they not rather, in each case, try to find a womanly side to man's work and do that in a womanly way?

"The two professions which women most affect—teaching and medicine—illustrate this point of view," says Mr. Fink. "If, in addition to kindergarten, nursing, hygiene and domestic science, young women are to be taught the natural sciences in the modified womanly way (preparing them for motherhood) that I have suggested, then their teachers will need a training different from that of the teachers of young men. In medicine, female practitioners are now, and always will be, chiefly specialists in women's diseases, which can not be taught in mixed classes. The Chicago Medical College for Women came to grief just a year ago after thirty-two years of existence because it was organized on the theory that women should have exactly the same training in medicine and surgery as men. The most sensible of the graduates found the womanly side of medicine in spite of their mistaken training."

As the *Inter-Ocean* lately remarked, they "drifted naturally to the sick room to perform duties quite as important as those of the surgeon and physician. The appearance of a trained nurse in a crisis of illness came to mean as much as the call of the physician, and in a good many cases the nurse was as well paid as the doctor."

The lesson thus taught in the field of medicine, Mr. Fink thinks, should be applied to all the professions and their occupations. Women will surely fail if they try to compete with men in manly lines; just as surely as they will succeed in womanly lines. What these womanly lines are is one of the most important problems to

be solved in the twentieth century. When it is solved, women will no longer be trained in co-educational schools, for manhood ; they will be trained in separate schools, for womanhood.

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### INVESTING IN RAILROAD STOCKS AND BONDS.—III.

#### NATURE AND METHODS OF STOCKWATERING.

By stockwatering is understood the issuing of securities that do not represent money invested in the property. "Water" includes all that is put into the property, except actual money. The object of such watering is either to secure initial profits by selling new stock to investors, or to conceal the regular profits of an undertaking by reducing the nominal rate of dividend. The latter motive is more frequent. When a road is doing a profitable and expanding business and paying large and growing dividends, its stock rises on the market, the advance registering the increasing value of the property. Under such circumstances they can, by issuing additional stock, keep down the rate of dividend, prevent the stock from going up excessively, and thus cover up the true extent of the road's profits. Thus a company with a capital stock of \$5,000,000, paying 12 per cent. dividends, can, by doubling the capital stock, reduce the rate to 6%. As the plant is worth but \$5,000,000, the new capital pays for the old, yet the old stockholder continues to draw his 6 per cent. dividends as if he really had this amount of money invested.

That is one profit derived from watering stock ; but it also helps to keep up or to increase passenger and freight rates and to keep down the wages of the laboring men.

Methods of inflating capitalization vary from downright fraud to "conservative financiering." Thus between 1868 and 1872 the share capital of the Erie was increased from \$17,000,000 to \$78,000,000 for the purpose of manipulating the market. Again the actual cost of building the Southern Pacific was only \$6,500,000, although it is a matter of record that \$15,000,000 were paid a construction company, and the bankers' syndicate which financed the road received \$40,000,000 in securities, or an average of \$6 in bonds for each dollar actually invested in the road. The same happened with other Pacific roads. It was also not uncommon for directors of railroad companies to buy up cheaply the property of another road and sell it at excessive prices to their own company. Again, stock has been given away by railroads simply as a bonus to bait purchasers of bonds which the concerns were trying to float. These flagrant methods of stockwatering have been largely superseded by less flagrant ones. Now-a-days stocks are watered :

1. By so-called stock dividends to share-holders. Either an outright bonus of new shares of stocks or bonds is given the old stockholders, or an opportunity is offered them to secure the new stock at less than market price ;

2. By a surreptitious inflation of stocks when several roads are consolidated. It offers an opportunity to float new stock "for the betterment" of the consolidated roads; or by sharing in the surplus of the successful road, the other may increase its dividend rate and both show only a low rate ; or again by combining, a weak road, whose shares are quoted, f. i., at 50, may be merged into another company whose shares stand at par. The latter may then issue stocks at par for the whole.

3. Sometimes stock is issued for funded debt. The substitution of 8 per cent. stock for 4 per cent. bonds facilitates the absorption of increasing earnings and permits even the cessation of dividends during times of depression.

4. Another expedient is the funding of contingent liabilities. Large amounts of such liabilities in the form of bills payable, wages, salaries due, etc., may be covered by issues of interest-bearing scrip.

An excellent example of stockwatering may be seen in the recent reorganization of the Chicago and Alton Railway Company. The old Alton management had never watered its stock and its capitalization of \$30,000,000 (\$22,000,000 in stocks and about \$8,000,000 in bonds) presented a sum smaller than that required for duplication. It had a net earning capacity of \$2,900,000 a year, paying regularly from 7 to 8 per cent. interest on its common stock. In 1899 the road was bought by a syndicate, who paid \$175 for the common and \$200 for the preferred stock, making a total cost for the purchaser of \$40,000,000 for the \$22,000,000 of stock. The road was recapitalized for \$94,000,000, or \$54,000,000 of bonds and \$40,000,000 of stock. The new bonds were floated at 3½ per cent. The fixed charges of the road as reorganized amount to \$1,963,000 per year. On the basis of the former earning capacity of the road, which averaged considerably more than \$3,000 a mile net, it is estimated that the Company will have no difficulty in earning its fixed charges and paying a dividend on its preferred stock. The increase of capitalization in this case is defended on the ground that the road will not have to earn any more than formerly, in order to pay interest and dividends on the new capital. It seems clear, however, that the doubling of the capital and the increase of the bonded debt nearly sevenfold, must impose a burden upon the rates that will tend to prevent any reduction which might otherwise naturally take place, and afford a convenient reason for refusing to advance wages.



## BOOK REVIEWS AND LITERARY NOTES.

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*The Psalms and Canticles in English Verse.* By the Right Rev. Bishop Bagshawe. St. Louis, B. Herder, 1903. Price \$1.25.

We have here a careful rendering into English verse of the Psalms of David. The object of this work, which certainly represents a great deal of time and labor, is to encourage the laity to a study of the Psalms and furnish them with the means of becoming familiar with these songs of the Prophet King which the Church has adopted as her own, and which form so very considerable a part of her incomparable liturgy.



—The Rev. John Talbot Smith's latest novel, 'The Art of Disappearing' (New York: Wm. H. Young & Co.) is too liberal even for the broadminded Paulist critic of the *Catholic World Magazine*, who says (No. 457): "When the hero, whose wife still lives, falls in love with a Catholic girl, the author presses into his service the Pauline privilege in order to give the story a satisfactory ending. As he might just as easily have killed off the inconvenient wife, we presume that it has been his intention to give his readers some help in repelling the charge made against the Church that, notwithstanding her professions, she does after all sanction the marriage of divorced persons—sometimes. Although there may be something justifiable in this motive, still the introduction of the topic is open to fair criticism. And certainly, when he did broach the subject, Dr. Smith ought to have explained much more thoroughly than he has done, all the conditions exacted by the Church in recurrence to this plea for dispensation. His readers are very likely to receive from him the false impression that this way of escape from an unhappy marriage is widely available and invitingly easy."

—Dodd, Mead & Co.'s New International Encyclopaedia is not only objectionable from the religious view-point of the Catholic, it is also unscholarly. In a three-column review of the first four volumes the learned critic of the *N. Y. Evening Post* (Jan. 3rd) shows this by numerous quotations. His final judgment is: "There can be no doubt that the blame for all this lies primarily with the editors. Excellent contributors have been found for many subjects, and could be found for all. But all contributors require to be kept up to a certain standard; their work requires to be proportioned, concatenated, polished, which is the sphere of the editor. In these volumes the editors have not filled their sphere. From planning to proofreading their work has been slipshod."

## MINOR TOPICS.

*Is American Freemasonry Anti-Christian?* Apropos of our recent article (No. 10) on "Freemasonry in Germany and America," Rev. P. Rosen sends us this pertinent quotation from Albert Pike, who has been called the Father of American Freemasonry. Mr. Pike said at the annual meeting of the Masonic Veteran Association, January 9th, 1888, (reported on page 333 of the official Bulletin of that year): "The Church of Rome possesses an immense power and has immense resources, and its policy is shaped by the subtle intellects of Italian prelates. Its forces are united, are welded together, under the control of a single will. . . . . And it is increasing its influence and enlarging its power in this country every day. All men see that. Such an antagonist is not to be encountered without peril, nor escaped from by inertness. Freemasonry will need to strengthen its defences and husband its resources. It has troops enough, nearer six hundred thousand than half a million; but for a conflict with the papacy it is totally unprepared. There are ways enough in which it can make the Roman Church regret its temerity. It can obstruct its way of advance to power, can countermine and blow its ramparts into the air, can expose its sinister purposes, resist its encroachments, and cripple and weaken it in various ways; can insist on its property being taxed, can resist and defeat its attempts to destroy free schools and to obtain donations of the public fund for the maintenance of schools under the control of Jesuits. In all the Latin countries of the world Freemasonry has placed itself at the head of the armies of the people, and is prepared for actual war, if forced to that extremity. Here it is in no danger of that, and papal aggressions are to be resisted by other methods. . . . ."

[We shall soon publish an elaborate series of papers showing from Masonic sources how and why American Freemasonry, no less than its continental parent, is essentially anti-Christian.]



*The C. M. B. A. Once More.* In the *Denver Catholic* of March 21st, "O. T." discusses with "Ind." THE REVIEW'S article of March 12th on the C. M. B. A.

Unfortunately for the readers of the *Catholic*, said article is not quoted verbatim, as the tell-tale figures evidently would not suit the members, who must be kept in the dark regarding the weak points of the concern. "O. T." is forced to admit that the figures are correct, but in order to "make a showing," he sets up the claim that the "average age" of the members does not increase, without, however, proving the assertion. To show his "reasoning," we will quote a few of his statements:

"I don't pretend to solve the problem. I haven't the data at hand and I haven't studied it sufficiently for that."

"Figures can be made to mean so many things. I do not mean to say that I have mastered them."

This is clearly enough to show that "O. T." does not wish to enter into an argument, as he is not equipped for it. His idea is expressed in the answer to "Ind.'s" query: "Are you then perfectly satisfied that the present rates of the C. M. B. A. will *always* be high enough?" "O. T.": "I *think* it is likely, they will be."

(Italics ours.)

In view of these undisputed facts: that the rates have slowly but steadily increased from year to year and that counting in the unpaid losses the increase was quite marked for 1902, O. T. "thinks" the rates will *always* be high enough. He simply figures on the willingness of new members to pay for the deficiency caused by the insufficient contributions of the old members. This is the principle of the get-rich-quick concerns, and no reliable life insurance company can be established on such a basis; least of all does it become a Catholic organization to canvass for new members under such conditions.



*Brain Development and Mental Capacity.* In a very readable paper in the *Independent* (No. 2834) Dr. Livingstone Farrand, Professor of Anthropology in Columbia University, who enjoys the reputation of a specially competent anthropologist, discusses the question, how far the size and complexity of the brain can be regarded as a mark of the intellectual capacity of its owner. He bluntly declares that "inspection of a brain, no matter how minute, will not permit a legitimate inference as to the intellectual status of its owner," and his further conclusions utterly cut the ground from under those who assert that there is a plain physical basis for the superiority of the white race over all other races, and that other races are so naturally and essentially inferior in their brain structure that they can never be expected to equal the white race nor to be competent for self-government. Since the time of Nott and Glidden this fable has been repeated and gladly believed by those who sought a justification for their subjugation of less developed races. But there is absolutely no physiological basis for it so far as the best studies of brain structure go. It is interesting to observe that the brain weight of Laplanders and Eskimos is somewhat greater than that of Europeans. The arrogance of Anglo-Saxon and Caucasian supremacy must find its justification, if anywhere, in the bare will and brute power to have it so, rather than in any conclusions of science.



Some time ago we read in a French paper a serious refutation of a new version of Christ's life and passion, said to have been found in Egypt.

Something similar has turned up in India, and this is the way the *Bombay Catholic Examiner* (Jan. 31st) treats the affair:

"A fantastic Leaflet.—A curious leaflet has for some time past been circulated abroad, telling the public that the tomb of Christ has just been discovered in Cashmere; that Our Lord did not die on the cross but swooned away; that after showing himself to His Apostles, He did not ascend into heaven, but fled in quest of

the lost tribes of Israel, and settled in the North of India; that He died and was buried there; that consequently the foundations of Christianity are destroyed; finally that the promised Messiah (the real one) has at last arrived—despite the incredulity of the Bishop of Lahore—and is to be seen in the person of Mirza Ghulam Ahmad, at Quadain, India. The paper is full of mis-prints. For instance, ought not the name of the new Messiah—Mirza Ghulam Ahmad—be spelt “March-hare-Gull'em-ah! Mad”.....?

This Hindoo way of disposing of a perennial fake is far ahead of the French!



According to the *Denver Catholic* of March 19th, the Knights of Columbus are actively engaged in canvassing for new members in Colorado. It may interest members of certain other mutual benefit societies to learn that this order also had its troubles, caused by too low rates, but engaged professional talent for adjusting the charges, and while the new premiums are higher than formerly, the members are perfectly satisfied. Yet the improved schedule is really an experiment, because, while the rates are scientifically correct, they were arranged on the step-rate plan, increasing at stated periods, and becoming highest and then level in old age. Whether this system will be more popular than the level premiums adopted by others, remains to be seen.



A patent medicine concern puffed its wares by means of a letter from a nun, accompanied by the picture of said nun. The *Catholic Columbian* discovered that there was no such nun. Now it receives fulsome praise from the editors of several Catholic papers.

We do not covet our neighbor's praise, especially if it is well deserved; but can not help remembering that, when THE REVIEW a few years ago disapproved of a Catholic Bishop's recommendation of just such a quack nostrum, these same editors stood aghast at the boldness of its “little” editor. Not one dared to support us.



Voltairean ethics in the *Western Watchman*:

“A lie is like a blow. All depends on why and how it is struck. It may be an act of charity; it may be murder. A lie may be a duty or a kindness; it may be a calumny or a treason.” — *Western Watchman*, March 1st, 1903.

“Lying is a vice only when it works evil; it is a very great virtue when it works good.” — Voltaire to his friend Thierot, Oct. 21st, 1736.



# The Review.

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VOL. X.

ST. LOUIS, MO., APRIL 16, 1903.

No. 15.

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## THE YEARS OF PETER.

**T**HERE has been much talk recently, on the occasion of the jubilee of His Holiness Pope Leo XIII., of the years of Peter,—most of it, we fear, based on erroneous notions.

The pontificate of St. Peter dates from the ascension of our Lord. "After the ascension of Jesus," says the Liberian Catalog, which is part of a collection of historical documents made in 354, "Blessed Peter assumed the episcopate and there was formed the succession as described in the following pages."

Now, if we take A. D. 30 as the year of Christ's death (our present chronology is not quite correct) and assume with Benedict XIV. that the ascension took place on May 5th of the same year, St. Peter having been executed on June 26th A. D. 67, the years of his pontificate would number thirty-seven, plus one month and twenty-four days, so that the ancient legendary prophecy, which is said formerly to have been addressed to every pope upon his coronation: "Non videbis annos Petri" (Thou shalt not see the years of Peter) would have come true.

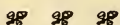
It must be remarked, however, that neither the date of the ascension of Christ nor of the martyrdom of St. Peter is absolutely certain. So long as it is impossible to fix the exact day when our Savior expired on the cross, the date of the ascension must also remain a matter of conjecture. And with regard to the year of the death of St. Peter, opinions also vary widely. The Liberian Catalog of Popes gives A. D. 55, which can not be correct; for, according to Eusebius, he died in the fourteenth (which, according to St. Jerome, was the last,) year of the reign of Nero, which would put his death between Oct. 13th, 67, and June 9th, 68. The calculations of modern authorities vary from 64 to 68. Knöpfler (*Kirchengesch.*, 2. ed., p. 44) and Erbes (*Die Todestage der Apostel Petrus und Paulus*, etc., Leipsic 1899) believe that the Prince of

the Apostles died "at the very beginning of the Neronian persecution," which was the summer of 64; Kirsch (*Hergenröthers Kirchengesch.* 4. ed., p. 89) decides in favor of the year 67, while Hoberg (*Kirchenlexikon*, ix, 1864) wavers between 67 and 68. The 29th of June as the day of his death is first found in the *Liberian Catalog*, which records the Roman tradition. In an old Gallic calendar of 448, the 22nd of February is noted as the day of the martyrdom of Sts. Peter and Paul.

The general assumption that St. Peter ruled for twenty-five years can be referred to his administration of the Church of Rome, the duration of which is indeed put by the *Liberian Catalog* at twenty-five years, one month, and one week. Eusebius tells us in his history that St. Peter came to Rome in the reign of Claudius (41-54). His advent can not, therefore, have antedated the year 42, since his imprisonment by Herod, recorded in the Acts, did not take place before Easter 42. After his liberation "he went to another place." This place is believed to have been Rome, and the reason it is not expressly mentioned, Kaulen surmises (*Einleit.* p. 229), is that "Theophilus, who lived there, knew it well enough." But it is by no means certain that Theophilus, to whom the Gospel of St. Luke and the Acts were addressed, resided in Rome. In St. Jerome's edition of the chronicle of Eusebius, which is only partially preserved, we read that Peter went to Rome in the second year of Claudius (Jan. 25th, 42-43). It is impossible to ascertain whether St. Jerome found this date in Eusebius or figured it out for himself. But even if it could be traced to Eusebius, it remains doubtful whether it embodied a tradition already existing or was simply his own calculation. Eusebius records the statement of an older writer, Appollonius, (about 200 A. D.) otherwise unknown, which says that, according to an ancient tradition, Christ commanded his Apostles not to leave Jerusalem for twelve years after his ascension. Thus Eusebius may have been led to figure the year 42 as the one in which St. Peter undertook his journey to Rome. Tradition likewise holds Peter to be the founder of the church at Antioch, which he is said to have administered for seven years. In the present state of research these conflicting traditions and statements can not be harmonized.

If St. Peter really arrived in Rome some time in 42 or 43, there can be no doubt that he again left the city during the expulsion of the Jews by Claudius (49 or 50). He presided over the council of the Apostles (A. D. 51) at Jerusalem, spent some time in Antioch (*Galat.* ii, 11), and preached in Pontus and other provinces of Asia Minor (*cfr.* I. Petr.), possibly also in Corinth, returning to Rome some time between 54 and 57. Many Protestants admit

only this second stay in Rome, rejecting the first as mythical. It is possible that between his first coming and his death there intervened a space of twenty-five years; but we have no certain proof of this and ought to be very cautious in making positive statements.



### THE "AMERICAN CATHOLIC UNION."

Under this title there operates in the State of Pennsylvania an organization which, chartered as an assessment company, does not comply with the laws enacted for the supervision of regular life insurance companies, yet claims, among other things, in its advertising literature "semi-monthly premiums," "no assessments," and further: "that its rates are based upon mortality tables which have for years demonstrated their safety. Great precaution was taken by the founders of the A. C. U. to arrange the payment of a certain yearly premium for insurance, that will maintain a mortality fund sufficient to meet its death rate, and also provide a Reserve Fund to meet all future mortality, thereby avoiding the necessity of increasing your payments as you grow older."

So far, so good. But are the rates sufficient? And is the management of the "Union" competent to fulfill the promises so confidently made? A correct answer to these questions is certainly of great importance for the Catholic men who are asked to contribute their hard-earned dollars in the hope of thereby safely providing for their families.

A comparison of the rates of the A. C. U. with the net premiums for corresponding ages according to the actuaries' table, with 4% interest, shows clearly that the premiums of the A. C. U. are not high enough to cover even the mortality, without making any allowance for expense account.

To prove this assertion, age 50 is herewith figured out on the basis of original membership of 1000 men of equal age at entry, counting in no new members, taking death losses from year to year according to the American table of mortality. To simplify matters, the semi-annual rate of \$1.24 per \$1,000 is figured for a year as \$30 paid in advance, and death-losses for the current year are deducted from the income, leaving the balance, at interest of 4% per annum, also, in advance.

The following table shows in the first column the year, second column number of surviving members, then annual death-rate, followed by income from membership, paid-for losses, surplus, interest income, and total reserve fund or deficiency; cents are omitted.

Year.	Surviv. Memb.	Deaths	Paid by Members	Paid-for Deaths.	Surplus.	Interest 4 per cent.	Reserve Fund.
1	1000	14	\$30,000	\$14,000	\$16,000	\$ 640	\$ <sup>16000</sup> <sub>640</sub>
2	986	15	29,580	15,000	14,580	1,249	32,469
[3	971	15	29,130	15,000	14,130	1,864	48,463
4	956	16	28,680	16,000	12,680	2,446	63,589
5	940	16	28,200	16,000	12,200	3,031	78,820
6	924	18	27,720	18,000	9,720	3,532	92,082
7	906	18	27,180	18,000	9,180	4,050	105,312
8	888	19	26,640	19,000	7,640	4,518	117,470
9	869	20	26,070	20,000	6,070	4,942	128,482
10	849	21	25,470	21,000	4,470	5,318	138,270
11	828	22	24,840	22,000	2,840	5,644	146,765
12	806	23	24,180	23,000	1,180	5,914	153,851
13	783	24	23,490	24,000	Minus 510	6,134	159,475
14	759	26	22,770	26,000	3,230	6,250	162,495
15	733	27	21,990	27,000	5,010	6,299	163,784
16	706	28	21,180	28,000	6,820	6,278	163,242
17	678	30	20,340	30,000	9,660	6,143	159,725
18	648	31	19,440	31,000	11,560	5,926	154,091
19	617	32	18,510	32,000	13,490	5,624	146,225
20	585	33	17,550	33,000	15,450	5,321	136,006
21	552	34	16,560	34,000	17,440	4,742	123,308
22	518	35	15,540	35,000	19,460	4,154	108,002
23	483	36	14,490	36,000	21,510	3,460	89,952
24	447	36	13,410	36,000	22,590	2,694	70,056
25	411	36	12,330	36,000	23,670	1,855	48,241
26	375	35	11,250	35,000	23,750	980	25,471
27	340	35	10,200	35,000	24,800	27	644
28	305	34	9,150	34,000	24,850	\$108,958	Deficiency.
29	271	33	8,130	33,000	24,870		<sup>24206</sup> <sub>49076</sub>
30	238	31	7,140	31,000	23,860		72,936
31	207	30	6,210	30,000	23,790		96,726
32	177	28	5,310	28,000	22,691		119,416
33	149	26	4,470	26,000	21,530		140,946
34	123	24	3,690	24,000	20,310		161,256
35	99	21	2,970	21,000	18,030		179,286
36	78	18	2,340	18,000	15,660		194,945
37	60	16	1,800	16,000	14,200		209,146
38	44	13	1,320	13,000	11,680		220,826
39	31	11	930	11,000	10,070		230,896
40	20	8	600	8,000	7,400		238,296
41	12	12	360	12,000	11,640		249,336

This table should be instructive. Up to the 15th year the reserve fund is steadily increasing, reaching for 706 living mem-



bers the respectable amount of \$163,784. This is enough, may think a good many people who "don't figure." But if the concern is limited to the original membership, after 13 years the premium payments are no longer sufficient to meet the death losses, and the reserve fund must be drawn upon. For 3 years more the interest income stops the decay, but after the 16th year the money on deposit gradually gets less, and at the end of 28 years it is exhausted.

Then there are still 305 members living, each 78 years old, each having paid \$840 :—where is their insurance???

The addition of new members might have supplied funds to pay death losses as they occurred. In that case the original class of 1000 men would have furnished a total deficiency of almost \$250,000, which was paid by the new members. That may be charity, but it is not business.

In this illustration, no allowance is made for expenses, every cent of money paid by members being used for payment of losses. In matter of fact the expense account is quite heavy, as shown by the official report of the Pennsylvania Insurance Department.

The A. C. U. commenced business in 1900. According to the Insurance Commissioner, income and expenditures for 1900 and 1901 were as follows: (1902 is not yet published)

	INCOME.	1900.	1901.
Membership fees, assessments and exam. fees.....	\$19,966.79	\$27,925.46	
Interest.....	128.94	268.20	
All other sources (supplies, benefits, etc.)..	439.92	210.79	
Total income, - -	\$20,535.65	\$28,404.45	

#### EXPENDITURES.

For death losses and in 1900 returned to members.....	\$ 6,515.00	\$10,500.00
For expenses.....	4,293.34	11,279.17
Total outgo, - -	\$10,808.34	\$21,779.17

For the 2 years the expenses are :

\$ 4,293.34 in 1900.

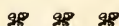
11,279.17 in 1901 and unpaid bills for  
995.82

\$16,568.33, so that

of an income for 1900, of - - \$19,966.79  
and for 1901, of - - 27,925.46

i. e., a total paid by members of - - \$47,892.25  
more than one-third was spent for management.

Summing-up, it were very desirable to have the A. C. U. operate under the regular insurance laws, since in that case the insurance department would see to it that the rates charged would lower the liabilities assumed and that the required reserve fund be properly kept; under existing circumstances no Catholic looking for reliable insurance should be advised to join the A. C. U. because the concern is bound to come to grief, "burning the candle at both ends," by not charging enough for safety and spending too much for expenses.



### OUR HIERARCHY AND MIXED MARRIAGES.

Our friend Martin I. J. Griffin has for many years pleaded strongly and incessantly for the abolition of the custom of bishops adding dignity and seeming sanctity, by their presence and cooperation, to mixed marriages, which the Church condemns in principle. In the very latest number of his *Researches* (No. 2) he declared that the clergy will preach and editors write against the evil of mixed marriages in vain, so long as high dignitaries publicly participate in or assist at their solemnization.

The ink was hardly dry on his nose, when the daily papers printed this despatch from New York:

"Owing to the reception of orders from the Propaganda at Rome, it became known that Archbishop Farley would not, as has been asserted, officiate at the wedding of Reginald Vanderbilt and Miss Cathleen Neilson. The order is not for this specific case, but is general in its character. Positive instructions have been received by the Catholic hierarchy of the United States forbidding them to officiate at any more weddings in which one of the contracting parties is a non-Catholic. This applies to bishops, archbishops, and the only American Cardinal. This rule is not generally known, and will come somewhat as a surprise to many spring brides contemplating an imposing ecclesiastical function."

If it is true, as the despatch adds, that Msgr. Ireland is the only archbishop in the United States who has never consented to officiate at a mixed marriage, that otherwise liberal prelate deserves particular credit. But we believe there are others; we have never heard, for instance, that Archbishop Katzer of Milwaukee officially assisted at a mixed marriage.

As for that reported order from the Propaganda, we sincerely hope it has been issued. It certainly was sorely needed.

## THE ARGUMENTS AGAINST CREMATION SUMMARIZED.

We are requested for a brief summary of the Catholic arguments against cremation. Such a summary could easily be drawn up from the various articles which have appeared in *THE REVIEW* in the course of the last ten years, treating some of the subject in general, others of different phases thereof. In order to oblige the questioner, however, and because the theme is one which ever recurs, we will reproduce here the arguments in the form in which the Bishop of Middleborough marshalled them in a letter which he wrote in 1889, when the town council of his episcopal city planned the building of a public crematory :

1. No necessity whatever, whether on sanitary or economical grounds, has yet been proved to justify so violent and revolutionary a change in our religious and natural customs.

2. The present mode of burial in the earth is the most natural, the most economical, the most ancient, and the readiest method of disposing of the untenanted human body. Science with all its pretensions can not here improve upon nature, for the earth, when not unduly impeded in its operations, is the best dissolvent of decomposing matter.

3. Inhumation has an additional claim on the reverence of a Christian people, as it is par excellence the Christian mode of burial ; whereas cremation is known to be pagan in its origin, arising as it did out of the exigencies of military discipline before the Christian era. It was never accepted by the Christian Church. Indeed it became a subject of reproach to the early Christians that "they detested cremation" and "condemned the burial of fire," as they termed it. As Christian civilization advanced, cremation receded, and in the fourth century entirely disappeared.

4. The history of the attempt to revive cremation after a lapse of nearly 1,400 years can never recommend its adoption by a Christian people. It arose (in the year 1794) amidst the horrors of the French Revolution, and its chief recommendation was that it ran counter to Christian sentiment and modes of thought. In spite of the aberrations of the age, it proved an entire failure. Nothing daunted, however, the Italian revolution, after the fall of the temporal power of the Roman Pontiff, made a fresh effort to restore this relic of the pagan world ; for the credit of Catholic Italy be it said, it has proved an ignominious failure. Out of a population of 26 millions an average of 100 cremations per annum can not be regarded as a success, financial or otherwise.

5. The doctrine of the resurrection is not and can not be affected by the mode of disposing of the human body. No effort of man can stay the execution of a divine decree. Nevertheless,

inhumation has the sanction of the Old and New Testament, and may truly be said to be in harmony with the spirit which inspires both. As to the practice, the Jewish and Christian catacombs in Rome, dating back to the period when cremation was at its height, abundantly show that the Jews and Christians at least preferred their own traditional mode of burying the dead. . . . . Reverence for the dead is a sentiment which lies deep down in the human heart, and has its roots in the natural as well as in the supernatural. He would be a shallow philosopher who would ignore its existence.



### CERTAIN QUASI-MIRACULOUS PHENOMENA IN THE LIGHT OF MODERN SCIENCE.

In a brochure, 'La Science de l'Invisible ou le Merveilleux et la Science Moderne,') Rev. P. Hilary de Barenton, of the Capuchin Order, considers certain quasi-miraculous phenomena in the light of modern science as illumined by the faith. They are chiefly these: 1st. A young Syrian girl of Beyrout, fifteen years old and a pious Catholic, sees through earth or stone with perfect ease, and has been of great service in revealing the location of subterranean water-courses. 2d. Frère Arcônce, of the Petits-Frères de Marie, has discovered more than 1,300 sources of water by means of an iron rod, and recently, having been summoned to Rome by M<sup>s</sup>gr. Gracci, repeated the phenomenon there, and was made the subject of a report to the Pontifical Scientific Academy. 3d. The ability universally accepted of the Spanish Zaboris, to see through opaque substances—e. g., into the interior of the human body, or to a depth of thirty feet underground.

In discussing these curious physical phenomena, Rev. P. de Barenton presents us with a well compressed treatise on the Röntgen and allied rays of light ordinarily imperceptible to the normal eye. He shows by a table that no substances are absolutely opaque, each being penetrable by some one of the sets of rays now known to science. Normal insensibility to these rays must be ascribed not to the retina—which seems really to detect them when in contact—but to the defective transparency of the crystalline lens. The brochure discusses the possibility of our sometime coming at a means of rendering all these rays perceptible by means of instruments.

\*) Paris: Librairie Blond et Cie. We have summary of its contents from the Catholic not read the brochure but adapt the above | World (No. 457.)

## INVESTING IN RAILROAD STOCKS AND BONDS.—IV.

### 1. WHO BENEFITS BY STOCKWATERING?

Surely not the public at large. To meet the fixed charges and obtain something in the shape of dividends, passenger and freight rates must be kept up or increased; the wages of the employés are lowered rather than raised. Neither is the small investor benefited. For solid cash he buys very "soft" goods. In prosperous times he may draw interest or even profit by the market value of his stock, but as soon as depression sets in, his dividends are nil, and he loses even of the capital invested.

Who, then, profits by stockwatering? The promoters and bankers. Says the Final Report of the U. S. Industrial Commission:

Heavy capitalization is, without question, injurious to the interests of investors and the public at large; but to promoters and bankers it opens opportunities for great gains. The promoter is a person who formulates the plan for the formation of a new corporation or combination and induces the different companies concerned to accept the terms proposed. The practice is generally the same in the case of industrial corporations and combinations as in the case of railroads. The ordinary method of procedure is for a promoter to secure from the various companies which are to be consolidated options of purchase at fixed sums upon each plant. Then a new company is organized with a capitalization of possibly double the amount of the options. The companies are paid either in cash or in preferred stock of the new corporation, with perhaps some common stock thrown in as a bonus. The remainder of the capital stock then goes to the promoter as pay for his services in effecting the consolidation. In a word, promoters' profits come from watered stock. The extent of the promoter's gains in such a case depends upon his success in selling the new stock to the investors. Here the banker comes to the assistance of the promoter. The latter induces some financial interest to underwrite the stock of the new company. The underwriter agrees to negotiate the sale at a given price for a certain amount of stock. If the banker succeeds in selling all the stock within the specified time at a price as high as that fixed in the contract, he has no further responsibility in the matter; if not, he is obliged to take the unsold stock himself. In some cases, again, underwriting takes the form of a guaranty by a banking house of the payment of bonds issued by a company. The banker, of course, demands large pay for his services, either in the form of commissions or of stock. Often the work of both promoter and financier is performed by the same individual or firm.

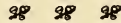
## 2. EFFECT ON INVESTORS.

The operations of promoters and financiers have introduced an element of speculation into the dealings in new securities, and from this source have arisen serious evils. The two classes named secure their profits from the first sale of the stocks rather than the future earnings of the combination. It is for their interest, accordingly, to induce investors to buy the stocks at the highest possible prices. The larger the amount of stock which they can get, the greater are their profits. In order to create a demand for the stock, the condition of the business may be misrepresented in the prospectus issued.

## 3. METHODS OF PROTECTING INVESTORS.

The existence of these evils raises the question whether some measure can not be devised for the protection of investors against the speculative manipulation of railroad and industrial properties. One remedy might be found in legislation similar to the English Companies Act of 1900. This act aims to secure publicity and to enforce responsibility in the organization and management of corporations. It provides that a copy of every prospectus issued by any intended company shall be signed by every person who is named as a director, or proposed director, and shall be filed with the registrar of corporations. The prospectus, moreover, must state the nature and extent of the interests of the holders of the property, the salaries to be paid to directors, the names of the vendors of the property, and the amounts payable in cash, shares, or debentures; the amount payable to any promoter as commission, and the nature and extent of any interest of any director in the property and the amount to be paid to him for this interest for its promotion. Furthermore, a statutory meeting of the stockholders must be called at a time not less than one month and not more than three months after the company is entitled to commence business, and seven days before such meeting a report must be sent to every member of the company, stating the number of shares allotted, the amount of cash received for them, and sundry other particulars as to the condition of the company. No company is allowed to commence business until every director has paid in cash, on each of the shares taken or contracted to be taken by him, a proportion equal to that payable on allotment on the shares offered for public subscription. It is also required that within one month after allotment a statement shall be filed with the registrar, giving particulars of any contract under which shares are to be given for any consideration except cash. Finally, if any person in any report, balance sheet, or statement to shareholders, makes a willful mis-

statement, he is declared guilty of a misdemeanor and liable to imprisonment not exceeding two years. These are the main provisions of the new act for regulating the formation of corporations in Great Britain. It is appropriate to consider the expediency of similar legislation in the United States as a remedy for abuses connected with promoting and financiering.



### HOW EVOLUTIONISM DESTROYS SCIENCE.

In the second fascicle of the *Stimmen aus Maria-Laach*, Father Victor Cathrein, S. J., discourses luminously on the final consequences of evolutionism. Among other things he shows how it destroys science.

According to the evolutionistic doctrine, man, like everything else in the world, is in a flux of constant development. There are no eternal truths: "Πάντα ῥεῖ," as old Heraclitus put it many centuries ago. It follows that under this theory science is impossible; for science is based on necessary and immutable truths. It was believed among some ancient peoples that the earth rested like the shell upon a turtle. Was that truth? Was it science? The disciples of the relative-genetic method must affirm that it was. They have no criterion by which to judge the truth or falsehood of the beliefs harbored by various nations at various times. The ancients believed one thing to be true; we believe another; the men of a later age will hold still other views. That cuts the ground away from under all science. True science never ages. What it has proved to be certain, remains certain for ever and anon. Nor will it help the evolutionists to except mathematics from their dictum. For mathematics rests largely on metaphysical notions and principles. It is necessary, therefore, either to accept immutable, eternal truths for all sciences, or to destroy the very concept of science. Utter annihilation of truth and certainty, the "bankruptcy of science," as Brunetière calls it,—such is the necessary consequence of evolutionism. "Thus," says Paulsen, "at the end of the nineteenth century, after all the experiences of history and in the fullness of nature, we stand under a strong impression of ignorance, darkness, emptiness of intellectual life. We work—work—and do not know for what." Which recalls the words of the prophet: "They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water." (Jer. ii, 13.)

## CARDINAL GIBBONS AND "THE DEVIL IN ROBES."

In our No. 12 we published a letter addressed to *THE REVIEW* by the acting First Assistant Postmaster-General, Mr. J. J. Howley, wherein that gentleman said in reference to the advertising circulars entitled "The Devil in Robes," sent out by the Continental Bible House of St. Louis, that "about a year ago this matter was brought to the attention of His Eminence, Cardinal Gibbons, and he concurred in the opinion of this Department that to take action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales," and that "for that reason it is not thought expedient to take such action.

The editor of the *Church Progress* forwarded a copy of Mr. Howley's letter to Cardinal Gibbons, enquiring if he had really thus advised the Post Office Department. Here is the reply (*Church Progress*, No. 52):

"Baltimore, Md., April 3rd, 1903.

"Editor *The Church Progress*:

"Dear Sir:—In reply to your letter asking information about the action of His Eminence in the "Devil in Robes" publication, His Eminence directs me to say that he has no recollection at all of ever having had any communication with the Postoffice authorities about it. Very truly yours,

P. C. GAVAN, Chancellor."

*THE REVIEW* has written to the Postmaster-General for further explanation.



—The International Catholic Truth Society, Arbuckle Building, Brooklyn, N. Y., has brought out, in pamphlet form, 20 pages, a Symposium of Views on the Friar Question in the Philippines. It contains three papers: 1. "Protest of the Filipino Catholic Centre Party," as addressed to the Catholic press and all the Catholic faithful of the United States. 2. "Father San Julian's Statement." 3. The admirable essay by Stephen Bonsal, originally published in the *North American Review* for October, 1902.

—It may interest the philosophers among our readers to learn that Rev. P. van Becelaere, O. P., is publishing at present an instructive series of papers on the history of "Philosophy in America" in the *Revue Thomiste*, 222 Faubourg S.-Honoré, Paris.

—The printing-office of the Propaganda has just issued volume XI. of the splendid Leonine Edition of the works of St. Thomas Aquinas. It contains quaestiones i—lix. of the third part of the *Summa theologica*.



## LETTER BOX.

**Henry.**—Their stomachs will stand anything—if it but have a religious trade-mark blown in the bottle.

**A.**—He was a real and live dean, but not of your neighborhood. Am glad to hear that the Bishop of your Diocese cultivates the useful virtue of burning his own smoke.

**Sac. St. L.**—We can't say how he stands on Liberalism. We are in the fix of the Idaho baggage man who had a dog in his car. The dog looked well, and when some one asked the baggage man where it was going, he replied: "I don't know; he don't know; he's eaten his tag."

**P. P.**—It may not be entirely false that "only the fool defies public opinion," but your own Bishop Spalding says (*Socialism and Labor*, p. 89) that "those who have best insight have a fine scorn of public opinion. They are able to do without its approval, and they end by receiving it."

**Balt.**—Never mind. I'm used to being calumniated. Can say with Napoleon (*si magno licet componere parvum*): "La calomnie a épuisé tous ses venins sur ma personne; les pamphlétaires, je suis destiné à être leur pature, mais je redoute peu d'être leur victime: *ils mordront sur du granit.*"

**Falstaff.**—Yes, poor Thorne is coming to realize his shortcomings. The last *Globe* shows a better spirit. I do not want to disturb his peace of mind again. Let us leave him under the impression that he has demolished the REVIEW man. It may be a stupid but it is certainly a very useful virtue not to know when you are licked.

**Amicissimo.**—You are right, unfortunately. Any sort of advertising seems to be acceptable to some Catholic newspapers. Like the pious editor in the Biglow papers, their publishers, if hard pressed, would have to confess:

"I don't believe in princerple,  
But oh, I *du* in interest."

**Querenti.**—There are all kinds of newspapers. There is the one that seeks to please its readers by extraordinary devotion to ordinary details; and it does please its readers and has many thousands of them. If it chooses to display the portrait of an infant covering half of the first page with some such headlines as "Horrible Smashup—Baby Throws Its Bottle Out of Cradle—Lies Weltering in Its Contents on the Floor"—it should not be criticised from the standpoint of the journal that devotes its first page to some cracked-up international muss. Myriads of readers will enjoy the baby story to the bottom of their hearts, where they would consider the perusal of ten lines about our diplomatic relations with Germany as melancholy "wading" through something very dry and dusty. There are all kinds of people and all kinds of newspapers. You are supposed to purchase and read the one that appeals to your intellect and—to have charity for the others.

## MINOR TOPICS.

### *Definitions of Christianity.*

The *Sun* of April 5th quotes a number of Protestant preachers as defining Christianity with liberalistic breadth as the religion which includes all others. We all believe in one God. Get to Heaven by any road you like, and you are a good Christian—such is apparently the essence of modern Protestant teaching in America.

Christianity would never have been preached and propagated if it had not been offered to mankind as the one and only means of salvation. Except for that belief, there would have been no missions to the heathen. If Buddhism and Christianity are substantially identical, as one of these preachers claims, why have thousands of missionaries for hundreds of years been seeking to convert Buddhists to Christianity? Are the millions still expended annually on the support of Christian missions in India, China, and Japan contributed by Christians on any other theory than that the Gospel alone points out the way of salvation for men in a future state?

"If the views we have quoted are sound"—says even the "broad-minded" editor of the *Sun*—"that all the great religions are the same in essence and men can get to heaven by one as well as by another, 'by any road you like,' the history of Christianity has been a long record of waste of energy, enthusiasm, and material resources."

3

### *The Holy Shroud of Turin.*

Father Herbert Thurston, S. J., concludes a review of the arguments pro and con in the controversy on the so-called Holy Shroud of Turin, thus (*Tablet*, No. 3276):

"Consoling as it would assuredly be to all of us to venerate the actual linen which wrapped our Saviour's body in the tomb, and to look upon the imprint of His own divine countenance, mysteriously preserved through eighteen centuries, we nevertheless can not accept the papal documents of a later and uncritical age as by themselves establishing the authenticity of the disputed relic. To whatever conclusion for or against individual scholars may incline, it must be admitted that the compromising evidence marshalled by Canon Chevalier in 1900 remains unshaken to the present time, and it is to be hoped that a thorough scientific examination of the incriminated cloth will be permitted before it be again exposed to the solemn veneration of the faithful in the Cathedral of Turin."

36

### *A Roman-Protestant Conspiracy!*

An Episcopalian paper has unearthed a "Roman-Protestant" conspiracy. "The Roman-Protestant alliance to compel this (the "Protestant-Episcopal") church to retain its present name, is one in which it is difficult to tell which party to the alliance—of course an unintentional but quite an effectual

alliance—is most anxious,” says the *Living Church* (P. E.) of Milwaukee and Chicago (quoted in the N. Y. *Evening Post*, March 7th). “Week by week the Roman papers advert to the subject. It would appear incredible that intelligent men of our Protestant section, who claim to be bitterly anti-Roman, could so completely play into the hands of Rome as, on this issue, they do, and as any one can see they do if he will look over the Roman papers. If we Catholics (?) were thus in complete agreement with Rome as to some projected movement within this church, we should be bitterly assailed as ‘Romanizers,’ as past history shows. We can not and do not use this epithet upon the Protestant section to-day; yet the fact that they and the Roman propaganda are both actively working for the same end—that of retaining the Protestant title to this church—is notorious, week by week, as the Roman papers come to our desk.”



The “semi-teetotalers” in England are “*Semi-Teetotalers.*” those who bind themselves to abstain from liquor except at the midday and evening meals. The London *Daily News* plays agreeably upon the word:

For some days we have been pondering anxiously over the new word which has been added recently to our forgiving mother-tongue. Perhaps if we could meet a semi-teetotaler in the flesh we should better understand the name he gives himself. A teetotaler is, we take it, a man whose consumption of alcoholic liquor is nil. A semi-teetotaler must therefore be half a man whose consumption of alcoholic liquor is nil. But which half? Of course it would be affectation on our part to ignore what seems to be the intention of the philologists who have framed the new substantive. They would say with us that a teetotaler is a person who is supposed to consume no liquor. But a semi-teetotaler they would define as a whole man who consumed half no liquor. We are thus reduced to the old controversy, which has already been thrashed out in our long-suffering letter-box, as to what is the precise result obtained by multiplying nothing by a half.



A clerical subscriber in New England writes to us regarding our recent reference to the legend of Sts. Lazarus, Mary, and Martha at Marseilles:

“Should the Breviary be reformed by the Commission to which you have several times referred, I shall be among the pleased and shall make effort to procure the new, even though allowed to use the old, as it is said old priests may. But I do most earnestly hope that the Commission may leave us the sweet legend of Provence as it is briefly referred to in the office of St. Martha, no reference being made to it in the office of St. Mary Magdalen. If you will go back to the *Dublin Review* for July, 1878, article: ‘The Legend of Provence,’ I believe, you will find some very interesting reading which does not agree with the conclusions of Duchesne. And I have just been reading for the second time an article of Dr. Shahan’s on the Bollandists, in which he uses the following words, which it seems to me apply to the matter in hand: ‘To men of faith it is a thrilling thing to tread forever in

the vicinity of the Saints and Paradise, and to so treat of the glories of Catholicism that the latter shall not be robbed of her titles, nor the claims of truth suffer violence, nor the humble faithful receive scandal at seeing some pious local belief relegated to the shadowy land of legend and illusion.' ”



A reader in New York City writes to THE REVIEW :

“Strange to say, here in the East the music in Catholic churches is going down, down, down. The true music, interpreted in accordance with the spirit of the Church and the requirements of her ceremonial and liturgy, is not introduced, yea, it is even ridiculed by organists. Why, here in New York there is a Catholic church in which on Palm Sunday a piano and the organ are played during divine service and some star singer (perhaps not even a Catholic) sings the ‘Palms,’ or ‘Ad majorem Dei gloriam.’ ”

All we can do to better this deplorable condition of affairs is to point out again and again that the Church has her own music which she wills to be used in her liturgy, and that the young candidates for the priesthood should be imbued in the colleges and seminaries with a profound realization of the importance of this subject and with the ability and desire to obey the laws.



By purchasing the Marion-Sims Medical College and incorporating it with St. Louis University as its medical department, the Rector of the last-mentioned institution has taken up anew the work of his predecessors in the forties, interrupted by the Know-nothing-movement, of developing the great Jesuit college of the West into a real university in the European sense. The extension of the theological course and the addition of a law school, already in contemplation, will give the University all the four faculties ; and in this profitable and altogether necessary undertaking we trust Rev. Fr. Rogers and his brethren will have the cordial and active co-operation of every Catholic in the West.



It appears that Rt. Rev. J. J. Glennon, Titular Bishop of Pinara and Coadjutor to Msgr. Hogan of Kansas City, has been appointed Coadjutor-Archbishop of St. Louis with the right of succession. Msgr. Glennon is a comparatively young man, not much over forty, of Irish birth and training, whose career in this country has been quite meteoric. He was the choice of Archbishop Kain, and in cordially saluting him as our next Archbishop, we sincerely hope that he will prove himself worthy of the great confidence which Rome has placed in him and rule this important Diocese with the vigor of a Kain combined with the gentleness of a Kenrick.



When Father Brandi and Msgr. Schroeder some years ago detected Neo-Pelagianism in Catholic America, they were accused of calumny. Now comes Bishop Spalding and declares: “As a people we have been, and probably still are, believers in the fundamental error that denies the original taint in man’s nature.” (Socialism and Labor, p. 34.)



# The Review.

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## COMPULSORY ARBITRATION IN NEW ZEALAND.

**N**EW ZEALAND some years ago adopted a law providing for compulsory arbitration in labor controversies.

One of the greatest enthusiasts on the benefits of compulsory arbitration is Mr. Henry Demarest Lloyd, a political economist of considerable renown, from whose lately issued book, 'A Country Without Strikes,' are compiled the following interesting particulars.

Compulsory arbitration, says Mr. Lloyd, proceeds on the teaching of experience that in labor troubles it is better to have committees than mobs to deal with, even mobs of one. Of all mobs there have never been any more dangerous than an individual beside himself with passion and greed, defying all laws of God and man that he may have his own way.

Everything that can be done by the New Zealand law to encourage these organizations is done. Manufacturers stay outside the organization of their associates in the hope of escaping arbitration, only to find themselves as easily brought before the bar as others. Organizations of workingmen which are not registered under this law can not hold land for their collective purposes and can not sue defaulting members. Of course, they can not vote for members of the Boards of Conciliation and Courts of Arbitration, and yet, when any disturbance arises in their trade, they find themselves brought before these boards and put under the same terms of employment as their fellows who have registered. These are powerful inducements for organization and registration, both by employers and workingmen, and there are others.

There is not a detail of any grievance a workingman may have which can not be brought out before the arbitrators and the public, if he is a member of a registered trade-union. For workingmen so organized there is no more "refusal to receive commit-

tees," no more insistence upon "dealing with individuals," no more talk from the co-working capitalists to them of "my business." When the member of the registered trade-union asks to be given some of the profits, there is no more putting him off with sweeping statements that "the business would not stand any increase in wages," statements which elsewhere have to be accepted, because there are no means of either challenging them or verifying them.

Loose allegations of that kind are not safe before the Court of Arbitration, for it can compel the production of books and papers and the attendance of witnesses to make them good. Public opinion in a dispute, where a registered union of labor or capital is concerned, does not have to get its information from one-sided newspaper accounts of the grievances of either employers or employés.

From the first, through all its decisions, the Arbitration Court has given trade-unionists, wherever possible, the right to be employed until they have all obtained work, before it permits the employment of non-unionists. Various reasons have been given by the court to sustain this policy. They have, for instance, held that the "advantages which were procured by unions for their members were obtained at some expense, and therefore it was but right, provided entrance to the union was not prohibited, that preference should be given to unionists, and if non-unionists would not pay the small fee and contributions to entitle them to the advantages, they had nothing to complain of."

Nowhere is the conservatism of the people of New Zealand and of the judges who have the compulsory arbitration law to administer better shown than in dealing with that part of the law which relates to penalties. This has been the last chapter in the development of the administration of the law, and the demonstration of the ability and determination of the judges to enforce penalties, when necessary, has given the crowning touch to the stability and dignity of the court.

The penalties for violation of an award were obviously intended by the law as first passed, to be fine or imprisonment, or both, but, through some defect in the drafting, the only penalty which could be enforced was imprisonment. Undoubtedly, the fear of so harsh a punishment had its influence in keeping those subject to the award in line, but the workingmen and their friends feared that some case of obduracy might one day occur which would have to be punished, and that if anything so severe as committal to jail were inflicted for the breach of a law so novel, there might be a revulsion of public opinion, and possibly all that had been achieved might be overthrown. By common consent, the law

was so amended that fines as originally contemplated could be levied and enforced. That done, the judges show a firm hand in dealing with offenders.

Compulsory arbitration, according to Mr. Lloyd, has stood the test of actual experience. It is liked by all classes of people in New Zealand. It has hurt neither commercial, nor industrial, nor financial communities. It has made for peace and good will, and not led to what the London *Spectator* feared it would lead— industrial slavery.

Mr. Lloyd suggests that Americans can not possibly do better than by putting upon their statute books a law embodying all the essential features of the New Zealand arbitration provisions.

While we favor such an experiment, we are not so sanguine as to its successful issue as Mr. Lloyd seems to be. For in the first place, New Zealand, compared to the United States, is a very small commonwealth, about the size of the State of Colorado, and, secondly, its much-vaunted plan of compulsory arbitration has not stood the test of industrial depression, having been inaugurated and applied in the flooding tide of a new prosperity. It would be well, therefore, before trying it on a large scale in this vast country, to wait a little while longer to see how it will stand the test of "the lean kine."



### THE "CATHOLIC LADIES OF OHIO."

This mutual insurance society, about which we have an enquiry, does not report to any insurance department, not even to the Insurance Commission of Ohio;\*) so there are no official figures on hand to enable one to form a correct opinion regarding its present standing. A careful reading of the constitution and by-laws, in connection with the official organ of the order, will be of some assistance in forming a judgment about the value of the "insurance" promised by said concern.

Summarizing from the constitution, it can be said that the association is doing business on the assessment plan. The rates of assessment are apparently low, but the number of assessments is unlimited. At present there are 8 calls provided for, with the reservation that the State Secretary shall have authority to call extra assessments to meet emergencies. Under this system nobody can tell beforehand how much a member may have to pay in any given year. This is certainly a very objectionable feature,

\*) The Insurance Commissioner of Ohio, Mr. A. I. Vorys, writes to the insurance editor of THE REVIEW in reply to an enquiry, under date of April 4th, 1903: "The Catholic Ladies of Ohio is not licensed by this Department to transact business in this State, and I am unable, therefore, from the Department's records, to furnish you any further information whatever respecting it."

since no member on joining the society can form an estimate regarding the amount of yearly taxes thus assumed, and whether he will be able to meet them.

The promised benefits are classified in 4 grades, \$250, \$500, \$1,000, and \$2,000, limited by the condition in the certificate, that the amount payable on the death of a member shall be "for the first grade the proceeds of one full assessment, provided the sum does not exceed \$2,000; for the second grade half the sum of one full assessment, provided said half does not exceed \$1,000; for the third grade one-fourth the proceeds of one full assessment, provided said fourth does not exceed \$500; and for the fourth grade, one-eighth the proceeds of one full assessment, provided said eighth does not exceed \$250.

In other words, the benefit payable depends entirely upon the results of one assessment, independent of any cash on hand; whatever is collected in response to the assessment call, becomes available for the payment of such benefits, and not even all of it. Under rule No. 28, on page 17 of the constitution, it must be assumed that, if an assessment made for a \$250 loss should bring in \$250 cash, not the full amount, but only one-eighth, or \$31.25 would be paid to the beneficiary.

No member of this order can tell at any time with any degree of certainty, either how much he will have to pay each year, or how much his family is likely to get as benefit in case of his death. This is such a staggering proposition that only Barnum's well known remark can explain any apparent temporary success of this concern.

In the absence of reliable data, the official organ of the C. L. of O., of date March 18th, 1903, may furnish some interesting information. Therein is shown the State Secretary's "annual" report for the period January 1st to September 30th, 1902 (9 months.)

Total receipts,	-	-	-	-	\$10,052.23
Paid for expenses,	-	-	-	-	2,435.52

So the expenses of management were over 24 cents. for each dollar received !!

Under the heading of "Benefit Fund" is specified a list of payments to different parties, including trustees of the C. L. of O., in amounts of from \$370, as the lowest, to \$1,200 as the highest figure. But two of the items (paid to trustees) correspond in amount to the face value of \$1,000 certificates. So it is reasonable to suppose that in all other cases no certificate was paid for the full amount.

The balance in depository Oct. 1st, 1902, was \$2,307.64. Neither the number of members nor the amount of outstanding certifi-



cates is shown in said report, so there is no chance for any comment regarding the prospects of the C. L. of O.

Under the circumstances it is to be sincerely regretted that neither the State Insurance Department nor the church authorities have power to stop such organizations from victimizing people who are ignorant of the first principles of life insurance. That the C. L. of O. have obtained the recommendations of several Catholic dignitaries is under these circumstances positively surprising.



### THE ARCHDIOCESE OF ST. PAUL IN THE CATHOLIC DIRECTORY.

A few weeks ago THE REVIEW published a table showing the ratio of parochial schools to parishes with resident priests as given in the Catholic Directory for 1903. That these figures are not entirely reliable appears from a verification of the data furnished by the archdiocesan secretary or chancellor of St. Paul.

St. Paul claims about 24,000 young people under Catholic care, but to get that total several thousand very old people, Magdalens, and a number of hospital patients had to be counted in. Of course, death is the birth for a new life, and an octogenarian facing that event may be counted among the young for eternity. However, the Directory is not written in figurative language but should furnish cold facts. And taking the facts as given for the Archdiocese of St. Paul we find :

Number of students in Theological Seminary,	- 163
" " " " St. Thomas College,	- 230
" " young ladies in 10 academies,	- - 2,350
" " orphans in asylums,	- - - 290
" " foundlings in institute,	- - - 60
" " pupils in parochial schools,	- - 16,740
Total,	- - 19,833

We are more than 4,000 short of 24,000. Where did the compiler get them? Evidently by counting in the inmates of the hospitals (2,220) and of the home for the aged poor (290), which two items immediately precede the total of "young people under Catholic care about 24,000." But we are still short. The deficit is supplied by the inmates of reform schools, of the House of the Good Shepherd (380), and the pupils of the Christian Brothers' commercial schools (460.)

We did not take the trouble to verify the number of pupils in the parochial schools. We have done that two years in succession, finding for one year that the number was underestimated,

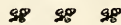
and for the other, that it was overestimated. We shall leave that as it is, but beg to call the reader's attention to other prominent vagaries in the summary for the St. Paul Archdiocese as found in the directories for 1901, 1902, and 1903.

	1901	1902	1903
Orphans.....	287	290	290
Foundlings. ....	73	60	60
Aged poor in Homes.....	264	290	290
Inmates of Reform School and			
House of Good Shepherd	380	380	380
Baptisms, 1899 {	Infants, 6,385	} Total, 6,745.	
Adults, 380			
Baptisms, 1900 {	Infants, 6,385	} Total, 6,745.	
Adults, 380			

These same figures are given for 1903 and the same number of burials is reported for each of the three years (2,040).

Whilst the natural increase (excess of baptisms over deaths) amounted annually to more than 4,000, the total Catholic population in three years increased by only 5,000—from 220,000 in 1900, to 225,000 in 1903.

We pointed out the same inaccuracy in last year's REVIEW, page 257; but neither the diocesan compiler nor the editor of the Directory seems to have taken the slightest notice of it. Year after year the same foolery is carried on, and yet some Catholic editors delight in showing the remarkable growth of the Catholic Church in the U. S. from the pages of this *Mis*-directory.



## A WORD OF CRITICISM ON THE SUBJECT OF HISTORICAL TRADITIONS.

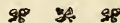
TO THE EDITOR OF THE REVIEW.—*Sir*:

I hope you will not regard as unfriendly a criticism on the papers adapted from the *Bombay Catholic Examiner*, in Nos. 11 and 12 of THE REVIEW. The heading "Spurious Pious Legends" appears needlessly offensive, inaccurate, and superfluous. "Spurious," in its usual meaning, implies falsehood proved to be such and indeed generally intentional fraud. Its application to many, if not all the legends referred to in the articles in question, is not warranted by even historical criticism. The stories of St. James having traveled in Spain," or of St. Lazarus having been a bishop, may be unsupported by sufficient evidence, but they are not therefore spurious in themselves. It would be needful before styling them so, to have direct evidence of their untruth, which I am not

aware exists. To use a needless offensive term for the beliefs of others seems hardly consistent with Christian charity.

The distinction familiar to Catholic writing since the Middle Ages between "legends" and "beliefs," *legenda et credenda*, seems to be ample for modern use. The legends are to the history of men in the Church much what historical romance is to scientific history. They may embody real fact though not claiming scientific proof. Walter Scott's novels are in a sense true history as much or more so than Gibbon's or Robertson's. You would hardly describe them as "spurious history" in any event. It seems that at least the same treatment should be given to the "Golden Legend" or the "Fiorette."

It hardly seems that the existence of ill authenticated historical traditions among Catholics needs special branding above others. The staple of human history of all nations is lacking in scientific proof from Livy to Froude. Historical traditions among Catholics are subject to the same law of fallibility as other human traditions. So are the evidences sometimes brought against them. The thesis alluded to in the article in No. 11: "That it can be clearly proved from the bulls of the popes that the translation of the House of Loreto is not a historical fact," is not necessarily a historical truth because it was defended recently at Munich. The twentieth century has no special infallibility above the nineteenth or thirteenth, and Archbishop Kenrick is as weighty an authority *prima facie*, as a Franciscan doctor to-day. It would be interesting to know what "the bulls of the popes" are that establish clearly this historical negative. Did they exist before the present century or were they only unknown before its commencement? Are the bulls in question authentic, inauthentic, or spurious? We know that bulls are named of all three classes. It is well to remember in this connection that it is only within the last two centuries that the Bullarum Romanum has an official sanction. Many of the documents in it of earlier date have merely the authority of the source from which they were taken by scholars. The famous Bull of Adrian to Henry II. is an example. Did the Minorite doctor prove the authenticity of the bulls he quoted as well as their existence?—BRYAN J. CLINCH.



A Catholic mutual has been founded in France with a view of supplying the salaries of clergymen deprived of their income by the government. The entrance fee is about \$3, and the annual premium 2% of the sum insured. Evidently enthusiasm has carried away the well-meaning organizers. They should remember that fine promises butter no parsnips.

## THE STEEL TRUST'S PROFIT-SHARING PLAN.

Walter Wellman has an article in the March number of the *Review of Reviews* on profit-sharing in the American Steel Corporation, under the heading: "The Steel Corporation Points the Way." The Steel Corporation needed more money. Its shares had been a drug on the market. A scheme was hatched out to get money outside of the usual channels. Says Mr. Wellman:

"An occurrence of tremendous and far-reaching importance is the success of the United States Steel Corporation's wage-earners' investment and profit-sharing plan. When this plan was announced, January 1st, every thoughtful man in the country gave it close attention. Here was an experiment which any one could see drove straight at the roots of the interwoven problems which have been brought acutely to the front by the development of modern industrialism in America,—the problems of actual ownership of the great industrial corporations, of the relations of such corporations to the predominant opinion of society and therefore to the lawmaking power, of the relations of labor and capital, and the bearing of all these upon the rise of Socialism. To many lips came the expression: It is a clever, an artistic, an ingeniously contrived plan; but, will it work? Will the wage-earners take hold of it in earnest?

"We have not been compelled to wait long for the answer. The directors of the Steel Corporation offered 25,000 shares of stock to their 168,000 employés. The books were to be kept open thirty days. No one dared believe that within this month, while the plan was so new, while all sorts of prejudices or fears might deter subscribers, and while the great mass of employés would still be studying and thinking about the offer which to them must have seemed somewhat novel and complicated, all or even one-half of the proffered stock would be taken up. Yet, when the books closed Saturday evening, January 31st, it was found that the 25,000 shares offered had been subscribed for more than twice over. Twenty-seven thousand six hundred and thirty-three employés had subscribed for 51,125 shares. This was success,—success complete and surprising. Almost exactly one-sixth of the vast army of employés of the corporation had declared that they wished to become owners of the securities of the company for which they work. Best of all, the very men who, it had been feared, would not take kindly to the project,—the men who stand bare-bodied in front of the furnace-fires, or like magicians handle the glowing rails or bars of molten metal, or delve in the gloomy mines, or watch the myriads of machines, or keep the books in the offices,—have most eagerly responded to the company's offer. Those who thought that the real workingman, the man who

works with his hands for daily or weekly wages, would not participate in this plan, must be agreeably disappointed by the returns. Look at the facts :

“Fifty per cent. of all the subscribers (14,260 men), taking nearly 60 per cent. (29,013) of all the shares subscribed for, belong to Class E, which is composed of men who receive salaries of between \$800 and \$2,500 a year each.

“Forty-four per cent. of all the subscribers (12,170 men), taking nearly 30 per cent. (15,038) of all the shares subscribed for, belong to Class F, which is composed of men who receive salaries of less than \$800 a year each.

“Ninety-four per cent. of the subscribers earn from \$2,500 a year downward, and their subscriptions amount to nearly 90 per cent. of the total. Only six per cent. of the subscribers, taking only about 10 per cent. of the shares, belong to the classes of employés in which may be found managers, superintendents, and the higher-salaried officials of the company. These men wanted many more shares, but, under the limitation set, were unable to get them.

“When the directors of the corporation met early in February to receive the reports of the success or failure of their project, they found themselves embarrassed by the opulence, not annoyed by the meagerness, of the results. Gratified beyond measure, they voted to allot a total of about forty-five thousand shares among the subscribers.”

Magnificent, eh? And how was it brought about? Mr. Wellman tells us: Employés subscribe for stock, one or two shares apiece. The shares cost \$82.50, or less than the market value (face value?) Each employé pays in monthly installments, taken from his wages, and he may have the payments made small or large, as he likes, save that not more than 25% of his wages may be so used in any month, and he may not be more than three years in completing payment. Dividends at the rate of 7% a year go to the subscriber from the date of his first payment. Interest at 5% is charged on the deferred payments. In other words, the corporation sells stock below the market price, on credit, and pays the holder 2% a year in dividends more than he has to pay in interest. But this is not all. Inducements are offered the employé to complete payment for his stock and to hold it. As soon as he has fully paid for it, the certificate is issued in his name, and he is free to dispose of it. But to make it worth his while to hold it and, at the same time, keep his place as a working partner in the company's service, the corporation says to him: “If you hold your stock, and beginning with January next year you show it to the treasurer of your company, and present a let-

ter from the proper official that during the preceding year you have been in the employ of the company and have shown a proper interest in its welfare and progress, and you do this each January for five years, we will give you, in addition to the dividends paid you, a bonus of five dollars per share for each year. During the second period of five years, we will pay you a further yearly bonus, as a reward for your continuous faithful service." The amount of the second bonus can not now be fixed, but it will doubtless be larger than the first one. Ample provision is made for the protection of subscribers who from one cause or another are unable to complete payment. Subscribers who discontinue payments get their money back and keep the difference between the 7% dividends and the 5% interest. In the case of subscribers who die or are disabled while faithfully serving the corporation, after having paid for their stock, the five dollars per share yearly bonus is not lost, but is paid over to them or to their estates.

In the case of a rolling-mill worker who subscribed for, say, two shares of stock and undertook to pay for them in one year, the shares would cost him \$165; his monthly payments would be \$13.75; five per cent. interest on these deferred payments would be about \$3.75. At the end of the year he would own his stock outright, and get the \$14 in dividends, or \$10.25 over the interest. If he remained in the service of the company for five years, he would in that period draw in dividends \$66.25, and \$50 in yearly bonuses of \$5 a share. His total outgo for the five years would be \$165; total income, \$116.25. And he would then have, as his own, free of all charges, an investment bringing him perpetually \$14 a year, and at least \$24 a year as long as he remained in the service of the Steel Corporation.

It is the announced intention of the corporation to make another offer of stock next year, and the outlook is that the shares will be subscribed for many times over. "The broad-viewed men who are guiding the destinies of this, the greatest corporation in the world," we are told, "have caught the spirit of the democratization or 'peopleizing' of our industrial combinations. At the present time, there are about ninety thousand holders of Steel Corporation shares. It is probably safe to predict that within five years there will be a quarter of a million stockholders. Ultimately, the great bulk of these securities will be diffused among the people."

The article winds up thus :

"By giving its employés opportunity and inducement to save their earnings and invest them in the shares of the company, by making even the humblest workman an indirect participant in the profits of the concern for which he works, by setting aside a

share of the profits for annual distribution among the men whose skill and judgment, whose yes or no, enter so largely into the economics and successes or failures of the giant organization, and by taking the public into confidence through full and frank reports of all operations, the United States Steel Corporation has pointed out the path which it is believed many other industrial companies will be glad to follow."

This, then, in the eyes of the writer, seems to guarantee the solution of the labor question. We should agree with him if fine promises buttered parsnips. Hundreds of insurance mutuals promised big returns for a song, how many have kept their promise? Big concerns like the Steel Trust, in time of prosperity may redeem their pledges on greatly watered stock, but when depression sets in, the promises can not be kept. When that time comes, as it is bound to come, we fear the men holding shares for which they paid with their sweat, will come to grief and find that it was a Steel Trust.

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## BOOK REVIEWS AND LITERARY NOTES.

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"*Aux Canadiens-Français—Notre Drapeau.*" Cadieux & Derome, Montréal Canada. 1903.

This pamphlet is the outcome of a discussion carried on in the French-Canadian press for many months past, regarding the propriety of adopting a flag symbolical of the aspirations of that young but promising people.

A great many views have been expressed and, as usual, some of them have excited violent opposition. The anonymous author of this pamphlet reviews the state of the question and gives the reasons why a distinctive flag should be adopted by French-Canadians, and that the old flag of Carillon, so nobly sung by Canada's best and most beloved poet, Crémazie; a flag which vividly recalls the glorious days of New-France under Montcalm and Lévis.

The writer puts aside the flag of the French republic, so frequently recommended by a certain class of men in Canada, showing that it has no meaning to the Canadian and that the unsavory conduct of the present government of France renders it totally undesirable. This flag originated towards the end of the First Empire and has been the emblem of revolutionary governments ever since. Besides, it is the official flag of a government to which Canadians owe no allegiance in the present order of things. Again, it might, if officially adopted by the race in Canada, create distrust and animosity on the part of the British government.

The flag of the Province of Quebec is also disposed of for the reason that there are French-Canadians living in the other provinces and also in the United States.

There is need, then, of an emblem that will appeal to the minds and the hearts of all French-Canadians, no matter where they may, now or hereafter, choose to live. Such would be the lovely old flag of Carillon, with its background of blue and its white cross extending from the center to the four edges, and with the traditional *fleur-de-lys* of the old French monarchy ornamenting the four corners.

An earnest appeal is made to all true patriots to rally about this flag and to make of it the national emblem of the French-Canadian race! The purpose is to effect this at the coming celebration of the national holiday, the 24th of June, 1903, when an exceptionally fine program will be carried out in Montreal, for the dedication of a monument to the great and patriotic Bishop Bourget, of saintly memory. If the plan be successful, that date may yet prove an important mile-stone in the annals of French-Canadian history.



—According to the April *Messenger*, Richard Bagot's latest novel 'Donna Diana' is mean and nasty throughout and deserves severe censure, though the author loses no opportunity of declaring himself a Catholic. Since the publishers, Longmans, Green & Co., when they were apprized of their mistake in selling such a book, expressed their regret that anyone "should have thought that there was an occasion for a protest," the *Messenger* is justified in advising Catholic readers to look closely into the publications of this firm in future before purchasing them.

—The Diocesan School Board of Philadelphia, to whose splendid annual reports THE REVIEW has repeatedly adverted, has undertaken to get out quarterly *Educational Briefs*. The first is a reprint of 'M. Gabriel Compayré as a Historian of Pedagogy,' by the late Brother Azarias. "To us Catholics it is a matter of profound regret," he says among other things, "that the field of pedagogy in the United States should be so neglected. It is our fault. The past is ours, but we treat it shamefully. We let its sacred memory be enveloped in a growth of rank weeds that hide and efface noble records; we permit its deeds to be misrepresented; its honor to be stained; its glory to be tarnished; and scarcely,—or if at all in feeble accents do we enter protest. We allow our enemies to usurp ground that by every right and title should be ours."



## MINOR TOPICS.

*Ancient Long-Distance Telegraphy.* The recent developments in wireless telegraphy recall the fact that long before the dawn of the Christian era wireless methods of communicating intelligence to a distance were employed—not electric telegraphs, as the term is generally understood, it is true, but wireless they certainly were.

Polybius, the Greek historian, describes a telegraph system for military purposes, 300 B. C., in which torches were placed on high walls in pre-arranged positions to correspond to letters of the Greek alphabet, and by a suitable manipulation of the torches messages were thus transmitted to a distance. The Gauls, too, were wont to transmit important intelligence to a distance by a cruder but simpler method. A messenger was sent to the top of a hill, where he shouted his message, apparently to the winds. Soon from afar a remote voice answered him, and this voice repeated the message to another listener further on, and thus, from one to another, a message sped, and it is recorded that in three days a message calling all the tribes of the Gauls to arms traveled in this way from Auvergne to the banks of the Rhine.

Later on came another wireless telegraph system—the semaphore telegraph—and this was in operation all over Europe prior to and for some time after the introduction of the electric telegraph. This semaphore telegraph employed arms on posts akin to those seen to-day along every railway in the world, and a certain position of the arms, like the torches in the Polybius system, corresponded to certain letters of the alphabet, and by varying the position of the arms as required, experts were able to transmit messages from one station to the other at the rate of two or three words per minute. The towers on the top of which the semaphores were erected were often 50 to 60 feet high, and were placed on eminences about six or eight miles apart. In Russia alone there was a string of these towers from the Prussian frontier to St. Petersburg, a distance of 1200 miles or more.

3

*Insuring Against Bad Debts.* The question has frequently been asked of late: Almost every kind of catastrophe is now shorn of its full powers of destruction by means of insurance of one kind or another; why not deal with insolvency in the same way?

When a firm fails, everybody usually wants everybody else to settle, and thus one large failure often brings on a considerable panic.

As an antidote there is now provided "credit insurance." Suppose a man is insured against losses from bad debts. Suppose that one of his debtors fails. Without insurance his credit might be badly shaken and his creditors, thinking that he was in a dangerous financial condition, might begin to demand a prompt satisfaction of their claims. Being insured, he is not exposed to any such embarrassing attack. He is able to show that he has

been insured against loss from bad debts, and that the credit insurance company stands ready to reimburse him to the full extent of his loss.

The idea is not entirely novel. The first attempt to use credit insurance was made in England and in France about 200 years ago. Perhaps because they lacked the information which is now furnished by mercantile agencies, the credit insurance companies of century before last did not succeed. Of late years the credit insurance idea has been revived and has met with better luck. Its application to ordinary losses from ordinary insolvency, and to the extraordinary conditions resulting from extraordinary failures, can not but be of interest both to the professor of political economy and to the practical business man.



*"The Tyranny of  
Humor."*

The N. Y. *Evening Post* uses the case of the late Charles Godfrey Leland, who is almost universally known by his 'Hans Breitmann's Barty,' and but little known by his charming works in folk and gypsy lore, as the text for an article on "The Tyranny of Humor," in which it sets forth that as a people we have pushed humor to the extreme and that "a nation ridden by humor may be as pitiable as one dominated by priestcraft or panic."

While it may be true that humor survives longest, it is fortunate, perhaps, that this is so, for while the extreme of humor may be tiresome, in reasonable degree it is a blessing. It has saving grace. The *Post* says "we can not always be grinning through a horse-collar." That is not necessary, for grinning through a horse-collar is not necessarily an expression of humor. Rather it is that low order of buffoonery which is not humor at all. The intense forms of effort, even of enthusiasm, may not be in consonance with humor, but, as the *Chicago Tribune* sagely observes, humor is an excellent preparation for these forms, and it is a pity that wild-eyed reformers and hysterical apostles of progress do not have a higher appreciation of it, for it makes the monotony of life more endurable. It is a physical rest. It stimulates activity when the humor is genuine. It clears away the cobwebs, purges the mind of prejudices, and establishes the proper human perspective. It is a relief from painful tensions and, as George Meredith insists, implies "a sane and true criticism of life."



You may see Archbishop Ireland puffed in the newspapers these days and public attention called to a new engraving of His Grace, printed on plate paper for framing; the subjoined letter will show you the reason:

"Battle Creek, Mich., April 6th, 1903.

"TO THE EDITOR OF THE REVIEW.—*Sir*:

We are sending you under another cover an early proof of an engraving of Archbishop Ireland, which will be furnished with *The Pilgrim* for May as a supplement. The drawing from which this engraving is made is a sketch in colored crayon by J. M.

Gaspard, a leader in his profession in this line of art work. The portrait which is printed on plate paper, for framing, accompanies a character sketch of Archbishop Ireland by Prof. Maurice Francis Egan, professor of English literature at the Catholic University at Washington, who is as you know one of the foremost literary men in the United States. We shall be pleased to have you accept this proof and will be grateful for any notice you might give of the feature in your publication. Yours very truly,  
WILLIS J. ABBOT."

We have received the engraving. It is beneath criticism. We hope Mr. Egan's "character sketch" in the May number of the *Pilgrim*—a journal of which, by the way, we never heard before—will show the "Pauline Prelate" in a better light.

3

*Catholic Schools as Models for the State Schools.* The Church Calendar of the Holy Family Parish, Chicago, vol. xvi, No. 1., quotes ex-Postmaster James, a non-Catholic, as follows:

"Every employer of clerks will verify what I say on this point. The majority of the applicants for situations in the banks, the offices of the big transportation companies, the mercantile houses and other business concerns are unable to write proper letters of application. Their handwriting is bad; often they can not spell. The old thoroughness of elementary training, the hard digging at the work of laying the foundation of education, in the mastery of English and arithmetic and the acquisition of a clear, legible handwriting, have been abandoned in too many schools. There are exceptions, for which the country should be thankful, and a surprisingly large number of these exceptions are found among the elementary schools conducted under the auspices of the Catholic Church. In them the former thorough teaching of the 'three R's' seems to have persisted; and while no one can be more sensible of the great work that the public schools are doing than myself, I must commend the elementary methods of the Catholic schools to the public school authorities in many cities."

2

*The Romanic Element in Civilization.* Professor Wagner, who lectures on political economy in the University of Berlin, delivered an address the other day in which he ridiculed the Monroe Doctrine as an empty pretension of no stability. Incidentally he paid the following tribute to the Latin races:

"As a member of the Germanic race I do not want to see the Romanic element pressed to the wall, because it is indispensable to the world's civilization and is a necessary complement to Germanic culture. This applies to Italy and France and even to Spain. What do we Germans owe to them! What would our civilization be without Italy and without France? They are as indispensable to us as the classic peoples were. . . . Aside from some technical and business spheres, what has the United States done of importance for the real civilization of the world? What

has it done that has deserved to be named in the same breath with the achievements of Italy and France?"

This utterance has been severely criticized in the American press, but that can not blind the unprejudiced student of history to its truth.

We note with great satisfaction from *Compulsory Vaccination and Parochial Schools.* the *Catholic Union and Times* (April 9th), that Attorney-General Cunneen of New York has officially given it as his opinion, in a letter to the City Attorney at Dunkirk, that there is not in the statutes of the State of New York, any justification for prohibiting unvaccinated children from attending private or parochial schools.

A later despatch says: "This is a sweeping victory for the Catholic schools, emphasizing their distinction from the public school system and freedom from the public school laws. It settles a long fight between the local and State health officials and the Dunkirk parochial schools."

THE REVIEW sincerely congratulates the Catholics of Dunkirk on this splendid victory and hopes their example will induce others to resist the insufferable tyranny of deluded "health-boards."

The *Boston Pilot* (No. 15) advertises Heyse's "Mary of Magdala, as "a great religious drama," and says: "The widely disseminated criticism of the Rev. John Talbot Smith, who regards the play and Mrs. Fiske's impersonation on the whole very favorably, is warrant that there is nothing in it to offend Christian susceptibilities."

We have not seen Mrs. Fiske's English version of "Mary of Magdala," but if it is "faithful to the spirit of the original," as the *Pilot* tells us, we must deplore its recommendation in the columns of a Catholic newspaper. The Catholic press of Germany, where the play originated, has unanimously condemned it, and the government censors, as our readers may remember from the despatches in the daily papers, would not permit it to be produced, even privately, in Berlin.

The *Catholic Columbian* recently suggested that Thanksgiving be elevated to the rank of a universal Church holyday. "We already have a universal holyday for thanksgiving," observes P. Bede Maler, O. S. B., in the *Paradiesesfrüchte* (No. 4). "It is the feast of the Most Holy Trinity. Really, the whole ecclesiastical year is one grand thanksgiving day. Moreover, various nations already have their own thanksgiving day—the last day of the year, which they celebrate with solemn divine service, which is the chief feature, not the turkey that is uppermost in this country. We are quick to set up as originally American that which is old and has been practised by other peoples in a much nobler manner. The annual thanksgiving proclamation of our President represents for most of us little more than a formality."



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## THE DANGERS OF CREMATION.

**W**E have repeatedly pointed out the dangers incident to cremation. The British government has now attempted to neutralize these dangers by a series of exceedingly minute and specific regulations.

They provide that every crematorium must have the authority of the Home Secretary, and that no body shall be burned against the expressed wish of its original possessor. Moreover, no body may be burned before registration of death, except on a coroner's certificate, or without official application for a permit on the part of executors or relatives after filing the requisite statutory declarations. Further, no cremation is to be permitted unless (a) certificates be given by a registered medical practitioner who can certify definitely as to the cause of death, and by a medical referee; (b) unless a post-mortem examination has been made by a medical practitioner, expert in pathology, appointed by the cremation authority, or, in a case of emergency, by the medical referee appointed by such authority; or (c) unless an inquest has been held. The written authority of the medical referee, who must be a medical practitioner of not less than five years' standing, must also be produced.

Attention has been directed to the whole matter by the recent trial and execution of a publican who poisoned at least three women. He could not have been convicted if the bodies of his victims had not been forthcoming.

These new regulations are expressly framed to meet the objections of those persons who fear that this method of disposal of the dead will help the concealment of crime, especially that of the poisoner.

It remains to be seen if the English government will succeed in carrying them out.

In our own land of laxity and official corruption, it is to be

feared, the most stringent regulations with regard to cremation would not have the desired effect; but they might deter many from disposing of their dead by cremation, since the average person dreads post-mortems and inquests.

As the practice is spreading, our authorities ought at least to follow the example of Great Britain in making an attempt to minimize the dangers of cremation.



## THE "INDEPENDENT" AND THE CATHOLIC SCHOOL QUESTION.

The *Independent* (No. 2836) says:

"The rebuke of the Vatican to the Bishop of Trèves, who refused absolution to parents sending their children to the German public schools, is quite in line with the ecclesiastical rule here. Priests here may use all their persuasive power to put the children in the parish schools, but those who send them to the public schools must not be put under ecclesiastical disabilities."

This statement, like nearly every other one which the *Independent* has ever made in regard to Catholic matters, is false.

1. The Bishop of Treves did *not* "refuse absolution to parents sending their children to the German public schools;" there was question only of two institutions, the only undenominational (which means Protestant) ones in the Diocese, forced upon the Catholic people in the *Culturkampf*: a training-school for lady teachers and a high-school for girls.

2. The Bishop of Treves was *not* rebuked by the Vatican for his stand in this matter. He simply revoked his order at the suggestion of the Pope, after the government had promised to remedy matters.

3. There is a decree (196) of the III. Plenary Council of Baltimore which says: "We not only admonish Catholic parents with paternal love, but we *command them with all the authority which we possess*, to give their children . . . . a truly Christian and Catholic education and to defend them throughout their youth from the dangers of a merely secular education; they must, therefore, send them to parochial or other truly Catholic schools; unless the bishop in a particular case give them permission to do otherwise." In a number of dioceses this decree is enforced by episcopal mandate prohibiting the clergy to give absolution to such parents as, without grave cause, insist on sending their children to the godless State schools.

## A NEW HISTORY OF THE SOCIETY OF JESUS.

Within the last decades, historical research has received more attention, perhaps, than ever before, also among Catholics. Nor are the exertions of Catholic writers barren of great results; the names of Janssen and Pastor alone suffice to prove that Catholic scholarship has produced some of the most important historical works of the nineteenth century.

Naturally Catholic historians cultivate preferably those periods which, for centuries, have been most misrepresented: the latter part of the Middle Ages and the Reformation period. Another important chapter is the history of the religious orders. Every student of ecclesiastical history knows what part they played in the propagation and preservation of the faith and in the regeneration of moral and religious life in times of degeneracy. There exist many histories of the different religious orders, but none that come up to the requirements of modern historical research and satisfy the critical demands of our age. As the history of the Middle Ages, of the papacy, the Reformation and counter-Reformation have been, or are being written at present, more directly from the original sources, so it is necessary to re-write the histories of the religious orders. It is necessary to sift carefully the vast material which, in the course of the last century, has been amassed in monographs or in new editions of valuable documents. In many cases it will also be an indispensable task critically to separate true and well-attested facts from legendary accretions to the lives of the great founders of religious orders.

The Jesuits have just begun the publication of such a history. For many years most important documents have been published by Jesuits in different countries. The German Fathers Pachtler, Duhr, and Braunsberger have edited a great amount of historical material about the labors of the Jesuits in Germany. Most active in this regard were the Spanish Jesuits. During the last twenty years they published the letters of St. Ignatius (*Cartas de San Ignacio*, 6 volumes), important documents concerning St. Francis Xavier, the correspondence of Nadal and other distinguished Jesuits of the early period of the Society. The huge collection *Monumenta Historica Societatis Jesu*, published in Madrid in monthly instalments, has at present reached the number 112, each fascicle containing 160 pages. This collection is a most valuable source for the history of the religious, educational, and social conditions of the sixteenth century; but above all, these publications of ancient documents are, as it were, the stones for a history of the Society on a larger scale and in full accord with the requirements of modern criticism.

As is well known, the Society of Jesus is divided into provinces, which, according to tongue or other close connections, form so-called assistancies. They are five: Spain with Portugal, Italy, France, Germany, (with Austria, Galicia, Belgium, and Holland), England with North America. The history of the Society is to be written according to these assistancies, the Jesuits evidently believing, and correctly so, that specialization is necessary now-a-days, and that it would be almost impossible for one man to attempt to write a history of the whole Society, as Sacchini, Jouvancy, and other Jesuits did in former centuries. Naturally, the beginning must be made with Spain, as the founder of the Society and most of his early companions were Spaniards. The first volume of the history of the Spanish assistancy, by Father Antony Astrain, appeared a few months ago. This volume is practically a new and critical life of St. Ignatius.\*)

Space does not permit us to enter on a detailed description of this interesting and instructive volume; we wish to dwell only on a few points which present new material or treat of questions that have frequently been discussed. It has often been stated that a man like Ignatius could never have written such a marvelous work as the Constitutions of the Society. Some writers maintained that Lainez, the second General of the Society, was the real author of the Constitutions. This has often before been refuted, but in the present work it is shown once more in the clearest possible manner that Ignatius is the sole author of the Constitutions, and that, while writing them, he did not avail himself of the rules of any other religious order. This also explains the many departures from all older religious orders introduced by Ignatius, v. g., the absence of the choir and of a distinct religious habit. Ignatius absolutely refused anything in dress and outward appearance that differed from "the customs of good secular priests." On p. 225 a document is given, according to which the Saint did not even wish the appellations "Father" or "Brother" to be employed with reference to members of the Society; he wanted the Christian or the family name to be used without any additional title. Only towards the end of his life did he allow such titles, and after the death of the founder this became the custom, as in all other religious orders. On the same page it is stated that Ignatius, for the same reason, never wore the rosary in his cincture, in spite of his great devotion to the Blessed Virgin. Consequently those painters who represent the

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\*) *Historia de la Compañia de Jesús en la Asistencia de España*, por el P. Antonio Astrain, S. J. Tomo 1, *San Ignacio de Loyola*, 1540-1556. Madrid, 1902.



Saint with the rosary in his cincture, have been guilty of an artistic license which is contrary to historic truth.

The life of St. Ignatius foreshadowed in many points the history of the Order, particularly the persecutions on the part of some and the enthusiastic admiration on the part of others. Even Catholics who did not grasp the real aim and character of the new order, as Melchior Cano, the famous theologian, were bitterly opposed to the Society. It is also well known that Ignatius had to suffer much from the Spanish Inquisition. On the other hand such famous Saints, or saintly persons, as the Augustinian St. Thomas of Villanova, the Dominicans St. Louis de Beltram and Louis of Granada, Blessed John de Ribera, Blessed John of Avila, St. Teresa, and others, were enthusiastic in their admiration of St. Ignatius and of his Constitutions. The same diversity of opinion has continued throughout the history of the Society.

The establishment of the early colleges of the Society in Spain is also related in this volume. Special interest attaches to the college of Gandia, founded by St. Francis Borgia, later on General of the Society. The genealogical table on page 280 may not be uninteresting to our readers. It reads thus: Rodrigo de Borgia (Alexander VI.)—his son Juan, second Duke of Gandia—his son Juan, third Duke of Gandia—his son Saint Francis Borgia.

Father Astrain observes that the name Borgia calls forth quite different impressions and mental associations in Spain than outside that country. In Spain it is pronounced with religious veneration, as reminding, above all, of the great Saint with whose descendants, even at this date, the principal aristocratic families in Spain claim relationship, whereas outside of Spain it is associated chiefly with Alexander VI. and his next descendants, and consequently with the worst features ("las mayores ignominias") of the false Renaissance. We may add another reflection: Holy Writ says that God "visits the iniquity of the fathers upon their children unto the third and fourth generation" (Deut. 5, 9). But here we see a Christian hero of the third generation voluntarily taking it upon himself to atone for the sins of his ancestors. For, as a distinguished Jesuit of our own days has said, the almost frightful penitential severities of St. Francis Borgia seem to have been undertaken to atone for the crimes of his family.

It may, at first blush, appear to the reader that a Jesuit, writing the history of his own order, can not be sufficiently impartial. However, to judge from the present volume, such apprehensions are unfounded. The author has carefully examined the historical documents and rejected whatever is not borne out

by solid historical testimony, even where some cherished traditions about St. Ignatius had to be sacrificed. Thus the author considers some miraculous incidents related about Ignatius in most biographies, as later legendary accretions. Of course, Fr. Astrain is not a rationalist who denies the supernatural element in the life of the Saint, but he is a conscientious historian and critic. He accepts only such miraculous incidents as are based upon trustworthy documents. He practically rejects some apparitions which figure in nearly all the lives of St. Ignatius, namely the apparition of St. Peter in the castle of Loyola, and the apparition of the Blessed Virgin to Ignatius while he wrote the Spiritual Exercises. Father Astrain says in regard to the first (p. 22.): "This apparition is not sufficiently proved by documents. Neither Lainez, nor Nadal, nor Polanco (Ignatius' secretary), nor Camara, say a word about it. The omission by Lainez is not very strange, as in his relations he omits also other important things. However, the silence of the three other witnesses is not easily explained. They all speak of the devotion of St. Ignatius to St. Peter and expressly say that he was cured through the intercession of the Apostle. It is incredible that, while speaking of this fact, they should have left out the apparition if Ignatius had ever mentioned it." Father Astrain then shows that the tradition probably originated from an ambiguous expression used by Ribadeneira. This writer says: "It is not certain that St. Peter appeared to Ignatius, but it is conjectured or piously believed." This timid assertion of Ribadeneira is the only source for the story of the apparition; but, as the three earlier witnesses are silent, Ribadeneira's statement is of little historical value. Father Astrain therefore concludes: "*Salvo meliore judicio*, I think we must either not admit the apparition of St. Peter, or, at least, express it with that doubt with which Ribadeneira relates it."

The other tradition concerns the apparition of the Blessed Virgin, when St. Ignatius was writing the Spiritual Exercises. This wonderful book contains so much heavenly wisdom that it is almost evident that the soldier of Pampeluna, unlearned as he was at the time of the composition of this book, could not have written it without some special grace and illumination from above. This is also the opinion of the early companions of the Saint. Considering the mental attitude of former ages towards such phenomena, it is to be expected that in the minds of some pious persons this divine assistance should gradually take the shape of an apparition. In fact, the tradition sprang up that the Blessed Virgin had appeared to Ignatius at the time he wrote the Exercises. A famous picture represents the Saint writing, the Blessed Virgin being visible in the air and appearing to dictate

the Exercises. This picture, painted in the seventeenth century, naturally contributed much to spread the belief in the apparition. But the historian has to ask: On what authority are we to accept the story? Father Astrain says: "For almost a century after the conversion of St. Ignatius there is not a single document that proves a special aid of the Blessed Virgin in the writing of the Exercises. Lainez, Nadal, Camara, Polanco, Ribadeneira, know nothing of it; nor do the historians of the Society that follow, as Orlandini and Maffei; nor does any other document of the sixteenth century, in reference to the origin of the Exercises, contain any trace of a special intervention of Mary in their composition. The first mention of it is made in de Ponte's Life of Father Balthasar Alvarez, written in 1615. But the statement of this writer is not based on any historical document, but on the assertion of a pious person whose name is not given in the passage (it is Maria da Escobar), who is said to have received it in a revelation from the Archangel Gabriel. Now, what have we to think of it? We can not deny the intrinsic probability, that is all; but so far, there exists no historical evidence for it. Consequently it can not be said to be a historical fact." (Astrain, p. 161). In view of these conclusions it is to be regretted that in one of the latest lives of St. Ignatius, by Father van Nieuwenhoff, S. J., the story of the apparition of the Blessed Virgin is stated as an indubitable fact. "According to his own (St. Ignatius') words, the book of the Exercises, as far as it was written at Manresa, was often literally dictated to him by the Blessed Virgin." (Leben des heiligen Ignatius, 1901, vol. I, pp. 88 sq.) This assertion is chiefly based on a manuscript history of the College of Barcelona, but Father Astrain shows that the whole story, as related there—St. Ignatius is said to have told the apparition to some Spanish layman—can not be taken seriously, but is refuted by its own improbability and contradicted by the whole line of conduct followed by St. Ignatius with reference to heavenly favors. (p. 121).

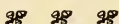
These few specimens may suffice to prove that the new history is written in a truly critical and historical spirit. Love for the Society and its holy Founder has not prevented this son of Saint Ignatius from being a careful and critical scholar. The greatness of the saints does not consist in miracles—some of the greatest of them have wrought no miracles during their whole life—nor in apparitions, but in their heroic sanctity and their labors for the glory of God.

Here we may be allowed to add a few instructive remarks on the writing of lives of the Saints. They were made but a short time ago by a well-known writer of ascetical works, P. Meschler, S. J. In an article: "Reflections on the Composition

of the Lives of the Saints," (*Stimmen aus Maria-Laach*, No. 2, 1903), this distinguished Jesuit says among other things: "The lives of the Saints are historical works, which deal with facts, not with fiction and conjectures. Their object is the edification of the faithful. But how can this be accomplished without truth? The slightest deviation from historical truth is all the more fatal here, as any error would bear upon the religious life. How can untruth be the foundation and basis of what is good? What is doubtful must be represented as doubtful, what is probable and certain, must be stated as such. It is not enough to relate what others have narrated; it is necessary to show the value of the source from which the narrative is derived. In other words, it is necessary to exercise sound criticism, at least not to overlook it, but to take into account its established results. . . . There is a danger for historical truth in the foolish passion for dressing out the Saints with all sort or extraordinary happenings, miracles, apparitions and other phenomena of the mystical order. These things need not and should not be suppressed, because they are of the supernatural order; yet they belong to the accidentals of Christian life. . . . But what about the legends? In the strict sense of the word, legends are traditions and narrations of the deeds of the Saints, current among the people or preserved in writings, which, however, are not sufficiently attested by historical evidence. For this very reason, they do not, strictly speaking, belong to the lives of the Saints, which are history and truth. Legends are poetry and should not be presented as historical truth. . . . But must the legends be left out altogether? By no means. Whatever is true and good in them should be preserved; the legends are the lovely flowers that are twined around the pictures of our Saints. But it is an indispensable requisite honestly to separate poetry from history, and to call each by its right name."

The new history of which we have spoken, and the principles laid down by the distinguished writer referred to in the last paragraph, may serve as a lesson to all those Catholics who still seem to think that modern historical criticism, even as practised by approved Catholic writers, contains an element of disloyalty to Catholic principles, or at least a shocking irreverence towards the saints so dear to the Catholic heart. There is nothing of the kind to be feared. A burning zeal for historical truth can well be united with fervent loyalty to all that is truly Catholic, and especially with tender devotion to the dear saints. After all, is not truth, in every line, in every regard, and in every sense of the word, one of the essential characteristics of our Holy Church? She is "the house of God, which is the church of the living God, the pillar

and ground of the truth." (1. Timothy 3, 15). For this reason, the new critical history of the Society of Jesus and all similar works must be hailed as evident tokens of the truth-loving spirit of the Church and her children. All those who are acquainted with the Spanish language may profitably take up Fr. Astrain's book and study it; and we may confidently say that, if the whole work is carried out in the same spirit and with the same sober criticism which distinguishes the first volume, it will be a most valuable addition to historical literature and a brilliant specimen of Catholic scholarship.



### OUR NATIONAL DISGRACE.

The N. Y. *Evening Post* of April 16th had the following timely remarks :

"Under the caption, 'Innocent Negro Lynched,' we read this morning that the poor black man who was killed and burned at Shreveport, La., for the murder of Miss Alice Matthews, was as guiltless as a babe unborn. This is the 'unerring justice' of Judge Lynch, of which we hear so much! Yet the news should astonish no one. It is in a sense not 'news' at all, for this wronging of the innocent goes on all the time. When the blood of the mob is up, it seeks merely the victim, never the proof. Its contempt for law and order had a fresh illustration in yesterday's horror at Joplin, Mo. Here the crowd hanged a negro while the Mayor and City Attorney pleaded for his life, and assured their fellow-citizens that justice would take its course. But the mob desired not justice, but license. It obtained the freedom of a desperado, who had assaulted a negro, thereby serving notice that the negro is fair game to any one. Charging the negro section, the crowd showed the moral and intellectual superiority of the white race by burning six or seven houses, firing others, breaking in windows and doors right and left. 'At 11:15 o'clock the whole city was in uproar,' the account concludes. What abuse of the colored race would have been heard if this saturnalia had been the work of black men! Would it not have proved that the entire negro race is beyond the pale of law, that it is bestial and blood-thirsty, and that it must be kept down by bloodletting, as Tillman recommends?"

It is indeed an everlasting shame. And must we not fear that the blood of the countless victims of lynching cries to Heaven for vengeance against this nation which prides itself upon being "most Christian"?

## "THE NEW SAHARA."

From a paper on "The New Sahara," by Jean C. Bracq, in No. 2829 of the *Independent*, we cull a few highly interesting data:

A few years ago France and England made an agreement whereby the colonies of Algeria, Tunis, Senegal, French Guinea, the Ivory Coast, Dahomey and the Congo were united on their hinterland, through the Sahara, into a vast African France, territorially some fifteen times larger than the mother country. Some journalists maintained that the Sahara was worthless and by its climate and soil was unfit as a connecting link between these colonies.

Unimportant sections only of the Sahara had been visited by explorers, until *M. Foureau* recently crossed the Sûdan. His expedition consisted of from 1,200 to 1,300 camels, and 15 officers and civilians, while the escort numbered about 275.

*M. Foureau* has summed up his experiences and his observations in a large volume, entitled 'D'Alger au Congo par le Tchad.' From it and from articles in several magazines and newspapers we can now gauge some of the results of this remarkable enterprise. From these data it would seem that the "limitless sea of sand" is a myth. The records and illustrations show us the predominance of high ground, many high ridges and plateaus, large quantities of quartz and granite rocks, impressive gorges and cañons. The point of the divide where some of the waters run toward the Mediterranean and some toward the Atlantic, has an altitude of about 4,000 feet. There are high plateaus where the temperature for some months of the year would be quite tolerable for European residents. The reader is astonished at the variety of vegetable life, which could be made to sustain many large flocks and thereby a much larger population. Numerous varieties of herbs constitute sufficient fodder for the camels which cross the Sahara in different directions. The date-palm grows in some parts without the least culture. Wood is spoken of very often as in sight, and there are parts where it is quite common. The fauna is not more deficient than the flora. *Foureau* mentions many animals which he saw and killed. Goats and sheep, enormous crows, bold vultures, flocks of pigeons, zebus and other animals are frequently reported. He speaks, once or twice, of game as abundant. Water is not so rare as commonly supposed. He speaks quite often of rains and of places where water is in sufficient quantities for all needs of beasts and men. In some parts it is abundant, in one place it is permanent and contains fish. The great need is wells, so protected that they will not gradually fill in.

We have also thought of the Sahara as an uninhabited territory,

yet there are numerous oases which are centers of a permanent population, and parts where it would not be difficult to find a pastoral population of 25 persons to the square mile. The total population is not far from two to three million. This region, generally considered trackless, has well established paths, over which travel many caravans. The greatest obstacles in the way of Saharan progress are not so much the barrenness of the soil, nor the inclement forces of nature, as men. The Arabs and Berbers, and chiefly those known under the name of Tuaregs, create a social state which makes progress impossible. The explorer has observed traces of coal and of iron, and believes that in some of the rocky parts will be found rich mines of some kind like the phosphates of Tunis, which are the gold mines of North Africa.

The two great desiderata for the Sahara are water and peace. The water is there, but it must be made easily available. The French have done much in the way of boring artesian wells in Algeria, resulting in the cultivation of large tracts of land hitherto untouched. Whole belts of such wells have been dug in the most southern zones occupied by French military posts.

The best way to put an end to the barbarism of the whole country is to build the Trans-Saharan Railroad. It would put an end to permanent local warfare and insecurity within a wide territorial sweep of its course. It would check the slave trade. It would make the rule and ascendancy of such black Caligulas as Rahab and Behanzin, not to speak of fanatical Mahdis, impossible. It would bind the French colonies to the mother country, keep up an inland telegraph service of great importance, lessen the administration and military expenses as well as the danger to French colonists, and would transport much African produce. At Lake Tchad it would connect with the British Niger, the German Kamerûn, the Congo Free State, and, eventually, with still more Southern African parts.



### "IOCA MONACHORUM."

Catechetical instruction in the Middle Ages frequently took on a humorous turn. A number of waggish questions and answers have been handed down to us under the title of "Ioca monachorum." We find some interesting particulars on this subject in Adolph Franz's recently published, absorbingly interesting work, 'Die Messe im deutschen Mittelalter. {Beiträge zur Geschichte der Liturgie und des religiösen Volkslebens' (Herder, 1902.)

This form of instruction, which was designed for the three-

fold purpose of examining the pupils as to their knowledge, sharpening their wits, and making catechism classes interesting, dates back, it appears, to the seventh century. We have a fair sample of it in the "Ioca monachorum" published from a Schlettstadt manuscript of the year 1093 by Bethmann and later, in a correcter recension, by Wölflin-Troll. This edition contains eighty-six questions and answers, relating mostly to Bible history. We quote a few :

"Quid primum ex deo processit? Fiat lux."

"Quis est mortuus et non est natus? Adam."

Another booklet of the same kind, dating from the ninth century, and published by Willmanns from a manuscript found in Tegernsee, contains, among others, these pleasantries :

"Quot filios habuit ipse Adam? 30 filios et 30 filias excepto Kain et Abel."

"Quis dedit quod non habebat et non recipit quod dederat? Sanctus Iohannes baptismum et Eva lac."\*)

Though he is not a monk, we are tempted to suspect our own renowned catechist Father Färber of borrowing some of the amusing "Räthselfragen" of his 'Katechetisches Allerlei, ein Find- und Fragebüchlein als Hilfsmittel für den katechetischen Unterricht' (Herder, 1901) from these ancient "ioca monachorum." We can imagine we see a kindly medieval mook wink behind such questions as these :

"On what day have all children their nameday? On Nov. 1st."

"Which good Christians can not receive ecclesiastical burial? The living."

"What is there in Heaven made by human hands? The five wounds of our Savior."

"When can holy water be blessed? Never; it is already blessed."

"Who was not born, yet died? Adam and Eve."

"How can you write Abraham without an a? Abraham without an a?"

"In what month do people usually pray the least? In February (28 days.)"

"Who was born, but did not die? Enoch, Elias, all of us."†)

\*) The questions and answers which were edited for the use of bishops in examining the clergy or candidates for the priesthood, also came to be called "ioca," ("Ioca episcopi ad sacerdotes"), but they lacked the broad humor of the "ioca monachorum." Franz gives a selection of them on page 343 of his learned work.

†) 'Katechetisches Allerlei,' p. 71. sq.





## BOOK REVIEWS AND LITERARY NOTES.

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*The Young Christian Teacher Encouraged: or Objections to Teaching Answered.* With an Introduction by the Right Rev. John L. Spalding, D. D., Bishop of Peoria, Ill. By B. C. G. St. Louis, B. Herder, 1903. Price \$1.25.

This book takes up one after another the causes of discouragement and the trials which beset the path of the Christian teacher of youth, and shows how they may be set aside or overcome. It contains many valuable excerpts from spiritual and pedagogical writers, and is for the most part as suitable for the every-day Christian as it is for the disheartened teacher. The struggle against the spirit of the age and the blindness and indifference of parents, makes the Catholic teacher's task a hard one, and encouragement most needed and welcome.

*Discourses on Priesthood with Panegyric of St. Patrick.* By Rev. W. J. Madden. Edited with Additions by Rev. Ferreol Girardey, C. SS. R. St. Louis, Mo., 1903. B. Herder. Net 50 cts.

This little volume contains four discourses on the priesthood by Father Madden, two discourses on the "Vocation to the Priesthood" and on the "Celibacy of the Clergy" by Father Girardey, and a Panegyric of St. Patrick. Father Madden's discourses present in a pleasing style thoughts on the priesthood which form very practical and inspiring reading for priests and seminarists, and which may profitably be preached to the people. In particular the fourth discourse, "The Priest in Our Time," contains many beautiful reflections, which deserve to be pondered by all, especially by those who are so optimistic about the progress of the Church in this country. The panegyric on St. Patrick pictures the greatness of the Apostle of Ireland all the more convincingly, since it abstains from the one-sided exaggerations so frequently found in that kind of sermons. The same can not be said of Father Girardey's "Thoughts on the Celibacy of the Clergy." It is not free from exaggerations. The author's opinions may be quite correct, but we think his rhetoric, at times, carries him away. It is certainly misleading to say: "The priest *can not* be the husband of a wife;" married clergy "exercise the priesthood as *a mere trade*;" they are "*wholly* engrossed with the cares of their family, and these cares quench *all* ardor and zeal in them. They *know not* what it is to be *disinterested, mortified, or self-sacrificing*. They neither practice exalted virtue nor attain *any* eminence whatever." We italicize the expressions to which we object—there are more like them in the discourse. Setting aside the fact that the Church allows the clergy of Oriental rites to live in the married state, we

ask : Are there no married people who are zealous for the glory of God, disinterested and self-sacrificing? Have we not many saints in our calendar who practised the most heroic virtues in the married state? The celibacy of the clergy rests on such solid grounds that there is no need of defending it by any exaggerations. Nor are the author's expressions vindicated by the appeal to his words of St. Paul (1 Cor. 7, 32. 33): "He that is with a wife is solicitous for the things of the world," etc. No *obligation* or *necessity* of clerical celibacy can be deduced from this passage, but only—and this is quite sufficient—that clerical celibacy is most *proper* and *expedient*. As Father Knabenbauer says on this passage: The Apostle speaks of what happens *ordinarily*, without denying that married people can be holy both in soul and body. But it is easier to serve God exclusively in the virginal state, etc.

Why do we make so much of the inaccuracies referred to? Because they harm the Catholic cause. But two years ago the arch-rationalist Harnack asserted that the Catholic Church considered no one but the monk a true and perfect Christian, and rated all others, no matter how saintly, as "second-class" Christians. Every Catholic knows that this is a gross slander, as the Church has raised to her altars not only monks and nuns, popes, bishops, and priests, but men and women of all classes and conditions; kings and beggars, empresses and servant-girls, soldiers and peasants, married men and women. Expressions like those we have censured, are apt to be misunderstood and to furnish a pretext for misrepresenting Catholic dogma and Catholic practises. Let us be scrupulously correct in stating our doctrines. However, the few flaws contained in a portion of this book do not prevent us from heartily recommending it.

—Here is a clipping from a late issue (No. 23) of that sprightly and thoroughly Catholic Manitoba weekly, the *Northwest Review*, which well deserves reproduction :

"The charming Life of Mother Mary Baptist Russell, by her brother, Father Mathew Russell, S. J., incidentally gives the lie to the exaggerations and hypocrisy of the Prohibitionists. Arthur Russell, father of Lord Russell of Killowen, the greatest lawyer England has seen in a generation; of Rev. Mathew Russell, S. J., one of the brightest poets of the day; of Mother Mary Baptist, everlasting superior and pioneer of the Sisters of Mercy in California,—Arthur Russell, whose younger brother Charles became the celebrated President of Maynooth, to whom Newman confessed his indebtedness in the history of his conversion,—Arthur Russell, all of whose daughters became saintly nuns,—kept a brewery!"

## MINOR TOPICS.

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### *Municipal Insurance Against Enforced Idleness.*

The Catholic city of Cologne has an insurance fund for workingmen who are forced to be idle in winter. According to the report for 1902-3, of 1355 workmen insured (skilled, 1044, unskilled, 311), 89 had withdrawn before they were entitled to help. The weekly contributions amounted to 14,536 marks, of which 126 marks were returned to widows of deceased members or such as had become permanently unfit for work. Of the remaining 1266 insured, 993 claimed support. In all cases where work could be assigned them, it was done. Moreover, 26,000 marks were distributed in benefits. Some attempts to obtain benefits by fraud the managers resolved to prosecute before the courts.

Despite a deficit of 12,000 marks, which is paid by the municipality, the managers resolved to regulate the statutes of this insurance in such a way that every workman in the city may have a chance to insure within the stated time from April 1st to July 5th against want of employment in the coming winter.

Evidently the authorities of Cologne are not animated by a miserly spirit.



### *The True Conception of Papal Infallibility.*

The London *Tablet* thus enumerates the criteria by which an infallible judgment may be known:

"From the very nature of the question, three elements present themselves: first, the pope; secondly, the making; thirdly, the judgment. Hence three plain conditions—one on the part of each. On the part of the pope, it is required that he shall speak in his capacity as *supreme teacher* of all Christians. On the part of the making, it is required that it shall be an act of *doctrinal definition*. On the part of the judgment, it is required that it shall be a matter concerning *faith and morals*."

Here we have a true conception of the Catholic doctrine of papal infallibility, which all Catholic writers ought to be careful to observe.



Mr. E. L. Scharf, Professor of French and German literature at the Catholic University, Washington, D. C., requests us to correct the statement made in *THE REVIEW*, No. 14, that in one of his syndicate news letters he had claimed a Catholic majority in fourteen States of the Union, while in fact he only said that the Catholics in these States outnumbered all Protestant denominations combined. In proof of it he sends us his original letter and a diagram issued by the Census Bureau, purporting to show by sectors the strength of the various denominations. While we admit that he originally did not claim a Catholic majority in the States named, we can not admit, from his own materials furnished, the accuracy of the figures given in his statement. It is well known that the government did not ask any questions on religion when

the census was taken. Besides, Mr. Scharf's figures differ widely from those of the Catholic Directory. The official diagram shows but eleven States in which Catholics form a majority over the combined sects, yet according to his previous statement there are fourteen; Minnesota shows half, Connecticut a little less than half, and Michigan much less, yet in his report the Catholics there are credited with 53, 53, and 51% respectively.

Yet Mr. Scharf assures us that he never makes any statement in his news letters that can not be substantiated. We should be glad to learn where he found his figures and what authority he can bring forward to show them reliable.

The war upon the stage Irishman continues. The Catholic newspaper organs of our Irish brethren appear generally to favor the rotten-egg campaign. Only the Hartford *Catholic Transcript* (No. 45) ventures a word of mild protest: "It is wise not to take too seriously or to applaud too vociferously those who are bent upon driving from the boards the monkey-faced and green-bewhiskered caricature of the Irishman. If they were wisely in earnest in their enterprise they could protest, just as effectively and with infinitely more dignity were they to remain at home and refuse to pay for seeing their countrymen held up to the ridicule of the vulgar."

We need hardly add that this is the sane and sober view.

Rev. Dr. P. A. Baart calls attention to the fact that the latest edition of the 'Ceremoniale Episcoporum,' in its instructions for the mass of Holy Thursday, contains a change which will prove acceptable to many priests:

"Permittitur in missa adhibere organa ad cantum comitandum et sustinendum."

The organ may, therefore, be used not only to the Gloria, but during the Credo, Sanctus, Agnus Dei, and the Proper; not, however, for voluntaries and such like.

A Rome despatch to the N. Y. *Herald*, dated April 9th, announced that the Pope has approved 'Ben-Hur.' This is not true. His Holiness has simply thanked Prof. Salvadori, the translator of the book into Italian, for the courtesy of a complimentary copy. Besides, if we are correctly informed, this Italian edition is not a full translation, but rather an adaptation of the original text after the manner of P. Bonaventure Hammer's well-known German version, which is entirely unobjectionable.

Why do certain Catholic newspapers (e. g. the *Catholic Telegraph*) persist in calling Mr. Peter F. Collier of New York "the well-known Catholic publisher"? What Catholic book has he ever published? And since when does *Collier's Weekly* rank among Catholic papers? Honor to whom honor is due; but if Mr. Collier deserves the title of Catholic publisher, we are utterly unaware of the fact.



# The Review.

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## THE SITUATION IN THE PHILIPPINES.

MANILA, PHILIPPINE ISLANDS, March 20th, 1903.

TO THE EDITOR OF THE REVIEW. — *Sir*:

 take the liberty of bringing to your attention the sad condition of affairs in these Islands, and to ask you to use your influence as a Catholic journalist in behalf of the rights of the Church and of the rights of a great number of fellow-Catholics who are deprived of their pastors and are in great danger of losing the faith. If the faith is to be kept alive in the people here, it will be necessary for the Catholic people in America to take immediate action. I do not wish to be pessimistic, but, unless heroic measures are taken, in less than five years half of the people of these Islands will be lost to the Church. Vain regrets are useless. Still it may not be too late to arouse the American Catholics to the fact that one of the greatest crimes is being perpetrated in these Islands by the enemies of our holy faith in denying to so many people the consolations of religion. Let me state the case as definitely as I can:

1st. There is not more than one priest to every ten thousand people in these Islands at present;

2nd. Some priests, even in the immediate vicinity of Manila, have twenty thousand or more people to attend to;

3rd. There are many parishes without priests.

Finally, when the poor people want the Friars back, and come here to Manila from distant points of the Islands, they find to their sorrow and regret that their requests are denied and their spiritual wants not attended to. While so many of these people were and are deprived of their spiritual guides—without mass, without sacraments, without the consolations of our holy religion, living or dying—hundreds of priests were and are here in Manila, willing to return to their flocks, willing to brave any danger

(if there were any) in order to feed the little ones of Christ with the bread of life. But, you ask, if the Friars were willing to return to their flocks, why were they not sent? Well, let me recall some of the reasons—though it ought not to be necessary.

There is an anti-Catholic party here. The leaders of this party do not want the Friars. The American government, through its representatives here, is playing into the hands of this party. The great number of the people of these Islands want their priests back, but when they send a petition to the Church authorities here to that effect, the Federal Party, which is not only anti-Friar but anti-Catholic, gets up a counter-petition to the civil authorities, and the civil authorities can then claim that the "return of the Friars would endanger the public peace."

Let me give you an illustration: Supposing that in the time of the Know-Nothing days in America some inhabitants of New York were without priests, and the bishop said, "Well, I have some Irish priests here, and will send them to you." In the mean time some anti-Catholic bigots—joined with some nominal Catholics, if you will—go to the mayor of the city and say, "We do not want these priests." Supposing the mayor was of the same way of thinking, and sent a petition to the governor of New York saying, "If these Irish priests are sent here, we will not be responsible for the public peace," and the governor in turn said to the bishop, "Here is a petition from such a parish. You see how dangerous it would be to the lives of the priests to go there, and the public peace would be disturbed." This of course could not happen to-day in America; but it is happening here. And were it not for the pressure brought to bear on the Catholic authorities by the American government in these Islands, you would not have the spectacle of good religious priests huddled together in the convents here in Manila, while hundreds of thousands of Catholics are without clergy. Yes, they have been practically prisoners here in Manila for over four years, but they are commencing to go. This morning twenty-five priests left these Islands, never, I fear, to return. Some of them I know personally, and I can tell you that while you may have as good priests in the United States, you have no better. And still, owing to this anti-Catholic combination, they are going away from the people they have served so long and well. Who is to take their places? How long before you can get enough American priests to come here? How long before you can train up enough native or foreign priests to take their places? Not for six or eight years at the least, and by that time there will not be much use for priests. A new generation will have grown up without religious education and without faith, for the result of purely secular education on

these people, without any, or at least without efficient, religious training, will be a generation without religion. Instead of lessening the number of priests here, they should be increased four-fold in order to keep the people in the faith. For the people here are more in need of spiritual instruction and spiritual guides just now than at any time since they first became Christians, on account of the demoralizing influence of the past six years of war and the unsettled conditions of social life.

Do you suppose, if we had the same liberty and protection that you enjoy in the States, that the Church authorities would allow these priests to leave? Would they not rather send them back to their flocks? If some defender of the government's policy should say, "They would be mobbed by the anti-Friar element," I might retort that the American authorities here, if they were so disposed, could easily prevent all that. Some of the Friars have gone to China. In this, a pagan country, they have not so far been molested. Is it not humiliating for an American Catholic or Protestant to have to admit that a priest can not have as much protection under the Stars and Stripes as he has in a pagan country? But, some Catholic upholder of the government's policy might say, "Why should we interfere? Is it not presumption in us Catholics to agitate this question?" Let me ask them in return if at the time a former pope was forced against his will to sign the suppression of that noble army of soldiers in Christ, the Jesuits, it would have been disloyal to the Church to try and expose the anti-Catholic machinations of the secret societies and politicians of the time and to unite in upholding the sacred dignity and liberty of our Holy Mother the Church? But, further, I could answer that if the Spanish Friars were ordered to-morrow by our Holy Father to leave these Islands, they would obey; but they have not been so ordered, and until they are, it is the duty of the American government to afford them the same protection that any minister or any clergyman of any nationality or faith has a right to demand under the American flag as long as he does not violate the laws of the land.

I hope that my feeble words may help to arouse the American Catholics and all fair-minded Americans, to demand for the Church in the Philippines the liberty she ought to enjoy by divine right, to work for the salvation of these children of the faith untrammelled by any political influences.

O'M.



## THE ROMAN CATHOLIC CLERICAL FUND SOCIETY OF NEBRASKA.

This society was incorporated in August, 1900, in the State of Nebraska as a "charitable" organization for the purpose of extending "assistance to its members in case of disease, infirmity, disability . . . . .; also to adopt means for the endowment of scholarships for students for the priesthood of the Roman Catholic Church intended for service in the State of Nebraska."

Such an object should make the Society very popular among the Catholic clergy of Nebraska, and it may be of interest for the clergy at large to learn how the Society expects to accomplish its purpose.

A careful perusal of the Constitution and By-Laws discloses a somewhat remarkable program. Any Roman Catholic priest of Nebraska may become a member by paying at least \$5 a month. Such membership gives him the right to vote for the "Board of Trustees," but practically nothing more. The Board of Trustees is the absolute dictator in the organization, even to the election of the secretary and treasurer, who hold office "during the pleasure of said Board."

No member is entitled to any benefit, but must apply for "aid" to the secretary. Such application will be referred, to if he needs it, the "Board," who may grant or refuse the petition, as they see fit.

No definite benefit is stated anywhere. According to Section 8 of the Constitution, "No person shall, by reason of membership in this Society, be entitled to any special dividend or benefit out of the funds thereof, except as may be granted by the Board of Trustees in the manner provided by the By-Laws." Article IV, Section 1, of the By-Laws provides that whatever benefit the Board of Trustees may grant, will depend upon the amount of money paid in, irrespective of the merits of the case.

According to article VI, section 5, "only the interest accruing from the fund of the Society shall be used for the benefit of its members." So the question naturally arises: What are the funds paid in by the members for?

This is explained by Section 3, Article VI, which authorizes the Board of Trustees to insure the life of some members in a regular life insurance company approved by the Board for the benefit of the Society, paying the premiums out of the general fund. For some unexplained reason the endowment plan of insurance is especially provided for. The proceeds of such policies are to be divided, one-half to go to the general fund of the Society, the other half "to be applied in establishing, in institutions selected by the Roman Catholic Bishop (which of the two Nebraska bishops?), scholarships for ecclesiastical students for service



in the State of Nebraska" (Section 4, Article VI, of the By-Laws.)

This looks like an excellent plan for the benefit of some favored insurance agency. As the "Board" has full power to make the necessary arrangements, including the selection of company and applicant, the insurance agents of Nebraska will not fail to appreciate the opportunities thus offered. The question of "insurable interest" does not seem to trouble the promoters of the Society.

Beginning at page 16, the pamphlet containing the Constitution and By-Laws of this remarkable enterprise illustrates the working of its "plan." In table one it is stated that 17 endowment policies of \$10,000 for 20 years each "will pay \$259,420"! This means an average of \$1,526 per \$1,000, which no responsible company in the land will guarantee on a \$1,000 policy, unless the premiums are made so heavy that in case of death during the latter years of the contract the premiums paid with interest thereon far exceed the amount receivable. Tables 2 and 3 give similar illustrations on the basis of the same estimated returns without any reference to the fact that those figures are not guaranteed.

Table 4 is the most misleading of the lot. It conveys the impression that a member having paid his full contribution of \$1,200 "will be allowed \$600 a year"; for lesser contributions benefits to be reduced in proportion. If the concern has agents in the field canvassing for members, there is no doubt that this table can be used for pretending that an investment of \$1,200 will produce an annual income of \$600 for life. Such an offer might induce many clergymen not familiar with financial matters to apply for membership without close investigation.

Attached to the copy of the Constitution and By-Laws received by THE REVIEW, was a printed card with the following:

R. C. C. F. S.

1903.

Happy New Year.

Are you a member of the R. C. C. F. S.? Is your friend one?  
What are you waiting?

Life insurance carried.....	\$30,000.00
Scholarship fund.....	1,000.00
Permanent fund.....	1,000.00
Interest fund.....	118.85
General fund, April 1903.....	820.98

In last line "January" was crossed out and "April" substituted in pen and ink, and the figures were changed from 530.48 to 820.98.

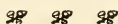
If this card states the facts, then the "working of the plan" can be approximately estimated. It is significant that no showing of income or expenditure is made nor the number of members

given. Still, \$30,000 of life insurance on the 20 years endowment plan means an annual premium of about \$1,500. (There was a good commission for somebody!) These \$1,500, together with \$820 cash on hand, makes over \$2,300 cash paid in by some confiding members, as a result of which they now have an interest fund of \$118.85 available for benefits, provided the Board of Trustees sees fit to grant any "applications for aid."

Summing up: The Society does not assume any obligations, but the members for any benefits obtainable depend entirely upon the good will of the Board of Trustees. Said Board can grant or deny any and every application, can fix the amount of benefit according to its own sweet will, can cancel at any time benefits already allowed, even discharge secretary and treasurer of the Society for no reason whatever, as under the constitution they hold their positions "during the pleasure of said Board."

As a charitable (?) society the concern is not under the supervision of any State department and under the terms of the Constitution and By-Laws no member has any legal claim on the Society, should his "application for aid" be refused by the Board.

Will the Catholic clergy of Nebraska give encouragement to such "organized charity"?



### IRELAND'S DEBT TO GERMANY.

John Joseph Dunn devotes in the *Catholic University Bulletin* for April, a sympathetic paper to the founder of Celtic philology, Professor Johannes Caspar Zeuss, whose 'Grammatica Celtica,' first published in 1853, is "the basis on which the new science has since his time been developed." Zeuss was born July 22nd, 1806, at Vogtendorf in Upper Franconia and passed his best days as teacher of history at the lyceum at Speyer, whence for many years he annually made a journey to London, Oxford, St. Gall, Milan or Würzburg, to collect manuscripts which contained Celtic glosses. Mr. Dunn tells us that it was chiefly in order that he might be able to use his savings for gathering material for his Celtic grammar, that he remained unmarried. He died November 10th, 1856. Besides his famous 'Grammatica Celtica' he produced other learned works, such as 'Die Deutschen und ihre Nachbarstämme,' which, unable to find a publisher, he printed at his own expense. "The 'Grammatica Celtica,'" says Mr. Dunn, "ranks as one of the greatest monuments of erudition and its author as one of the first scholars of the century." His researches were popularized by Windisch's 'Kurzgefasste irische Grammatik,' (1879), which, translated into English, first acquainted a larger number of Irishmen with the philological principles of their an-

cient mother-tongue. Of Zeuss, John O'Donovan wrote: "Ireland ought not to think of him without gratitude, for the Irish nation has had no nobler gift bestowed upon them by any continental author for centuries back than the work which he has written on their language."

Mr. Dunn subjoins a brief account of the progress of Celtic philology in Germany since its foundation by Zeuss, whence it appears that "it is mainly through the efforts of German scholars that our knowledge of Celtic grammar has been advanced," and that in spite of all the progress that has been made on the continent and in Ireland itself, Zeuss' 'Grammatica Celtica' is not yet superseded.

§§ §

### HARNACK ON THE PAPACY.

The celebrated German theologian, Dr. Harnack, whose name has lately been so prominent in connection with Delitzsch's "Babel and Bible" lecture and the Emperor's criticisms, has recently delivered four lectures on the papacy in Frankfort on the Main. The subjects were: "Rise of the Papacy in the Second Century up to 380;" "Development of the Papacy and Struggle for Universal Power, up to the Climax of its Power, 380 to 1216;" "Contest of the Papacy with the Nations, with the Absolutism of Princes, and with Efforts at Reform and Freedom, 1216 to 1648;" "Contest with Scientific, Political, and Religious Enlightenment, 1648 to the Present Day."

The titles of the lectures are sufficient to indicate their tendency; and as everybody knows, for Harnack the papacy is a purely human institution, bearing upon it, like all earthly things, the stamp of mutability and decay. Nevertheless (says the *Kölnische Volkszeitung*) the lecturer spoke in an objective manner, with appreciation and admiration of the institution of the papacy, and in words of enthusiasm concerning certain of its representatives, such as Nicholas I., Leo the Great, Gregory the Great, Gregory VII., and Innocent III. He passed over the history of the papacy from the tenth to the fifteenth century in a dignified manner, and with but few remarks. The spirit was the same as that of Macaulay in writing his review of Ranke's 'History of the Popes in the Sixteenth and Seventeenth Centuries,' but with the difference that Dr. Harnack offered a similar tribute of admiration to the papacy from its entrance into the history of the world up to the present day.

"Of course we do not mean that occasionally rash theories were not broached and judgments uttered which certainly will not be able to stand before the judgment-seat of history; but we

can not in the slightest degree refuse our warm acknowledgment of the objective and dignified manner of the eminent professor; and any Catholic who followed these lectures with attention, and more particularly his vivid pictures of the crises and dangers through which the papacy has gone in more than eighteen centuries, and out of which it has ever come with even renewed strength, will have been inevitably tempted to paraphrase the saying of St. Augustine regarding the spread of Christianity, and to say: 'If the papacy were not of divine institution, then its continued existence would be the greatest miracle in the world.'"

No less appreciative was his treatment of modern history. Pius VII. was described as a "mild and loving father of Catholic Christendom," and his Secretary of State, Cardinal Consalvi, as "the greatest diplomatist of the nineteenth century before Bismarck's time." The papacy, he said, had shown a growing strength all during the nineteenth century. He explained the significance and extent of the dogma of papal infallibility in precise and correct terms; and concluded that, although he claimed to be no Daniel with reference to the future of the papacy, Germans should particularly show respect to the convictions of their Catholic fellow-citizens who recognize in the Pope the Vicar of Christ. He ended with a strong appeal for mutual tolerance and respect in a country of mixed religions.



### FRANCISCAN STUDIES.

Father Cuthbert, O. S. F. C., writes in the *Tablet* (No. 3272) that one of the signs of the times is undoubtedly the new cult of St. Francis amongst non-Catholics. During the last few years there has been a continuous stream of literature dealing with the Saint's history. Catholics and non-Catholics are working with ever-increasing activity to unravel the early history of the Franciscan movement by the study of contemporary documents.

It may be asked: What is the net result of all this literary and critical activity? At present, says P. Cuthbert, it is too early in the day to expect any very definite result from the labors of the critics. They are unearthing ancient documents so that the historian of the future may have genuine materials upon which to base his history. Early Franciscan literature was until late years in the position of a buried city, about which people talked, but which nobody had investigated; and whose site even was largely disputed. Now the excavations have begun, and the work is proceeding rapidly enough. But much work yet lies

quired before the historian can sit down and sum up results with any sense of finality in his conclusions.

Meanwhile we have learned sufficient to prove that the Franciscan movement was, to use a hackneyed phrase, a "world-movement"; that it had its origin not merely in the brain of an individual, but in the religious consciousness of the Catholic world.

The documents justify the Catholic view of the relations between the Order and its Founder, as opposed to what we may term the Sabatierian view; M. Sabatier and his school are constantly setting St. Francis as a bright figure against the dark background of his Order. The Order is said to have betrayed the Saint because, in its development, it did not reproduce servilely the cruder forms of its earliest organization. And the Roman Church, we are told, betrayed St. Francis too, because the popes approved the developments! But with the broader view which the study of the documents opens out to us, M. Sabatier's theory as to what the Order should have been, will find its historical refutation. As the Franciscan movement belongs to the stream of Catholic life, not merely as the creation of a Catholic saint but as the expression of a Catholic need and Catholic ideal, so it must develop on broader lines than any individual could encompass within the sphere of his own personal life. The Franciscan friar therefore has not to be a mere servile imitator of the external life of his Seraphic leader, but the interpreter of his spirit and principles.

But whilst leading us to appreciate rightly the history of the Franciscan Order, the recovered documents are helping us to realize better what sort of man the Saint himself was, and what was his ideal.

The revival of interest in Franciscan history is of importance to the Catholic body in several ways. It is opening up to study a period of Catholic history too little known by Catholics; a period whose problems were in a marked manner similar to those which face us to-day. To understand how the Church of that time dealt with the difficulties which beset her, will, undoubtedly, be of assistance to us in dealing with our present difficulties.

Again, the revival of Franciscan studies is impelling the non-Catholic world to consider a period of Catholic history and the heroic personality of a Catholic saint, and is so bringing non-Catholics within the influence of a Catholic atmosphere of thought. It is difficult to believe that men's minds can be constantly turned upon St. Francis without being in some way affected by his Catholic spirit.

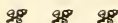
It is to be regretted that the Society for Franciscan Studies,\*)

instituted by M. Sabatier at Assisi, and of which a branch is established in England under Anglican patronage, has drawn upon itself the censure of the Minister-General of the Order. The first program of the Society appeared with the name of the Custos of the Sacro Convento on the list of promoters; and this induced many Catholics and even members of the Franciscan Order to favor the Society and become members. But it became evident that the spirit of purely scientific and critical study which was supposed to animate the promoters, was not altogether free from anti-Catholic bias; and that the formula "St. Francis belongs to humanity, but not to the Church" was too evident in the utterances of some of the most prominent members.

Meanwhile it is needful that Catholics should not stand by idle. It is for us to make known the deeper, supernatural content of the Saint's life, whilst we avail ourselves of the opportunities given us by documentary evidence to obtain a fuller knowledge of the Saint and his times.

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\*) Mentioned recently in THE REVIEW.



## BOOK REVIEWS AND LITERARY NOTES.

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*History of the German People at the Close of the Middle Ages.* By Johannes Janssen. Translated from the German by A. M. Christie. Volumes V. and VI. B. Herder, St. Louis. 1903. Price \$6.25 net.

These two volumes comprise the third of the German original, in a translation which, barring a few unimportant inaccuracies, is so well done that you would think the work were originally composed in English. The period treated of is the thirty years lying between 1524 and 1555. Our only regret in looking over these as well as the previous four volumes of the English version of Janssen's classical work, is that the wealth of foot-notes gathered together by the learned author has not been more freely utilized by the translator, though this would, of course, have rendered the English edition still more voluminous and expensive. We hope Janssen's history will find a large sale among English readers and induce some competent scholar to get out a revised and up-to-date edition of Lingard's half-forgotten and antiquated History of England.

*Success.* An Address by Rev. Patrick Dillon, D. D., Rector of St. Mary's Church, Peru, Illinois. For sale by the author. Price ten cents.

In this address, delivered to the students of St. Bede College at

Peru, Ills., on January 15th of the current year, Rev. Dr. Dillon, who commands a highly oratorical style, shows the hollowness of the false notion of success so widely current in twentieth-century America and with a wealth of illustration sets forth the true concept—that happiness which is based on a true knowledge of oneself, a reverence for human nature in oneself and in others, self-denial, assiduous labor, and—last, not least—trust in God and fear of Him. He aptly closes with the words of Addison's Cato:

“ 'Tis not in mortals to command success;  
We'll do more, Sempronius, we'll deserve it.”

—Our Roman contemporary *Vox Urbis* publishes in its No. vii an interesting sketch in pure Latin of—Phineas Barnum and his famous circus. It calls him “rex ille praeconum” (which we would translate: the king of humbuggers) and tells how he was led to launch upon his career thus:

“At brevi primo occurrit miraculo, quo viam novam ingressus est ad gloriam et fortunam. Haec posse dedit anus nigrita forte centenaria, quam emit vix ac audivit quemdam haec iocantem:— ‘Adeo anus haec senescit, ut Washingtonio nutrix ei esse licuisset.’ Proh stupor! Iurat Barnum secreto: ‘Erit quod tu dixisti;’ statimque eam, rite eruditam, vulgo proponit ubique, ut Washingtonii nutricem ipsam! Audentem fortuna iuvat; inde similes ausus similiaque mendacia moliri indefessa mente ille non destitit.”

—The great Catholic publishing house of B. Herder have founded, in connection with their well-known *Biblische Studien*, a new Biblical review, entitled *Biblische Zeitschrift*, which is to appear quarterly under the editorship of Dr. Göttberger of Freising and Prof. Sickenberger of Munich (subscription \$3.50 per annum). The first Heft contains a salutatory by the Bishop of Passau, a programmatic introductory paper by Prof. Paul Schanz of Tübingen on the principles, tendencies, and problems of nineteenth-century exegesis, a very timely article by Dr. Nikel of Breslau on the exegetical problems arising out of the results of modern Assyriological research, etc., etc. The *Biblische Zeitschrift* purposes to cultivate the entire field of Biblical studies in accordance with the directions given by the gloriously reigning Pontiff in his encyclical “Providentissimus Deus.” May we not hope that it will find at least a few hundred subscribers among the Catholic scholars of the United States?

—The Maryland School for the Blind has just gotten out the first general dictionary ever published in any English-speaking country for the use of the blind. It contains 40,000 words in eighteen volumes, with complete diacritical marks and definitions. The system used is that known as New York point.

## MINOR TOPICS.

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The latest contribution on this subject is by the Abbé Mallot of the Church of S. Luigi de' Francesi at Rome in the well-known French Catholic review *Le Correspondant*. Abbé Mallot shows that the shroud now at Turin is identical with the one which was formerly preserved at Lirey, in the Diocese of Troyes, Champagne. It was presented to the collegial church of Lirey by Geoffroy de Charny in 1353, and all the early documents respecting it prove that the donor, his son, the prelates, and the Pope of that time (Clement VII.) never regarded the shroud as being other than a "representation." In the elaborate special regulations issued for the veneration of the shroud it was expressly set forth that the ecclesiastic showing it to the faithful was "to proclaim, in a loud and distinct voice, in order that there might be no misunderstanding, that he did not show the real shroud of Christ, but a figure or representation of the said shroud." The veneration was, of course, authorized in the same way as that of a crucifix, a statue, or a picture is authorized, but it was no guarantee of authenticity. For the rest, those interested in the controversy will do well to read Abbé Mallot's learned and instructive article.

"Father" Puller, an Anglican divine in England, at the close of his fourth and last lecture on "Unction," said he thought it very desirable that the bishops of the Anglican communion should now either collectively or individually sanction and regulate the revival of the rite of unction for the purpose set forth by St. James in accordance with the practice of the primitive Church. He thought action urgent, in view of the spread of Christian Science and similar movements, and felt sure that revival of the practice of unction on wrong and indefensible lines would spread if the authorities of the church did not take the matter into their own hands. He would not, however, revive the formula of the Prayer-Book of 1549, because it was based on mediæval and not primitive teaching. He would prefer forms modelled on the lines of the *Rituale Romanum*.

The *Denver Catholic* of April 18th took another "shot" at THE REVIEW for not appreciating the cheap "insurance" furnished by the C. M. B. A. The theory that there will be no last policy-holder to pay because there will always be found new members willing to pay the insurance of the old members, is the only argument used, and as that is the basis of the "business" of the "get-rick-quick" concerns, no more need be said on the subject.

But one mis-statement should be "nailed" right here, and then the discussion will be closed, so far as this journal is concerned.



The *Denver Catholic* charges us with ignorance and misrepresentation. Here is an example: "Well, then, he don't always see the truth. For one thing, he says the C. M. B. A. does not do business in Pennsylvania, when we have thousands of members in that State."

The Insurance Commissioner of Pennsylvania, Mr. Israel W. Ducham, writes us over his signature, in a letter dated April 28th, 1903: "Permit me to say that the Catholic Mutual Benefit Association is not registered in this office, nor authorized to transact business in Pennsylvania."

There is no dispute about the fact that the existing orthography of the English language is less scientific and more cumbersome than that of almost any other modern tongue; yet little seems to be accomplished towards amending the evil. Mr. Brander Matthews thinks that one reason for this public lethargy is that the more ardent spelling-reformers frighten the average man by asking too much, which is indeed mere foolishness. Our spelling will never be radically reformed, but it can be gradually simplified. And it is idle to wait until there is general agreement upon the advisable simplifications. Each writer, Mr. Matthews suggests, should do his share in the matter by adopting such simplifications as he individually prefers. THE REVIEW has adopted a few, such as "program," "catalog," "dialog," etc. The *Independent* writes "tho" and "altho." This is the quickest method of breaking up the apparent uniformity which now impedes progress and of bringing about that condition of orthographic chaos which must precede any real improvement in our spelling.

We are in receipt of the first numbers of a new Catholic weekly just started in Montréal, Canada, and named *La Croix*. It is a good name, and our new contemporary will have to aim high indeed to prove itself worthy thereof. The chief object of the publishers seems to be to counteract the pernicious influence of "la mauvaise presse," which in Canada, unfortunately, comprises several daily newspapers sailing under the Catholic flag. A weekly antidote will, we fear, not accomplish much, if the poison is administered in daily doses. But perhaps the idea is to develop *La Croix* into a staunch Catholic daily, after the model of its renowned Parisian namesake. If this be the case, we wish it god-speed! It will surely have the support of Montreal's model Archbishop, Msgr. Bruchesi, who has repeatedly shown that he takes a deep interest in the daily press, but who has so far had but little success in reforming the two would-be Catholic French daily newspapers of his episcopal city, *La Presse* and *La Patrie*.

Rev. P. John Wynne, S. J., editor of the *Messenger*, recently expressed himself as follows to a *Sun* reporter on the political aspect of the Catholic Federation movement:

"With the opportunities afforded by federation for developing and expressing sound Catholic sentiment, there never will be

any need of a Catholic party, nor will it ever be possible to repeat in this country the outrages heaped on the Church in France. What is needed here is not a Catholic political party or machine, but a Catholic sentiment, which is necessarily enlightened, sound and conservative, so expressed that it must necessarily be heeded without political intermediation or interference." (*Sun*, April 12th.)

That is an optimistic view to take, and we hope the future will bear out Father Wynne's prediction. If it does not, well, then we shall need a Catholic political party, and the Federation will form a splendid basis upon which to build it.

The *Manila Times*, which has staunchly supported the administration through thick and thin, speaking of the situation as it is to-day, now frankly declares that the Filipinos are little less hostile to the United States now than in 1899, when the insurrection began, and it endorses the sentiment of an American who believes that a large part of the \$3,000,000 appropriation to relieve the prevailing destitution in the Islands will be used to buy arms with which to attack the Americans. It will be remembered that Gen. Chaffee, in a recent speech, stated that nearly all, if not all, the Filipinos were against us, but that none the less we should exploit the islands. The *N. Y. Evening Post* rightly, therefore, sums up the Philippine undertaking by saying that, in addition to all the slaughtering hitherto, we are still forcing a government upon a wholly unwilling people, for purposes of self-aggrandizement.

John D. Rockefeller, Jr., finds it necessary to deny the press report that he distributed gold coin promiscuously to beggars on his recent trip to Mexico. Those who know that Mr. Rockefeller has been trained in the strictest school of modern philanthropy, never for a moment believed that he "left a golden train" in Mexico. His method of procedure was, of course, to insist that each applicant fill out a blank form, giving name, age, height, date of marriage, number, sex, and ages of children, trade, usual wages when employed, and reason for being out of work. Then a special agent carefully verified the statements, found out whether the applicant was in sound health, and whether he used tobacco or drank. If the case proved deserving, Mr. Rockefeller kindly promised that if the friends of the needy man would raise \$1 by January 1st, 1904, he would give another dollar.

The protests against the article "Blowing up of the Maine" in *Pearson's Magazine* for February (cfr. No. 7 of *THE REVIEW*) have borne fruit. We reproduce the substance of a letter written by the editor, Mr. F. V. Warner, under date of New York, Feb. 5th:

"I beg to assure you that in publishing the article, 'Blowing up of the Maine,' not the slightest discourtesy was intended toward the Roman Catholic faith. The article was, of course, written

by a man ignorant of the discipline and regulations that exist in the Roman Catholic religious orders. I might add that the article in question was not written by an American. We are obliged to you for calling our attention to the errors and shall endeavor to avoid similar ones in future. It is very far from our intentions to publish anything that will wound the religious susceptibilities of the members of any faith."



The scholastic disputation held last week Wednesday at St. Louis University was a unique and memorable event. Father Vilallonga, the defendant, bravely and successfully held his own against his learned opponents and fully deserved the praise accorded to him by Cardinal Gibbons and President Roosevelt, who came in late in the afternoon and replied briefly to Rector Rogers' happy address of welcome. It was undoubtedly the first time that any president of the United States assisted at a "grand act" within the walls of a religious institution. It is worth nothing also, as a contemporary remarks, at a time when every cheap Socialist may have his fling at Jesuit methods of teaching, how tenacious the Society can be of what is best in the past history of pedagogics, while it shrewdly reaches out with the most revolutionary among us to seize what is really effective in the present.



The talk of another Parliament of Religions in connection with our Louisiana Purchase Exposition finds no sympathy in the Catholic press of the country. Even such a "broad-minded" paper as the *Catholic Transcript* says (No 44): "Have the promoters forgotten the Chicago experiment? In these days when prominent preachers are devoting their energies to attacks upon the inspired word and assailing the fundamental doctrines of Christianity, it may be well for the representatives of crumbling creeds to get together and register their opinions of their former beliefs. Catholics can afford to stand by and listen, for they have become accustomed to the babble of the sects. The preachers can have the parliaments. Rome is content with practising religion."



A certain "publisher, bookseller, and importer," in Fulton St., New York, has the audacity to mail to Catholic priests and religious a circular advertising obscene books together with holy-picture samples which are a positive fright artistically. He is also agent for a consolidated coal company in the far West, and if you do not want any holy-pictures and do not care to invest in scortatory and cecisbeistic novels or "talks on nature," you are blandly requested to give him a few thousand dollars to sink in mining stocks. Fie on such brazen impudence and on the laxity of a postal system which permits an unconscionable scoundrel to flood pure homes and pious monasteries with indecent circulars mailed in open envelopes !!!



It is strange to see a Catholic priest advertising a lecture on "The Duties of Man Towards Irrational Brutes." For sound

philosophy teaches that there are no such duties. Man has duties towards God, towards himself, and towards his neighbor. Among his duties towards God is this that he does not abuse any of God's creatures. It is desirable, of course, that the irrational brutes be protected against the cruelty of men who rebel against the laws of the Creator; but before addressing ourselves to this task, would it not be well to undertake the solution of so many other more important problems which appertain to the protection of *rational* creatures against irreligion, immorality, against intellectual, moral, and social misery?



*Life* ridicules the modern fad of "child study" very amusingly as follows:

Child Psychology.

One hundred children were handed each a hot iron.

Thirty-three boys and eighteen girls said "Ouch!"

Twenty-five girls and ten boys said "Oouch!"

Of the girls who said "Oouch!" seven had pug noses and toed in.

Thirteen boys born of foreign parents said "Oouch!"

The conclusions to be drawn from this interesting experiment will be embodied in a book and published in the Practical Science Series.



By decree of the S. Congregation of the Index, dated March 30th, 1903, the following books have been formally condemned:

Ferdinand Buisson. *La religion, la morale et la science: leur conflit dans l'éducation contemporaine.* Paris, Fischbacher, 1901.

Jules Payot. *De la croyance.* Paris, Félix Alcan, 1896.

Jules Payot. *Avant d'entrer dans la vie.* Paris, Armand Colin, 1901.

P. Sifflet. *Cours lucide et raisonné de doctrine chrétienne. Les sept mystères chrétiens, etc.* Lyon, Librairie St. Augustin et Librairie Delhomme et Briguet.



Speaking of a Catholic historical review, Newman wrote years ago: "Unless one doctored all one's facts, one would be thought a bad Catholic."

That this is true to-day, our friend Martin Griffin, publisher of the *American Catholic Historical Researches*, can testify.

It is even true of reviews that are not *ex professo* historical. Unless you doctor your facts, many—among them some who should know better—consider and publicly call you a bad Catholic.



It is rightly pointed out in a current magazine that the "society column" of our daily newspapers is one of the chief feeders of Socialism and anarchy. All sorts and conditions of men now-a-days read the papers and if they see there continuously set forth the doings of the idle rich with particularity of detail and wealth of rhetoric, it must arouse emotions in the poorer classes that tend to make them dissatisfied and rabid.



# The Review.

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VOL. X.

ST. LOUIS, MO., MAY 14, 1903.

No. 19.

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## A FRENCH VIEW OF RELIGION IN AMERICA.

**I**N the United States, all the churches, Protestant, Jewish, and independent, have something in common. They approach each other more closely than any one among them approaches its mother-church in Europe; and the *ensemble* of all religions in America constitutes what one might call the American religion." With this affirmation *M. Henry Bary* opens his new book on religion in the United States,\* and it is the key-note of the entire volume.

We do not know *M. Henry Bary*, but from his book we judge him to be neither a believing Christian nor a sectary, rather a man who sees only the utilitarian and social side of religion and does not elevate it above the level of a purely human institution.

His opinion of Catholicism in the United States betrays an illusion which is unfortunately shared by many European Catholics. *M. Bary* is acquainted only with the most noisy, but by far the least numerous, portion of American Catholics. The two chapters which he devotes to what he is pleased to call "Catholicisme sociologique" and "Catholicisme anglo-Saxon," are littered with quotations from the Life of Father Hecker and the discourses of Msgr. Ireland. The Catholic Church in the United States has other representatives besides these. The majority of the American episcopate, the bulk of the clergy and especially of the laity, do not hold or practice a Catholicity different from that held or practised by the Catholics of any other country.

*M. Bary's* observations are, therefore, inexact if applied to the Catholic Church in the U. S. as a whole; restricted to the school and party who call themselves "Americanists" and who

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\*) *La Religion dans la société aux États-Unis*, par Henry Bary 12°. XX.-299 pages. Paris: Armand Colin. 1903.

have been condemned by the Pope, they are remarkably, not to say terribly, true.

"The American religion has two characteristics," he writes. "It is social and it is positive; social, inasmuch as it devotes more attention and care to society than to the individual; positive, so far forth as it is solicitous for that which is human rather than for that which is supernatural."

This is not exactly a feature upon which one feels like congratulating any religion. But, "religion is perhaps the most original thing in the United States. It is born of colonization, it is a daughter of the soil." No wonder if a religion which is "a daughter of the soil" can not lay claim to being supernatural!

From this positive character of American religion, we are told, flows religious peace. There is no conflict between religion and science, because "in the positive or social order, facts are so strong that they modify beliefs, and a civic and moral religion can not, like one that is dogmatic, set aside science or defy reason."

For this reason, *M. Bary* tells us, the criticism to which Holy Scripture has been subjected, has not particularly impressed Americans, because to them the Bible is nothing more than a moral inspiration. And they have religious peace, because "the positive spirit has severed morality from dogma."

It is a pleasure to read a book whose author masters his subject so thoroughly. Though we can not share his admiration for "the American religion," we must admit that *M. Bary* has grasped its essence and defines it correctly.

"The union of the churches among themselves," he tells us, "is preparing the way for an understanding between them and Free-thought . . . which has come to light under shelter of their altars, even as the liberal sects were conceived noiselessly in the womb of the orthodox denominations." On the other hand, the American spirit "has pressed all of the churches into the service of American society . . . . serving the same cause, they appear to each other as colaborers rather than rivals."

These declarations, unfortunately all too well borne out by the facts, imply an absolute dogmatic indifference. There results from this amalgamation of creeds a new sort of religion, if we may so term it :

"Thus," says *M. Bary*, "there has arisen and continues to grow, developing more self-consciousness from day to day, an American religion, embracing all forms, orthodox and independent, ecclesiastic and lay, of the evangelical spirit. . . . Beyond the sects, to whose diversity they are quite indifferent, they are organizing a religion which permeates all society and tends to be

nought but the social spirit itself in those of its features which are most evangelical. In the days of the Puritans, it was a race creed, even as religion among the ancient Jews was a tribal religion; but as the concept of race is growing larger, extending even to the entire human race, it is becoming a religion of humanity. All denominations, from their different points of view, are gradually becoming merged in a cult of human virtue and progress: patriotism has consummated the moral unity of the nation."

*M. Bary* affirms and attempts to prove that this "moral unity is altogether a religious and a Christian unity," and that "American Positivism is nothing but an evolution of Christianity."]

We submit the subjoined passage from his book to the attention of those who are interested in the progress of Liberalism and religious Americanism:

"Positivism in America has its temples, its clergy, its faithful adherents, who are none other than the members of the various Christian denominations; we can conceive a Positivism with a god, even as we can conceive a republic with a king; it is sufficient that the king be a servant of the people and that God be the servant of humanity; it is sufficient that sovereignty be vested beyond the king in the people, and that, devotion, beyond God, worship humanity. By a half-conscious evolution the cult of humanity is being installed in America without displacing the cult of God."

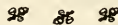
We do not think that religious Americanism can be characterized more accurately in its origin and tendencies than it is described in the above passage by *M. Bary*, who is quite right in concluding that this religion is not Protestantism; nor is it necessary for us to add that it still less resembles Catholicism.

"It does not protest against anything, because it is sprung from a soil where nothing grew before it. The name 'Protestantism' recalls controversy too strongly to fit it. It needs a title which the polemics of Europe have not staled. 'Christianity,' in its evangelical sense, is the only one large enough to designate it. American Liberalism has its roots in American history rather than in the reform of Luther; it is the religion of colonization; it has flourished in Catholic Maryland and Anglican Virginia no less than in the Puritan settlements; it is as much at home among the Jews and in the Catholic Church as in the reformed sects; it is a product of the soil. The American religion is alive and fruitful because it is a national religion. It is born of three centuries of common effort for the organization of a society and the creation of a civilization upon a bare soil. It has for its aim the progress of humankind, because its origin is in human labor. *It is a religion of humanity grafted upon Christianity.*"

We have italicized the final conclusion for the reason that it is

of very great importance and appears to us entirely well-founded. *M. Bargy*, we repeat, is wrong in confounding the Roman Church with a faction which divides and imperils it; but aside from this mistake, his remarks betoken a clear and penetrating mind and may serve, against his will and intention, to further the cause of Roman orthodoxy against the pretensions and the fascinating spell of the Liberal school in both hemispheres.

CHARLES MAIGNEN.



## DISSATISFACTION WITH THE COMPULSORY ARBITRATION SYSTEM IN NEW ZEALAND.

We were prudent in indicating recently our distrust in the final success of compulsory arbitration as practised in New Zealand. \*) Already we learn from Australian newspapers that the much-lauded Arbitration Court system is not working so smoothly as was hoped and expected. In several recent labor questions its decisions have caused much dissatisfaction, and in some instances open rebellion among the affected workmen.

In the latest case the Court decided that 1s. 4d. an hour was the proper wage for carpenters. The men had demanded 1s. 6d., and, when the award was made, held an indignation meeting. The chairman said the judge had not taken into consideration the increased cost of living and rent in the district; and a resolution was carried to the effect that the award given by the Court was entirely contrary to the weight of evidence adduced, while the Court itself, as at present constituted, was unworthy of the confidence of the workers.

The meeting was practically unanimous in carrying this resolution, there being only one dissident. The seconder of the motion went so far as to charge the Court with having deliberately set aside more than one-half the evidence, and even hinted that in some way the judge had been brought over to the other side. Other speakers demanded an immediate strike, but they were overruled for the time.

It seems plain that the existence of the whole arbitration scheme, in its present shape, is exceedingly precarious. The whole subject is receiving the anxious consideration of the government. There is very little doubt that the Court is overworked and that some vexatious delays have been due to this fact. It is probable that the judge will be provided with assistants. But *the most ominous thing is the disposition of workmen to denounce as unjust any decision contrary to their wishes.*

\*) See No. 16 of THE REVIEW, of April 23rd, 1903.



## "CLERICS AT THE BAT."

Under the title, "Clerics at the Bat," the *Catholic Union and Times* reproduces with much gusto in its No. 4 from the *Chicago Tribune* of April 22nd, what it calls "a sprightly report of a ball game between the faculty and students of St. Vincent's (Lazarist) College in that city."

We quote a few particularly edifying passages :

" 'Get out. I'm not out—I beg your pardon, Father. I mean that I don't think you touched me with the ball.'

'Tut, tut, boy. Why, I had you a mile. Run on back to the bench.'

'His reverence is right. The runner's out. Next man up.' This last from the umpire, and the baseball game between a team of former college athletes who now wear priestly robes and the student nine of St. Vincent's College went on. The spectator, who expected to see the long black cassocks flitting about the diamond at St. Vincent's College grounds in Webster Avenue yesterday afternoon, was disappointed, for the clergymen, with one exception, turned out in a motley array of baseball uniforms saved from college days. The one black suit and Roman collar to be seen on the diamond was worn by Father Joseph Carney, who played first base for the priests.

Before the game was well started the student team began to suspect that Father Carney had eschewed a uniform with a purpose. Whether by chance or design, the handicapping effect of the clerical garb was seen in the indifferent base running of the students." . . . . .

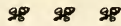
"While the priests in baseball suits were showing the youngsters what real old time college baseball was like, some of their confrères in conventional garb were in the grandstand and along the side lines. It was plain that more than one of them would have felt at home on the diamond, and, although the wind was chill, their enthusiasm was warm.

'Go it, Joe ; you can take three,' shouted one enthusiastic priest, when Father Carney found the ball for a long drive to center. The tall young priest made an effort to obey the coach, but was caught off third base.

'You're losing your steam, Joe,' said the enthusiast, consolingly, when the priest returned to the bench. 'I remember when you could have made that easy. Do you remember the game we played—.' But Father Timothy O'Shea at that moment made his third ineffectual attempt to 'kill' the ball, and the priestly nine trotted out into the diamond."

All of which may be very amusing. It may also be conducive to seminary discipline and to the respect which laymen, young

and old, are expected to cherish for the sacerdotal dignity and the persons of those who wear it. But, old foggy-like, we can not help noting with pleasure at the end of the *Tribune's* report that His Grace Archbishop Quigley, who "had been invited to umpire," had "declined that honor (?)," and contrary to previous advertisement (*Tribune* of April 21st), had not even appeared to "witness the contest from the grandstand."



### THE TYRANNY OF NATURAL LAW.

We reproduce the following timely observations from No. 15 of our esteemed Canadian contemporary the *Casket*:

In a recent number of the *International Quarterly* there is an article by Professor Shaler, containing some statements which will surprise the average reader of such periodicals. He shows that the natural laws which fifty years ago were supposed to be universally valid, are in reality valid only within a limited range of observation; and that even the law of gravitation, which has been regarded as the most isolated law of nature, is now believed not to be in force throughout the universe, inasmuch as there are indications that it can not be made to account for the motion of certain stars. A similar protest against the tyranny of natural law as promulgated by scientists, was made by the Rev. Martin S. Brennan of St. Louis in his book 'The Science of the Bible,' published by Herder of St. Louis five years ago. As Father Brennan was only a humble priest and his book came from a Catholic publishing-house, his protest did not receive the attention which Professor Shaler's is likely to receive. Nevertheless it is a book well worth having and keeping at hand to soothe one's mind when alarmed by the startling arguments which scientists set forth in contradiction with revelation. At the same time it must be admitted that weak-kneed Christians are not quite so ready to surrender at the first demand of "hands up" made by some old member of the once famous Huxley-Tyndall gang of freebooters. It is a healthy sign when we find the following words in the editorial columns of such a journal as the *Independent*:

"The sense metaphysics on which dogmatic naturalism has always built, has been pretty thoroughly discredited; so much so that it is a mark of philosophic illiteracy to rest in it. Science has become a description, classification, and calculation of phenomena without any properly explanatory character. Whatever lies beyond this, including the whole problem of causality, belongs to philosophy. And the progress of criticism has shown the baselessness of the naturalistic metaphysics;"

## MODERN PROTESTANTISM JUDGED BY A PROTESTANT.

Protestant papers, in particular our *Independent*, were very loud last year in boasting numerical increase of Protestants over Catholics in the German Empire. They drew their claims from Protestant sources, to which we Catholics had nothing to oppose except the well-known but too often overlooked fact that in Germany any Christian may pass for a Protestant who is not a Catholic, while Catholics count no one a Catholic simply because he says he is no Protestant. The official statistics now issued by the Imperial Census Office show that there has been, during the last ten years, a greater increase among Catholics than among Protestants.

The Protestant press ignores these figures, as it ignored the Catholic rejoinder to its false claims last year. We can even quote men of their own persuasion to refute them. Dr. Karl Frank, councillor emeritus of the Prussian Consistory, in a little book: 'Wie wird es sein?' (How will it be?) says (second ed., page 150sq.):

"From the beginning the Evangelical church chose a more moderate rôle than her Roman sister. She fled under the protection of the State. The State rules and governs her. The ruler of the State appoints her officers. He appoints the members of her governing board (Kirchenregiment.) The will of the worldly ruler is her supreme law. This condition has frequently brought her rich blessings. But the power and judgment of even the best rulers constantly wavers. And this wavering tells upon the church. The church is tossed to and fro by changing views on high, by the shifting of political parties, or even by the sentiments of the senseless (urtheilslosen) unchurchly masses. It matters little whether her officers are filled with the spirit of Christ, but much whether they are responsive to the wishes of the government and acceptable to public opinion.

"It was no pleasant picture that I beheld. (Dr. Frank writes as one peering far into the future.) I saw how the government of the Evangelical church was carried on exactly like a worldly government. . . . I saw the rights of the congregations wither away to almost nothing; instead, unprincipled office-seeking in the administration of the church. The favor of the superiors was the leading view-point. The church is for her ministers frequently no longer a sanctuary, but a milch-cow that provides them with butter. They enter the service of the church for the sake of advancement or lucre. Only in the second place, they will cast a look upon Jesus, the beginning and perfection of our faith. Hence energetic Christians are considered 'unfit' for the government of the church; men with the courage of their con-

victions are disagreeable. . . . Thus more and more bureaucracy rules instead of Christocracy (Christusherrschaft) . . . The spirit of Jesus, His likeness and word, are silently discarded. On the other hand, the outward forms are observed with the utmost care. And thereby it is attempted barely to keep together the threadworn garment in which Protestant church authorities like to appear. In kaleidoscopic change one decree follows the other to keep up the appearance of church life, where life has fled long ago. . . . The statistical tables of births, baptisms, weddings, burials are accepted as proofs of religious life. A lot of old ecclesiastical formularies are collected for the divine service and ecclesiastical functions. . . . New pericopes are continually drawn up by which to preach in the hope of filling the empty churches.

"I saw the bitter fruits of all this appear in the congregational life and the official activity of the clergy. . . . There is a machine by which the outer affairs are systematically disposed of, but no new impulse of life is developed. . . . In all these 'communities' there is no consciousness of union or united action. A terrible spiritual void and drought is upon the administration and reaches deeply into the discussions of the synods.

"By their office as presidents of the church vestry, clergymen became more and more officers of the State administration, to which they turned for recognition and promotion. . . . I saw the rising youth confirmed with a splendor as if that sacred function were a theatrical exhibition. It was but an ecclesiastical form, performed over all, no matter how their hearts were disposed. In funerals, ecclesiastical honors were awarded also to those who, during their life-time, had naught but mockery for religion. In mixed marriages, souls were sought, not to gain them for Christ, but for the official church. Thus I saw the church made worldly, secularized, as the woman in the scarlet mantle, 'gilt with gold and precious stones and pearls.' (Rev. 17, 3.)

"As the most shameful effect of this degeneracy of the church I felt her impotence. What a sorry, unworthy rôle she plays at present! She would be all-powerful in Him Who makes her mighty. But without Him, by dint of State help or statutes and dead formulas, by ecclesiastical decrees or ordinances, she can do nothing. With deep sorrow I felt it: 'The church can no longer speak either to the heart or to the conscience of the people.' "

Significant is also the conclusion with which our author winds up his judgment :

"It shall not be forever thus. I saw it plainly. I saw a light flash and heard the voice of a mighty angel: 'Babylon, the Great, is fallen, is fallen; and is become the habitation of devils and the

hold of every unclean spirit.' For whom were these words uttered? For which church? The future will reveal it. But this much I understood clearly: it is possible some members may be renewed by the spirit of Christ, but the whole degenerate church will not be converted and do penance, will not be brought to a new life. She will not be destroyed or annihilated by external force, but collapse by her own hollowness and emptiness. Such is the judgment passed upon her. And for those thus fallen, no tear of sorrow shall be shed. She has deserved it neither for the sake of humanity nor that of Christianity."

"The explanations of Dr. Frank," says the *Stimmen aus Maria-Laach*, from which we have quoted, "need no comment. But attention may be called to one point. Since the days of Luther it has been a favorite practice to hold up to us the Catholic Church as the 'woman in the scarlet mantle.' It is certainly a novel experience to see one of her own members paint the Protestant church in the imagery of the sacred text, as is done here in such palpable manner."



### THE DANGERS OF HYPNOTISM.

J. Edward Herman, M. D., writing in the *Chicago Tribune* of May 3rd, adds his testimony to the many we have already collected from both American and European sources, to the dangers of hypnotism. He says among other things:

"That hypnotism has an injurious effect, both physical and moral, is now generally conceded by all well qualified men who have seriously considered the matter. Medical authorities all over the world have pointed out its dangers.

One writer on the subject, whose experience qualifies him to express an opinion, states that the risk of mental deterioration from the frequent induction of the hypnotic state, especially for those of a nervous temperament, is distinctly dangerous. For this reason alone there is good cause why there ought to be passed a law in the United States to restrict the practice of hypnotism to the medical profession.

In France its use is forbidden even for therapeutic purposes in the military and naval hospitals. Charcot, the great French neurologist, who was largely responsible for the revival of the hypnotic form of treatment, almost completely abandoned its use during the last years of his life. At present it seems destined to be regarded more as a medical curiosity than as a useful form of treatment.

Bernheim, a medical man with an enormous experience with hypnotism, once had the misfortune to lose a patient whom he

had put under hypnotic influence. The man he was treating was suffering from pain caused by some inflamed veins of one leg, and he was put to sleep to relieve the distress which this trouble caused him. The man died in two hours.

Lombroso reported the case of an officer who had been hypnotized at a public séance and who later on was accustomed to fall into the hypnotic condition at the sight of any shining object. One night, on approaching an advancing carriage which carried a lamp, the officer became unconscious and would have fallen and been crushed to death had not a comrade rescued him.

A young woman who had been hypnotized by the aid of a gong, subsequently developed a tendency to go into spontaneous trance when she heard any regular or monotonous sound. One day, crossing a crowded street as the church bells were ringing, she staggered and fell under the wheels of a passing vehicle and was killed.

As hypnotism is beneficial only in those functional diseases which rarely endanger life, and for which many other well-known and less dangerous and simpler remedies may be employed, it would seem as if hypnotism as a means of cure has a restricted field in which it must be used by medical men; and as its manifestations are pathological rather than physiological, there is every reason to demand that a law should be enacted to prevent its indiscriminate use by the laity."

Dr. Herman has not, however, found much evidence that hypnotism is of practical use in the commission of crime. He claims, first, that only persons with evil tendencies can be used as tools (but have we not all evil tendencies slumbering in us by virtue of original sin?); and, secondly, "many people can not be hypnotized, and of those whom it is possible to get under influence, some may, and many often do, awake when the experimenter least expects it. Besides, complete loss of memory of what takes place during hypnosis is not universal."

A still further drawback he finds in the fact that "the hypnotized person would act like a machine without regard to surrounding conditions and would take no precautions to avoid detection. He would blindly follow the instruction given, but his actions would surely attract the attention of people who would see him. To avoid the mechanical movements of the hypnotized person, it would be necessary to give suggestions to him covering every possible combination of contingencies, and this would present difficulties so great as to hardly warrant the risky attempt." The danger of detection, in his opinion, is so great that a less practical method of obtaining accomplices in crime could hardly be selected.

This latter view of the Chicago doctor, as our readers are aware from previous quotations in THE REVIEW, is not by any means shared by all students of the novel and difficile subject.

## COLUMBUS AND THE DISCOVERY OF AMERICA.

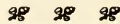
Mr. Henry Vignaud, in his much-discussed book on the Toscanelli case, discredits the traditional story of Toscanelli's letter and map, which was brought forward so opportunely by the family of Columbus when it was alleged that he was led to undertake his famous voyage to the West through confidences made him by an old pilot, who had once been driven by a storm to the islands of the Western sea. Vignaud points out that Toscanelli and his learned friends, whose correspondence abounds, never spoke elsewhere of the ideas contained in letter and map; there is no mention in Portuguese documents of any such ideas or of consultation about them on the part of the King, or of Toscanelli, or of any Canon Fernam Martins; Columbus himself never spoke of letter or map, so far as we know; their contents are improbable from a man like Toscanelli, but agree with speculations familiar to Columbus and his brother Bartholomew. He thinks that "Columbus' great project had an origin wholly unconnected with any suggestions or counsels from Toscanelli." In this connection it may be interesting to note that a contributor to the *Dublin Review* of January, 1898, basing almost exclusively on Danish sources, showed that Columbus visited Iceland fifteen years before his voyage to America, that there he found records of the early voyage of the Hiberno-Danish, lying unhonored and neglected, until they found favor in the eyes of a kindred genius who was quite capable of benefiting by the information he received from them.

The 'Landnamabok' (which is the Doomsday book of Iceland) gives the name of Ari Marsen, the great-grandson of O'Kiarval (O'Carroll), King of Dublin, as the first European who landed in the New World; he was wrecked on the coast of Florida in 983, and called the country Great Ireland or Whitemen's Land. The same authority mentions that when the Norwegians, Lief and Ingolf, discovered Iceland in 795, they found there "Irish books, bells, and croziers, which had been left behind by some Irish Christians called Papae." It is now held by many that Irish Christians had settled in the southern part of North America, and had introduced Christianity centuries before Columbus planted the flag of Spain on that Continent. The author of 'Antiquitates Americanae' and Schudi ('Peruvian Antiquities') both prove this fact, and Professor Rask, the Danish philologist, in his book 'Samlied Aphaulinger,' b. i., p. 165, deals with the early voyages of the Irish to America and the similitude between the Hiberno-Celtic and American-Indian dialects.

It is still more remarkable that the Arabian geographer, Abdullah Mohammed Edrisi, who was born in Ceuta in 1099, wrote

at the invitation of Roger II., King of Sicily, a work bearing the title 'Mushat al Mushtati i Arhtirak Alafák' (that is, Wonders of the Curious in the Exploring of Countries), in which the New World is described and called Great Ireland; there are translations of this work in the Bibliothèque Nationale in Paris, and two other manuscripts of the original work of Edrisi are preserved in the Bodleian Library at Oxford (Cod. Graves, No. 3,837, and Cod. Pocock, 375). A silver globe, perhaps the first ever known, made for King Roger by Edrisi, was lost, but there is a planisphere inserted in one of the Bodleian manuscripts which gives an idea what it was, "Magnae Hibernae" being distinctly marked.

The Icelandic annals prove that intercourse was kept up from Ireland with the American Continent as late as 1347, yet it is surprising what ignorance prevailed in Europe respecting it in the time of Columbus.



## BOOK REVIEWS AND LITERARY NOTES.

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*Cours Français de Lecture*, par l'Abbé J. Roch Magnan. C. A. Beauchemin & Fils, Montréal. Two volumes.

The intimate friends of Rev. J. R. Magnan, pastor of St. John the Baptist church, Muskegon, Michigan, were aware of the fact that, for years past, he had been devoting all his leisure moments to the preparation and compilation of a set of readers for the French parochial schools of the United States. They rejoice in the announcement that two of the readers are already on the market, bearing the approval of the Ordinary, as well as of the School Board, of the Diocese of Grand Rapids, Michigan.

The two volumes are of neat appearance and gotten up by the old and reliable firm of C. A. Beauchemin & Son, of Montreal, Canada. The illustrations, so important in order to excite the imagination and the attention of the children, are numerous and well-done. Each lesson is followed by a set of questions, relating to the subject-matter treated of in the previous chapter. The object is to form in the pupil the habit of trying to understand well what he has been reading. All teachers will be thankful for a system so far superior to the old ways, under which children of the fifth grade were frequently unable to give the least account of what they had read.

The characteristic feature of the work, however, is the spirit of Christian faith and morality which pervades all its pages, from cover to cover. Love of God and of home and country, together with the greatest respect for parents and all constituted authorities, as well as the keenest sense of justice to neighbor and charity to



the afflicted, is the key-note of the series. It is with the liveliest sense of pleasure that we stop to consider what an amount of good may be done to the young and pure souls of children, by placing such good books in their hands, that they may bring them to their homes and there imbibe all the great principles and the beautiful lessons they contain.

Another feature of the work is a sensible and very practical preface to each volume, in which the author addresses himself to the parents and the teachers, and even to the children themselves, advising all of their respective duties in the difficult matter of education. We do not recollect ever having seen anything so complete and so full of practical hints.

We notice with pleasure that Father Magnan's efforts are being appreciated and that the French press, both in Canada and in the United States, has given great praise to these textbooks. Let us hope that practical encouragement will be lent the author in the purchase of his works and that he will thus be enabled to complete a series so well and so successfully begun.

—Abbé L. Winterer, in a very readable essay on German Socialism in the February number of *La Revue Générale*, points out that the present danger from the Socialist movement in the Fatherland (as, we suppose, everywhere else,) lies not in the theories of Carl Marx; but in the workings of the Socialist party, which is daily gaining new adherents by means of the "social hatred" with which it inspires the masses. The only effective antidote against that social hatred is justice and charity. Salvation lies in reorganizing society according to the Decalog.

—We gather from the *Tablet* that the great enterprise of Migne in the publication of the Greek and Latin patrologies is to have a rival, or rather a sequel, in an edition of a Syriac Patrology on an equally large scale. It is the well-known Orientalist of Paris, Dr. J. B. Chabot, who is projecting this Syriac Patrology in something like a hundred volumes, having the Syriac text and the Latin translation on opposite pages. He has secured the co-operation of several distinguished patrologists and orientalist for this imposing undertaking.

—In her biography of Chateaubriand, recently published by Kirchheim of Mayence, Lady Blennerhasset conclusively shows that the brilliant author of 'Le Genie du Christianisme,' who was, before his conversion in 1800, a fanatic enemy of Christianity, drew his fine descriptions of the Mississippi Valley and the Southeast of the United States, which were considered by his contemporaries true to nature and the work of an eye-witness, entirely and exclusively from his fertile imagination.

## MINOR TOPICS.

### *Why is the Catholic University a Failure?*

At the meeting of the alumni of the American College at Rome, held last Wednesday in New York City, Msgr. Denis J. O'Connell, the new Rector of the "Catholic University of America," said among other things:

"Just before my departure from Rome Pope Leo sent for me for another interview. He showed me then how deeply his heart is in the great work before us. 'O'Connell,' he said, 'I send you to the university from which I have expected so much in young vigorous America, *but it has not responded to my expectations.* O'Connell, I send you'—and then the Holy Father seemed to drop into a reverie as he added, 'and my name is in it.'"—(Quoted from a special despatch to the St. Louis *Globe-Democrat*, May 7th. Italics ours.)

Here we have it on the authority of Msgr. O'Connell himself that the Holy Father is disappointed because the University is not up to his expectations. Whenever THE REVIEW made this statement, it was ridiculed and denied by the Liberal organs, and attributed to ill will and antagonism. Msgr. O'Connell's frank avowal is therefore apt to help clear the ground. The Holy Father is disappointed. The University has not responded to his expectations. Now all depends on the making of a correct diagnosis of the case by the new Rector and his friends. *Why* has the University failed so far?



### *Are the Public Schools "Non-Sectarian" and Undenominational?*

Their advocates and admirers say they are, but what of the Bible reading and the prayers with which, in most, if not all of them, every day's work begins? To be "undenominational" in reality there should be no religion in any shape or form, not even the mention of God in a text-book. A demand for "non-sectarianism" to this extent would be entirely fair on the lines of the public school system, as its approvers proclaim it to be. They say it is "for all creeds" and therefore that creeds and religions are absolutely excluded from its scheme. But is this so? Do you not bring in a "creed" when you bring in the Bible? Does not a prayer or the name of God mean or imply a creed? There is good ground for suspecting that it is one religion and one only that is objected to for the school by most of the "non-sectarians."—N. Y. *Freeman's Journal*, No. 3574.



### *The Literary Historian of the Future.*

The historical writing of the period (in the English language) does not wholly commend itself to a reflective correspondent of the *Dial*. "Some day," he says, "there will set in a movement to co-ordinate the results of our specialized effort, and then may be expected to appear once more the literary historian. Scholarship will

not be less valued, nor truth less highly regarded, but the art of presenting truth will be given more attention. Nothing short of a transcendent genius, however, can ever again fill the place of the genuine literary historian. From our conscientious devotion to truth in the minute we shall never wholly recover; and of all historical writing we shall continue to demand absolute accuracy of detail—a standard which was unknown to Herodotus, Livy, Carlyle, and Macaulay. Thus the necessities which the literary historian of the future will have to meet grow greater with every passing day.”



The *Catholic Columbian* (No. 18) declares that, if the new chapter in the history of the “Catholic University of America,” which has been opened by the installation of Msgr. D. J. O’Connell as Rector, “is to be different from the two that have preceded it—if the University is ever to be made a success—the influences that have been alienated from it must be won back to its support. They have been designated as ‘the Germans and the Jesuits.’ But that title is not wide enough—there are others, who should be attracted. Nevertheless the favor of the Germans and the Jesuits, if it could be won, would be a mighty force for good. The Germans were being conciliated and were even planning to endow the German chair, when they were again driven away by the treatment received by Msgr. Schroeder. The Jesuits have been badly treated from the start.”

Without the active co-operation of both of these important elements, says our confrère, the University can not hope to succeed, and he concludes: “The Germans and the Jesuits should be solicited to support the University and . . . any influence that keeps them away from it should be promptly and permanently side-tracked.”



A writer in the *Civiltà Cattolica* makes the startling announcement that on the occasion of the conclave which elected Leo XIII., Prime Minister Crispri was only prevented from introducing Italian officials into the Vatican by a fierce telegram from Bismarck, who was particularly anxious that a pope should be elected about whose legitimacy no question could ever be raised. The Rome correspondent of the *N. Y. Freeman’s Journal* says that the present temper of the Italian authorities there affords only too much ground to fear that a similar outrageous attempt to violate the freedom of election may be attempted. Under the circumstances he thinks it is not at all impossible that the next conclave may be held outside Rome—possibly outside Italy.



A Benedictine Father, professor in a western college, writes to  
THE REVIEW :

I was greatly interested in the remarkable instance of “clairvoyance” given in a recent number of THE REVIEW. I refer to Archbishop Ireland and the girl at the Sisters’ school. This gift of clairvoyance seems to be general, I mean in a lesser degree, for I have on several occasions made similar experiments. It can be

done by any three persons, perhaps also two. Let two persons blindfold a third, then hide an object (pocket knife, etc.); then let the two guides take hold of the blindfolded person's wrist and make up their will that the "clairvoyant" shall find it, and the latter will after some trials become aware of a force leading him towards the object. All persons are not equally good "media." In one case we merely touched a boy on his shoulders with our fingers. Experiments may bring out media that respond without physical contact. I know not how to explain the phenomena, but I know such a force to exist, since I have actively and passively participated in many such experiments. Fixed attention on the part of the guides is required.



Writing in the *Journal of Theological Studies* on the "Code of Hammurabi," Mr. Johns, of Queen's College, Cambridge, a very competent cuneiform scholar, pays a handsome tribute to the energy and scholarship displayed by Father Scheil, O. P., in editing this truly remarkable discovery. Hammurabi was King of Babylon, or of the territory about Babylon, about 2285 B. C. He drew up a code of laws dealing with a number of the common occurrences of life and had his code carved on great stone monuments and set up (probably) in every city of his empire. For nearly two thousand years this code formed the basis of Babylonian and Assyrian law, and several fragments of copies of various dates have for some time been known. But now one of the original monuments has been found almost intact, and the picture it gives of Babylonian civilization and law and life in the third millennium B. C. is as interesting as it is wonderful, and we feel that Father Scheil does not exaggerate when he claims Hammurabi's Code as one of the most important monuments of universal history.



It may interest the Rev. Father John Talbot Smith, the editor of the *Boston Pilot*, and other Catholic American publicists who have advertised and recommended Heyse's "Mary of Magdala" to the Catholic public, (see our protest against such advertisement and recommendation in No. 17 of THE REVIEW), that His Lordship the Bishop of Brünn, Austria, Dr. F. S. Bauer, has publicly and officially protested in the *Brünner Vaterland*, above his signature, against the production of that "great religious drama" (*Boston Pilot*, No. 15) in his episcopal city. He brands it as "a scandal to the Christian sense" and declares that its production ought not to be permitted in any Christian community.



Is the Cincinnati *Catholic Telegraph* aware that it is helping to "poison the wells" when it advises its readers (No. 19) to buy and study the *Encyclopædia Britannica*? □



Andrew Lang declares that "no translation in verse is worth the paper on which it is printed."



# The Review.

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VOL. X.

ST. LOUIS, MO., MAY 21, 1903.

No. 20.

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## A GREAT MONUMENT OF A GREAT COUNCIL.\*)

**T**HE history of the Council of Trent—a history which will satisfy modern requirements, Catholic no less than Protestant—has yet to be written, and the time for writing it has not yet come, though it is rapidly approaching. No serious scholar or student pretends that the work of Fra Paolo Sarpi is other than a partisan production, marred not only by great bitterness of feeling and a reckless imputation of the worst motives, but also by an extraordinary perversion of facts. One would as soon think of learning history from the pages of Froude (who also made an excursion into this particular region) as from those of Fra Paolo. Pallavicini's 'Istoria del Concilio di Trento,' on the other hand, while it corrects many of Sarpi's errors and did good service in its day, is not a critical history in the modern sense of the term. Indeed by the author's own admission or profession its aim is primarily apologetic or controversial rather than simply historical. But why, it may be asked, seeing that nearly two centuries and a half have elapsed since the appearance of Pallavicini's first edition, has the history of the Council never been comprehensively treated by any scholar, whether Catholic or non-Catholic?

The reason is not far to seek, and was stated clearly enough by Hefele, in the preface to the seventh volume of his 'Conciliengeschichte.' It was impossible, he said, to undertake the history of the Council until the authentic acts of that assembly had been made public. Incredible as it may seem, these all-important documents had been known only from fragmentary quotations down to the time when Hefele wrote the words to which we have

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\*) Concilium Tridentinum, Diariorum, Actorum, Epistularum, Tractatum Nova Collectio. Edidit Societas Goerresiana. . . . Tom I. Diariorum Pars Prima. Herculis Severoli

Commentarius. Angeli Massarelli Diaria. I. IV. Collegit edidit illustravit Sebastianus Merkle. Friburgi Brisgoviae. Sumptibus Herder.

just referred. It is true that in the very year in which Hefele wrote those words, the *Acta* of the Council, edited by Theiner, but published after his death, were given to the world. But even these, supposing them to have been published in their entirety and with that critical exactitude which befits such an enterprise, were far from constituting the whole of the documentary materials available, and more or less necessary, for the elucidation of the history of the Council. Apart from various sources of indirect and incidental information, two other classes of documents, known to be extant but heretofore for the most part unpublished, are indispensable to the historian, viz. 1. the diaries kept by more than one of those who in one capacity or another took part in the proceedings of the Council, and 2. the correspondence of the legates and others with the Holy See and with the European courts, or with personages of importance in the ecclesiastical or political world. As the *Acta*, or official records of the conciliar proceedings, serve to explain the genesis and throw light on the decrees in which these proceedings issued, so the diaries and letters in their turn throw light on the *Acta*, as revealing in many cases the motives and intentions of those who took part in the public discussions.

All this is, of course, well known to historical scholars, nor were the years which followed the publication of Theiner's *Acta* altogether barren of attempts to bring these secondary but most important materials to light. The late Dr. Döllinger, as many of our readers will be aware, brought out in 1876 two volumes of 'Ungedruckte Berichte und Tagebücher zur Geschichte des Concils von Trient' (Unpublished Narratives and Diaries Illustrative of the History of the Council of Trent), which were intended to be the first instalment of a collection bearing the more ambitious title, 'Sammlung von Urkunden zur Geschichte d. C. v. T.' (Collection of Sources, etc.) The larger project, however, remained unaccomplished, and the published volumes left much to be desired. And, as Döllinger made a beginning of editing [the] diaries of the Council, so portions of the correspondence relating to it have been published by Druffel ('Briefe und Acten zur Geschichte des 16 Jahrhunderts'), Druffel and Brandi ('Monumenta Tridentina'), Friedensburg, ('Nunciaturberichte aus Deutschland'), and others. It is, however, plain from the event that no one of these scholars has made, or even undertaken to make, the researches necessary for the compilation of a complete 'Corpus Diplomaticum Concilii Tridentini.' Indeed such researches, together with the publication of their results, if not altogether beyond the powers of a single man, would be the work of half a lifetime; and the world might have waited

a century or more before anyone would have cared to undertake it, or have succeeded in the undertaking.

But now that powerful and learned body, the Görres-Gesellschaft, one of the glories of the Catholic Church in Germany, has seriously taken the matter in hand, and it is with something very different from merely complimentary expressions of pleasure that we welcome the first volume of a monumental work of quite first-class importance. The full title of the entire work is, 'Concilium Tridentinum: Diariorum, Actorum, Epistularum, Tractatum, Nova Collectio.' It will consist of twelve or more volumes, of which three will contain the diaries, vols. iv.-ix. the *Acta*, properly so-called; the tenth and succeeding volumes will give the letters; and the series will close with a single volume containing various theological tractates written on occasion of, and in connection with, the Council. For the immense undertaking the libraries and archives of Southern Europe have been thoroughly searched, as the following very inadequate list may partly serve to show. Dr. Sebastian Merkle, the editor of the first and succeeding volumes of the diaries, has himself made a diligent search in half a dozen collections in Rome, besides of course the Vatican Archives, and in one or more libraries at each of the following places, viz., Naples, Florence, Camerino, Sanseverino, Bologna, Modena, Parma, Mantua, Venice, Bergamo, Madrid, Toledo, Seville, Granada, Jaen, Salamanca, Valladolid, Paris, Munich, Vienna, Innsbruck, and Trent itself. And although it is too much to hope that even the diligence of a Merkle will leave absolutely nothing to be gleaned by future investigators (since in some cases manuscripts known or believed to exist in certain libraries were not forthcoming), there are good grounds for thinking that nothing of importance has escaped detection. It is a very inadequate expression of the truth to say that the 'Nova Collectio' will far surpass in completeness anything that has hitherto been attempted; and it is perhaps more to the purpose to affirm that it will put the future historian of the Council in possession of abundantly adequate material for his work. We rejoice that so great a monument of a Council should be the work of Catholic hands, and (by contrast with Theiner's work) should be issued with the full and most cordial approval of the Holy Father. The first words of the commendatory Brief, "Haud mediocri animi oblectatione," addressed to the President of the Görres-Gesellschaft, sufficiently indicate the mind of his Holiness on the subject of this great undertaking.



## PROHIBITION.

Our good friend Mr. Martin I. J. Griffin, the clever and deserving editor and publisher of the *American Catholic Historical Researches*, of Philadelphia, has, we regret to learn, taken offence at a note which we reproduced from the *Northwest Review* of Winnipeg in our No. 17. This note was as follows :

"Here is a clipping from a late issue (No. 23) of that sprightly and thoroughly Catholic Manitoba weekly, the *Northwest Review*, which well deserves reproduction : 'The charming Life of Mother Mary Baptist Russell, by her brother, Father Mathew Russell, S. J., incidentally gives the lie to the exaggerations and hypocrisy of the Prohibitionists. Arthur Russell, father of Lord Russell of Killowen, the greatest lawyer England has seen in a generation ; of Rev. Mathew Russell, S. J., one of the brightest poets of the day ; of Mother Mary Baptist, everlasting superior and pioneer of the Sisters of Mercy in California,—Arthur Russell, whose younger brother Charles became the celebrated President of Maynooth, to whom Newman confessed his indebtedness in the history of his conversion,—Arthur Russell, all of whose daughters became saintly nuns,—kept a brewery !'"

This is Mr. Griffin's protest, dated Philadelphia, May 2nd :

TO THE EDITOR OF THE REVIEW.—*Sir* :

The item about the Russell brewery may merit "reproduction" as a curious item, but the *Northwest Review* is wholly ignorant of what prohibition is, its principles and policy, when it thinks that a brewer having sons and daughters, lawyers, priests, or nuns "gives the lie to the exaggerations and hypocrisy of the Prohibitionists."

Catholics who are anti-Prohibitionists can no more state correctly anything about Prohibition than non-Catholics can rightly tell what are Catholic doctrines or practices.

I am a Prohibitionist. It is one of the things I thank God for. My three children who have left my home have entered upon a religious life—one as a priest, two as sisters.

The *Northwest* or any other review that prattles about "the exaggeration and hypocrisy" in that manner may be "sprightly," but they are not "thoroughly Catholic," because they speak ill and unjustly of their neighbors. God alone knows whether all the Russell judges, priests, or nuns have made full reparation for all the evil that came from their father's traffic. But their greatness, celebrity, or sanctity has nothing whatever to do with Prohibition.

Respectfully,

MARTIN I. J. GRIFFIN.

The *Northwest Review* is well able to take care of itself, and in



handing over Mr. Griffin to the tender mercy of its doughty editor, we shall confine ourselves to one or two obvious remarks.

Catholics who are anti-Prohibitionists may speak or write as correctly of Prohibition as a Catholic theologian who is anti-Protestant can correctly state and criticize Protestant doctrines. If none of us, particularly in the journalistic profession to which Mr. Griffin belongs, could intelligently judge and discuss ideas or doctrines to which he was opposed, there would be an end to all intelligent controversy and criticism.

From long experience we know the *Northwest Review*, which is edited by orthodox and learned clergymen, to be a "thoroughly Catholic" journal; we would still insist that it had a claim to this title even if perchance it were to make a *faux pas* or on one occasion or other so far forget itself as to speak ill and unjust of its neighbors,—an accusation against which, in the present instance, it will no doubt be able to defend itself victoriously.

As for our own views on Prohibition—which must by no means be confounded with Temperance—they are too well known to our readers—among whom we are pleased to count Mr. Griffin—to need reiteration. We hold such alcoholic beverages as wine, beer, and good whiskey to be gifts of God which, used in moderation, contribute to the well-being of humanity. The *Encyclopedia of Social Reform*, which is generally considered to be an authority in these matters, defines the object of Prohibition to be "to obtain laws prohibiting the manufacture and sale of intoxicating liquors, except for the purpose of manufacturing industries, science, and art." Mr. Griffin, as a loyal Catholic, would probably include among the exceptions the sacramental use of wine; but the bulk of non-Catholic Prohibitionists, as the above definition clearly indicates, oppose the use of alcoholic liquors as a beverage in any shape or form. Mr. Griffin himself will have to confess that this is one of the "exaggerations" of Prohibition as generally understood and advocated. He is likewise too well-informed a man to deny that many who of those who preach Prohibition in public, indulge in alcoholic drinks privately and in secret.

A consistent Prohibitionist must hold a brewer who deliberately manufactures beer to be a depraved man. It was evidently with the purpose of disproving this false and unjust view in one, and that a very flagrant case, that the *Northwest Review* mentioned the example of Arthur Russell.



## THE "CATHOLIC LADIES OF OHIO" AND THE REVIEW.

The Catholic Ladies of Ohio have favored THE REVIEW with a long statement signed by the President, and a long letter from an ex-secretary and charter member, intended to disprove the remarks made by this journal regarding the quality of "insurance" promised by the society. As our space is too limited to print these communications in full, and as moreover, unfortunately, the contents practically corroborate the views expressed in our No. 16 on that subject, we shall confine ourselves to quoting only the most important sentences, placing them alongside of the comments of THE REVIEW and leaving our readers to judge for themselves.

The organization claims to comply with the insurance laws of the State (so says its President), but does not report to the insurance department, because as a "benevolent, charitable, religious, and mutual society," under a special provision of the law, it is exempt from such reports. The charter member adds that the C. L. of O. were organized as a social auxiliary of the Catholic Knights of Ohio. Now, according to the report of the Ohio State Insurance Department, the Catholic Knights of Ohio, the Catholic Knights of America, the Catholic Order of Foresters, the Knights of Columbus, and even the Women's Catholic Order of Foresters all report to said Insurance Department, and for the Catholic insurance editor of THE REVIEW it is incomprehensible wherein these orders differ in purpose from the C. L. of O. Are they not one and all "benevolent, charitable, religious, and mutual"? Why should the C. L. of O. take advantage of some special law exempting them from the supervision of the Insurance Department, if the society is so anxious to "comply with all the insurance laws of the State"?

The President says regarding the number of assessments: "The society in council at Cleveland . . . . . provisionally fixed the number of assessments at 8 . . . . . subject of course to the provisions of the State Law for assessment societies, viz: that no assessment be levied unless there be a death to correspond and *that the number of assessments can not be limited, but must be governed by the number of deaths.*" (Italics'ours). THE REVIEW stated: "Under this system nobody can tell before-hand how much a member may have to pay in any given year."

In section 3 of her reply the President verifies the grading of the benefits as stated by THE REVIEW and excuses the limitations regarding the payment of but one assessment as described therein with the regulations of the law. The fact remains, however, that the returns of one assessment is all that is available for the payment of the loss for which the assessment is levied. At pres-

ent the total income is about \$1,400 for each call. So a \$2,000 claim gets but 70% cash, and others in the same proportion. The President adds naively: "It is morally certain, however, . . . that within a very few years one assessment will reach over \$2,000, in which case the full limit of \$2,000, \$1,000, \$500, will be paid for the respective grades," which statement does credit to her hopefulness; what will happen if the membership should decrease, is another question.

THE REVIEW claimed that "no member of this order can tell at any time with any degree of certainty, either how much he will have to pay each year, or how much his family is likely to get as benefit in case of his death." The President replies that any member "can now figure very closely the cost of her protection and the amount of her benefit, and she can also estimate the same for the future with almost the same accuracy, *if* (italics ours) she is familiar with the law of progress, by which the society is governed,"—but fails to enlighten us as to the way to ascertain such progress in the absence of insurance reports.

The President further wishes to reduce the ratio of expenses to income by claiming that medical examiners' fees should not be included. Some fault is also found with THE REVIEW for taking up the 9 months' report of the retiring treasurer and omitting the last 3 months of that year, given by the new treasurer. So here the correction:

	Income.	Expenses.
Report from Jan. 1st, to Sept. 30th, 1902. -	\$10,051.73	\$2,435.52
"    "    Oct. 1st, to Dec. 30th, 1902. -	3,320.64	794.21
Total, - -	\$13,372.37	\$3,229.73

Hence the expenses represent over \$24 for every \$100 received. As doctors' fees are paid by the members and are handled by the society, it is perfectly proper to include that item in the expense account.

In conclusion, THE REVIEW exceedingly regrets to find that the "facts" submitted by the President and the charter member for the purpose of correcting the statements made in our issue of the 23rd of April, have only strengthened our belief in the unsoundness of the business of the C. L. of O. as at present conducted. There is no intention of questioning the honesty of the management or the integrity of any one connected with the society. It is only the so-called "insurance" feature which we criticize, because the system practised is not reliable and the experience of the past exemplified by numerous societies, (Catholic and others), who were formerly doing business on similar lines and came to grief, should be a warning to the C. L. of O.

### THE ORGAN ON HOLY THURSDAY.

We received the following query: "Where did Father Baart find the permission to play the organ during the entire mass on Maundy Thursday? (No. 17 of *THE REVIEW*). And why did he not give page or number of the 'Caeremoniale Episcoporum'? Please enquire, for without investigating I venture to say that it is not so. (Rev.) Charles Becker."

We enquired, and this is Father Baart's reply:

"I would not like the reverend gentleman to take my word regarding the 'Caeremoniale Episcoporum.' If he wishes some nearer authority—official for some—he can find the same statement given in the Ordo for the Provinces of Toronto and Kingston, in Canada, for 1903, published by the Hunter Rose Co. with the imprimatur of Archbishop O'Connor. On page 13, the clergy are instructed regarding the organ and the fact that it may be used during the Mass of Holy Thursday.—P. A. BAART."

By the way, Mr. Wm. F. Markoe points out in the N. Y. *Free-man's Journal* (No. 3644) that this permission is "a sad commentary on the incompetency of many of our Catholic choirs which has made so undesirable a concession necessary." "Nothing"—he says—"marks so sharply the grief of the Church at the approaching Passion of her Lord, even in the midst of her rejoicing over the institution of the Holy Eucharist, as the sudden silence of the organ after the 'Gloria in Excelsis' on Holy Thursday. At the same time nothing reveals more strikingly the weakness, poverty, and nakedness of an incompetent choir. When deprived of the support of the organ the utter unfitness and impropriety of the kind of music too often selected also stands out in bold relief. That the new concession may prove acceptable to choirs of this kind can readily be imagined. But that it will prove acceptable to priests who enter into the spirit of the Church during Holy Week, and have deeply at heart the proper performance of these sublime and significant ceremonies, is not easy to believe. It is my firm conviction, based on years of experience, that when suitable music, whether plain or figured, is selected—suitable I mean both to the occasion and the ability of the singers—the weakest choir, even children, can be trained to render it properly, and that if it really is suitable it will sound much better without the organ than with it."

Mr. Markoe has hit the nail squarely upon the head.

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The *Book-Lover* relates that a wag, having witnessed an unusually villainous performance of Hamlet, observed: "Now is the time to settle the Shakespeare-Bacon controversy. Let the graves of both be dug up and see which of the two turned over."

## THE ROMAN CATHOLIC CLERICAL FUND SOCIETY.

[We have received the following letter in reply to our recent paper on the above society and gladly publish it because the subject is timely and of great interest to many of our readers. Of course we reserve to the author of the article in our No. 18 the right of retort.]

Though sick in bed, I hasten to reply to your article on the Roman Catholic Clerical Fund Society, of which I happen to be the President.

*Ab initio*—a few general remarks: Frequent attempts to care for sick, disabled, and unfortunate priests have been made in the past. Having been interested in this most necessary and useful work of charity for 26 years: having identified myself—head, heart, hand, and purse—with the noble but unsuccessful establishment, by the Fratres Misericordiae St. Joannis de Deo, of an Infirm Priest's Home, in Lancaster, Pa., in 1879, and having, by written and spoken word, worked unceasingly for many years for the care and comfort of our invalid and veteran priests, I may justly claim to have some experience.

Various plans of assisting the poor, self-sacrificing priest, when sick or old, have been tried, by prelate and priest, in various dioceses, not only in America but all over the world. We have no established 'homes' as in other countries. I am not concerned at present with the question why the words of the Council of Baltimore regarding the care of infirm priests have remained a "dead letter" to a large extent. Sufficient it is to know that it is advisable for us priests to provide the necessary means of living independently and comfortably in sickness, during disability, and at old age. This we, of the Diocese of Omaha, are trying to do in and by the "Roman Catholic Clerical Fund Society," founded August 9th, 1900. It is not a life insurance society, hence not under the supervision of any State department; it is a purely charitable conception, incorporated, for good reasons, under the laws of the State of Nebraska providing for the incorporation of charitable societies. Its final and principal object is to extend assistance in case of disease, infirmity, disability or other necessity; its present and pressing object is to get the "fund." It is well known that most of the clerical mutual relief societies heretofore established have ceased to exist simply because they lived from "hand to mouth." Certain sums of money assessed annually, or when a member made application for relief, were collected and disbursed. As soon as the number of applicants grew, dissatisfied members dropped out; and that was the end. Now, our society does not propose to give a stipulated sum, to be paid alike under all circumstances, at least not for the present, until a large

fund has been accumulated. We aim at one hundred thousand dollars. We are already sure, at this time, even if the membership does not increase and the society keeps up the payment of its premium on \$30,000 insurance, of a fund of \$60,000 after seventeen years, for though the figures in tables 2 and 3, given in "illustration of our plan," are not guaranteed, as we well know, yet we have good reason to expect a return of about \$40,000 from our three \$10,000 policies. In the meantime we are endeavoring to increase our permanent fund by donations and legacies, of which about five thousand dollars are now assured, so that the above stated fund of \$60,000 is not so far distant. We want a "fund" in our R. C. C. "Fund" Society. Not having such fund at present, we can not obligate ourselves to pay a *quid pro quo*, under the present circumstances, to each applicant, hence the extent of the assistance must be determined by the Board of Trustees. We, the present members, are well aware of the impossibility of paying at present \$600 per annum to a member who has paid the full amount, namely \$1,200. Table 4, which the writer of THE REVIEW article calls "the most misleading of the lot," does not state any such thing. It says:—"If the Board has decided that the maximum benefit is \$600 a year, the member who has contributed the full amount of membership, \$1,200, will be allowed \$600 a year." The Board may decide the maximum under the circumstances to be but \$100 or \$200. The object of that table is to illustrate what is meant by "such proportion of the maximum benefit as the amount paid in by such member bears to the amount required to be paid for full membership." If the interest fund realized from the invested permanent fund becomes sufficiently large, the maximum benefit may be \$600.

There must be some authority, delegated or constituted by the whole membership, to decide, first, whether an applicant be really entitled to benefits, and secondly, what the maximum benefit shall be during a certain time. This authority is given in our constitution to the Board of Trustees. This Board, consisting of at least 11 members, is elected annually, therefore is a creature of the society, to which it must account; why, then, call it the "absolute dictator in the organization"? Fault is found because this Board elects and directs the secretary and treasurer; is there anything wrong or unbusinesslike in the rule? Can not eleven members, elected by the Society at large, be trusted with the selection of a capable secretary and treasurer? That the board of trustees, presided over by the president, who is elected by the members, shall have the general management of the affairs of the Society, is, it seems to me, demanded by good business policy. No personal animosity can prevent benefit as long

as there are eleven men to decide the question. This Board must have the right to grant or refuse the petition of an applicant in order to protect the society against possible fraud. And certainly whatever benefit the board may grant, must depend upon something tangible, and that is—the amount of money paid in.

The endowment plan of insurance on the lives of some members is provided for as one of the means to raise the “fund,” because thereby we are sure of receiving the face value of the policies, and most likely, in case of the survival of the insured members, a handsome sum in addition.

I will pass over at this time the other very commendable feature of our society, namely, to procure “means for the endowment of scholarships for students for the priesthood of the Roman Catholic Church intended for service in the state of Nebraska.” Justly you say “that this two-fold object should make the society very popular among the clergy of Nebraska.” The dioceses of Nebraska are to be credited with their share of the “Scholarship Fund” in proportion to the membership from each of the respective dioceses, and consequently the Bishop of Omaha is given the right to select the institution to which the society will pay the amount credited to the members affiliated to the Diocese of Omaha, while to the institution selected by the Bishop of Lincoln the amount will be given which the membership from that Diocese show they are entitled to. You say, “this looks like an excellent plan for the benefit of some favored insurance agency.” {I will tell you, we had offers from four of the best companies when we insured our three members, and you may rest assured that we watched “our own interests.” We have also troubled ourselves about the question of “insurable interest” and settled that so that no such “interest” can bother us or our successors. For obvious reasons I can not divulge the secrets of our management of this part of our work.

On the card received by THE REVIEW the income during our business year, up to January, is shown to be \$530.48, and (I take it because the card was sent you in April) was changed to \$820.98 because the secretary had received \$290.50 from the members, as dues, between January and April. Now, that shows part of our annual income. A show of expenditure can not be made because there was none.

The dues paid by our members reach the sum necessary for the annual premium on \$30,000 of life insurance, and this premium is the only expenditure we have ; we pay no salaries, no travelling expenses or commissions, no office rent. We are all guided by the desire to procure as large a “fund” as possible during the first 20 years, and anxious to lay a good foundation upon which

others may build. Convinced that ours is a good "plan," in order to raise such a "fund" for our "Fund Society," most of our members gladly sacrifice five dollars per month, knowing well that they will not get any "aid" in return. It is charity that prompts us, having always in view the "fund" to be created before amended by-laws will establish "justice and rights."

It would take too much of your valuable space to enlarge upon the motives and objects of this charity. I am sure the clergy of Nebraska and other States will give "encouragement to such "organized charity" if well understood. Some 15 years ago the Catholic Mutual Relief Society of America was established by Bishop O'Connor. It was misunderstood at first, but to-day about sixty dioceses and many religious orders insure all their buildings against fire and windstorms in this organization. Bishops have found it to be a "good thing." May not the Roman Catholic Clerical Fund Society also become a "good thing" for the care and comfort of our invalid and veteran priests, not only in Nebraska but in all the States of the Union, and for the education of our candidates for the priesthood? I hope so.

WEST POINT, NEB.

(Rev.) JOSEPH RUESING,

May 10th.

President R. C. C. F. Society.

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### FR. VATTMANN'S "MISSION TO ROME."

Mr. E. L. Scharf, of the Catholic University, sent his "Washington News Letter No. 24" to every Catholic paper in the land with a "personal" note, offering the use of it free with the only condition that copies of the papers containing it be mailed to his address.

The chief object of the letter is to divest "Father Vattmann's mission to Rome" of the official character which has been falsely attributed to it. As our readers will remember, a news item was recently published in the daily secular press and in a number of Catholic papers, that Father Vattmann, a United States army chaplain, had made a report to the Secretary of War and to the archbishops, at their recent meeting at the Catholic University, concerning conditions in the Philippines, and that he had been commissioned to go to Rome and submit his report to the Church authorities.

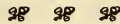
Mr. Scharf declares that Father Vattmann made no report, as a report implies a commission, and Father Vattmann held no commission either from the War Department or from the archbishops. Father Vattmann, after returning from his eleven months' tour in the Philippines, on his own motion, made a written statement of his views and findings to the War Depart-



ment, and a verbal one to the archbishops who were recently assembled in Washington, and Mr. Scharf has "it on good authority that the archbishops listened to his remarks with close attention and were deeply impressed by them."

The editor of THE REVIEW spent an afternoon with Father Vattmann immediately upon his return from the Islands and listened to his remarks with as close attention as did the archbishops at their late meeting, though he was not, perhaps, so "deeply impressed," for the reason that these remarks contained very little information that was absolutely new, and for this other reason that they were evidently colored to some extent by Father Vattmann's friendship for the late President McKinley and the Republican party to which he belongs.

If Mr. Scharf intimates in the "personal" letter wherewith he accompanies his gratis contribution—which is not personal at all, being printed throughout, down to the signature, and sent broadcast over the land—"there is more behind" Father Vattmann's mission "than I am at liberty to state," does he mean to intimate that the archbishops who favor and approve the administration's Philippine policy intend to use Father Vattmann's "report," though it be unofficial, as a means to bring over the Roman authorities to their way of thinking?



## PROGRESS AND TRADITION IN EXEGETICS.

Such is the heading of an interesting article in a late number of the *Etudes*, by Father Prat, S. J. In the present war between the two, it is his opinion that modern progress should not obliterate Catholic tradition, nor should tradition stand in the way of real progress. He thinks a *modus vivendi* may be found in the following four propositions, to-wit :

1. The domain of revelation and that of science are distinct. They will rarely touch, more rarely still will they intersect each other. They can come in contact only on the field of philosophy; but if theologians and scientists stay each within his own limits, avoiding to give out for known and certain what is not so, all danger of conflict is removed.

2. The first end, the essential *raison d'être* of an inspired book, is not, and can not be, to teach science. There is no science revealed except so far as it is necessary to the salvation of man and the economy of faith. Hence, the pretended scientific explanation of the Scriptures is an error and dangerous: an error, because it misconstrues the proper end and dignity of the sacred

books; dangerous for the reason that it imprudently draws the Bible into questions with which it has no concern.

3. The religious character indispensable and sufficient for a sacred book, gives its author the right to use a language not strictly scientific when describing the laws and phenomena of nature. What is not judged to be an error in a secular work which does not pretend to teach science, can not be judged to be an error in a sacred book.

4. Nevertheless, the rôle of science in exegetics is considerable. In a purely scientific matter, where a text admits of several interpretations, no explanation should be adopted which science rejects. When the proper and natural meaning of a text admits of no doubt, it must be maintained as the true sense of the Scripture until proof to the contrary is given; yet it is not impossible that a later discovery may force us to give it up and have recourse to the figurative sense.

These propositions are respectfully submitted to the newly created Roman Bible Commission, from whom we may justly expect a settlement of many of the difficult questions which have agitated Catholic exegetists in the last twenty-five years.

✻ ✻ ✻

### LITERARY NOTES.

*The Sacred Heart, The Teacher of Mankind.* Sermons by the Rev. R. A. Halpin. 8°. 23 pages. Price 25 cents. Jos. F. Wagner, New York.

Whoso writes about the Sacred Heart, should have a clear understanding of the difference between the corporal and the spiritual heart of our Savior, and also of the difference between the heart and the person of Jesus Christ. The author of these otherwise commendable sermons makes light of these distinctions and, consequently, one does not know at times whether the sermon treats of the Sacred Heart or of the person of our Savior.

—The much-admired line on the changing of water into wine at the marriage feast at Cana:—

“The conscious water saw its God and blushed,”

is falsely attributed by many to Thomas Campbell. The *North-west Review* points out that Campbell was utterly incapable of writing anything like that, for the reason that he was an alien to the Christian faith; that the line was written by Richard Crashaw, a pious Catholic, two hundred years before Campbell's time; and that, admirable as it is, it is, after all, nothing but a poor translation of the Latin original in the ‘*Epigrammata Sacra*’: “*Nympha Deum vidit et erubuit*,” which is almost untranslatable on account of the double meaning of “*Nympha*” (a nymph and water). Our contemporary suggests this rendering:

“The virgin water saw its God and blushed.”

## MINOR TOPICS.

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The controversy, sans practical need *The Name "Catholic."* or utility, whether we Catholics ought to style ourselves "Roman Catholics" or "Catholics" simply, is one which will not down. In the *Tablet* (No. 3282) we find Cardinal Vaughan's contribution to it, in the shape of a lecture recently delivered by His Eminence at Newcastle. His advice to the Catholic people of England on this subject can be summed up in four plain directions :

1. Use the term "Roman Catholic," provided always it be in its true and Catholic sense.

2. You can use the terms "Catholic" or "Roman Catholic" just as you please, for they mean the same.

3. Use habitually the simple word "Catholic." Stand upon the old way and hold to the old name. It is important in this country that we should call ourselves "Catholics" rather than "Roman Catholics."

4. For legal purposes—(for instance, when in your will you make a bequest to the Church)—use the term "Roman Catholic," for then no one else will dare to claim it.

That is sufficiently explicit and decisive. The *Tablet*, editorially, elucidates the practical bearing of the Cardinal's solution thus (always apart from the lawyer who comes to make one's will): "What have you drawn with those compasses?" "A circle." "You mean a *round* circle with every point in its circumference equidistant from the centre?" "Of course! All circles are round like that. I do not know of any circles that are not." *A pari*: "Of what religion are you?" "I am a Catholic." "You mean a *Roman* Catholic." "Of course. All Catholics are Roman, and I do not know any Catholics who are not." That is to say, our noble and historic Catholic name is all-sufficient. But if certain people—people with a purpose—insist upon styling us Roman Catholics—with an emphasis on the Roman—and on thus courting explanations, we cheerfully accept the name, but in its true and Catholic sense, and they have only themselves to blame if they elicit at the same time our explanations, and as abundantly and as explicitly as they are likely to desire them.

If modern "theology" has abolished the idea of punishment after death, the modern labor union has quickly supplied the loss; and those who feared that the foundations of Christian character have been undermined can pluck up courage again. At Derby, Conn., the other day, according to a special dispatch to the *N. Y. Tribune*, union workmen refused to drive a hearse because the coffin was non-union. Union grave-diggers are, as we all know, extremely particular on such points; they demand both union coffins and union hackmen. It will be easy to extend the principle, and insist upon union-made carriages and union-grown flowers; and then the step is a short one to a boycott of "scab" clergymen, doctors, nurses, and druggists.

Were Alexander Pope alive to-day to write "The Dying Christian to His Soul" he would pitch his song to quite a different note. The

"Vital spark of heav'nly flame,"

instead of speculating about the concepts of an obsolescent theology, would apply itself to the great practical question of this life and the next—whether everything and everybody have been properly unionized.



Speaking of the *Catholic Columbian's* suggestion (see our last) that the authorities of the Catholic University make friends of the "Germans and Jesuits" by complying with their reasonable and legitimate wishes, the *St. Paul Wanderer* (No. 32) remarks: "*Pia desideria!* How often have not the German Catholics extended a brotherly hand and sought for harmonious co-operation. In order to reward them for trying to forget the insults which they had suffered, their opponents continue the chase: Rule or ruin seems to be the leitmotiv of certain circles." In corroboration, our contemporary mentions Mr. Scharf's activity in the press and Prof. Egan's odious and uncalled-for attack upon the German Catholics in the May number of the *Pilgrim*.



In a lecture before the American Oriental Society at its 115. meeting, held recently in Baltimore, a curious link between the Middle Ages and the present was suggested by the former American Consul at Bagdad, Dr. Sundberg, who gave from personal experience an account of the Salibiyeh, a little known tribe of the Arabian desert. Dr. Sundberg made friends with them years ago. He reports that they are the only tribe whose music is European in character, and what they call their "mark" is the cross, though they attach no meaning to the symbol. Their traditions point to their being aliens who came from afar, and Dr. Sundberg believes that they are the last remnants of stranded Crusaders.



*M. Jules Huret*, writing to *Figaro* of his experiences with American Puritanism, does the Pilgrim Fathers too much honor when he speaks of "the blue laws which the passengers of the *Mayflower* implanted when they disembarked upon American soil." The freight of the *Mayflower* is constantly swelling as the good ship herself becomes more legendary, but everybody still remembers that whatever credit or discredit attaches to the creation of the blue laws (a much-mooted question) redounds to the Connecticut offshoot of the Boston colony.



Wm. M. Handy, in an article in the *Booklovers' Magazine* (No. 4) declares it as his conviction that the New Englanders are considered the bravest and most brilliant of America's sons only for the reason that they write our historical books and all the rest of us read these and accept them as gospel. There is some truth in this.



# The Review.

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VOL. X.

ST. LOUIS, MO., MAY 28, 1903.

No. 21.

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## STUDIES IN AMERICAN FREEMASONRY.

### 1. INTRODUCTORY REMARKS.

**W**HY does the Catholic Church forbid her children to become Masons?" is a question daily put us. "Why are Catholics cut off from the benefits that affiliation with such an organization would bring them? There is no harm in Masonry. It is a mere social and benevolent institution. It admits all religions in a spirit of universal tolerance. No atheist can be a member. It teaches brotherly love and universal benevolence. It requires a man to be moral; enforces respect for authority; assists its associates in life, and when death calls them to a glorious immortality, consigns dust to dust with appropriate ceremonies and provides with tender and solicitous care for the widow and the orphan. Why then does the Catholic Church, and the Catholic Church alone among all the religions of the world, stand forth uncompromisingly and say to her children:—"If you wish to embrace Masonry, you must choose between Masonry and me; to belong to both, to be true to both, you can not." Is this fair? Is this just? Is it even politic to provoke a quarrel when harmony is to the interests of everybody concerned? Why not rather join hands with Masonry for the upbuilding of humanity, that all the forces of good may be united in a common cause, instead of being disunited and antagonistic as they now are?"

In words seemingly so fair and dispassionate is the cause of Masonry pleaded and the fault of opposition charged against the Catholic Church. The innocence of Masonry is assumed as a fact beyond dispute, and the whole difficulty consists in discovering the Church's motives for acting as she does. Some find a ready solution in the Church's ignorance of the inner nature of Masonry; for, they argue, as Masons are oath-bound not to reveal their secrets, and as these secrets are imparted by word of

mouth, what can the Church know about them? Others less friendly to the Church, attribute the condemnation of her pontiffs to bigotry and prejudice; to priestly tyranny and pettiness, which would enslave minds and fetter the just liberties of our race.

Ignorance, bigotry, prejudice, priestcraft are, outside the Church, the commonly accepted theories of an opposition to Masonry as firm as it is unvarying. We readily grant that if there be nothing wrong in Masonry, it is hard to give a reasonable explanation of the Church's action; that if Masonry be a mere social and benevolent organization, moral in its character, though prescinding from any definite religious form or established dogma, a society established merely for mutual material aid and assistance, as so many other societies around us are established, the Church's discrimination in the matter of Masonry is harsh, to say the least.

But here precisely is a point for careful investigation. IS THERE NOTHING WRONG IN MASONRY? And when we say nothing wrong, we mean from a Catholic standpoint, for it is from this standpoint that the Church must judge. We are seeking for a reason of the Church's condemnation. If Masonry fosters in its bosom anything un-Christian or anti-Catholic, the reason is evident. The Church must, in such circumstances, forbid her children to join the organization, no matter what temporal advantages they might otherwise reap from it. Her opposition, moreover, in that case, is not to be laid at her door as if she were in fault; it is based upon the very nature of things. It is not ignorance, it is not prejudice, it is not bigotry, it is not priestcraft; it is the impossibility of reconciling the Christian and the un-Christian, the Catholic and the anti-Catholic, that calls forth her condemnation.

Masonry will have been found to be something quite different from what it pretends to be, namely a social organization that has no direct bearing upon religion, and as an un-Christian, anti-Catholic society, it will be condemned. It will not be mere benevolence, as the world at large understands the term; it will not be the mere material care of the widow and the orphan; it will be something quite different, with a different end in view, artfully concealed though it may be under the borrowed cloak of charity.

Is Masonry in its origin, its nature, its tendencies, its principles, its aims, such that from a Christian and Catholic standpoint the Church can approve it, or at least passively permit that her children embrace it?—these are the questions that shall occupy us in the following papers, and we hope that when we shall have finished, we shall have given to candid minds outside the Church and wavering minds within, a sufficient answer to the

question: "Why does not the Catholic Church allow her members to become Masons?" Neither will others, we are confident, those namely for whom the Church's word is enough, peruse these papers without profit, for it is desirable that Catholics may not only be able to defend the Church and her decisions by those general arguments that establish her authority in matters of faith and morals, but that they may also have at hand some of the reasons which, in special matters, guide her or force her to action.

And, first of all, allow us to remark that, in order to be good, it is not sufficient for Masonry to have some good or seemingly good points in it. There is nothing so absolutely bad that there is not in it, at least apparently, some good; for even the spirit of darkness comes to us under the appearance of an angel of light. To be good and desirable and deserving of approval, all moral evil must be absent; since it is only then that a human individual or a human organization can be styled good. No one will say that he who treats his wife and children kindly, is charitable to his neighbors and generous to his friends, is a good man, a desirable companion, if he be at the same time an embezzler, a drunkard, a blasphemer, a murderer. One act of robbery will send him to jail, one act of murder will deprive him of his life. He is a bad man despite his many virtues. The same rule holds good of human societies, for they are aggregations of men and subject to the same laws of human nature. It is not enough that this or that be good in them; there must also be the absence of all moral evil. If in anything Masonry errs, therefore, the Church must condemn it, so long as that point remains uncorrected; she must forbid her children to join it regardless of temporal consequences to herself or to them. In condemning it, she does not condemn what is good or what appears to be good, but what is evil. She approves and blesses what is good, but she wishes that the good should part company with the evil, should be woe for its own sake, and not by its companionship help to render evil less hideous.

We do not purpose to write an exhaustive treatise, to follow Masonry through all the devious windings of its system—this for our present purpose will be found absolutely needless. All that we are called upon to do is to show that there are in Masonry things that are directly antagonistic to the Catholic Church, things that no Catholic can admit and practise without formal apostasy from the Catholic faith. We shall need a good guide in our investigations, one who knows whereof he speaks, and on the truthfulness of whose word we can depend. We want a guide that will inform us about American Masonry, an American guide, lest we be told that what we say may be true of European Masonry,

but that it has no place among ourselves. Certain and personal knowledge, candid truthfulness concerning American Masonry, its practices and principles—these we seek and with these alone shall we be satisfied. Fortunately what we seek is at hand—an author thoroughly conversant with his matter, speaking not for the world at large but for the private instruction of the American Mason in his lodge. He will assure us in his preface that we can trust him, as his book is a compendium of others already received and approved, as he tells us, by an indulgent brotherhood.

The title page will introduce us to the work and its author:

Mackey's  
Masonic Ritualist :  
or,  
Monitorial Instructions  
In the Degrees from  
Entered Apprentice to Select Master  
by  
A. G. Mackey, M. D.,  
Past General Grand High Priest of the General Grant  
Chapter of the United States, Author of a "Lexi-  
con of True Masonry," "Manual of the  
Lodge," "The Book of the Chap-  
ter," "Cryptic Masonry,"  
etc.  
New York :  
Clark and Maynard, Publishers.

Its preface is self-explanatory :

"The greater part of this work," says our author, "is not new. It is composed of the 'Manual of the Lodge' and the 'Book of the Chapter' which have already been submitted to the ordeal of criticism, and received, I believe, a favorable judgment. To these I have added a similar manual on the degrees of the council, so that the present book embraces in its monitorial instructions *all that can lawfully be taught in print* of the degrees of the American Rite.

"I can have nothing, therefore, to say of its contents that I have not already said when the original books went to press. I have not added or omitted a line. All that is in the larger works is here, and nothing is here that is not in them. But these works are, by their greater size and larger type appropriated to the study; this by its portable form, recommends itself as a companion to the Masonic student in his journeys from home, or in momentary relaxation from his daily vocation, when an hour or a part of an hour may be profitably devoted to the refreshment of his memory, or to the investigation of some point which may have just suggested itself to him in the exoteric ritual of the Order.

"It is therefore as a *vademecum*, a book to be carried about by the Mason as a constant companion ready to be referred to at any



moment, and as ready to be returned to the pocket as soon as the reference has been made, that it presents its claim to the patronage of the fraternity.

"I have been told by some of my friends that such a form for the ritualistic works that I had already printed was needed, and that the book would be acceptable to the Masonic public. I have followed their suggestions. Time will show whether they have been mistaken or not. For myself, of course, I hope and am rather inclined to think that the experiment will be successful. The favorable reception already given to my labors by an indulgent brotherhood, saves me from despondency. To that brotherhood the 'Ritualist' is most fraternally submitted.—A. G. Mackey." (pp. 3, 4, 5).

Our author kindly at the very outset satisfies our minds on most important points.

We can trust his *knowledge*, for besides having filled some of the highest positions in the Order, he is one of the most prolific of the standard authors on Masonic matters.\*)

We can trust his *truthfulness*, for he is not writing for the profane world at large but for the instruction of the Masonic body. His book is to be the Mason's companion, the explainer of difficulties, the solver of doubts.

We can trust his *accuracy*, for his book is a compilation of others which have stood the test of the brotherhood's criticism.

We shall therefore take the Ritualist as our *vademecum*, our companion, thanking it when it will speak its mind openly and freely, and seeking by a collation of passages to understand its meaning when it is purposely obscure. With its valuable assistance we hope to successfully overcome the difficulties that beset our path. Our readers must, however, have patience with us and not expect us to prove everything at once or attack everything at once. Order will require that we take up one thing after another, and clearness will demand that we go slowly. To judge a case fairly, one must wait until all the proofs are in; earlier arguments that may appear incomplete receive the fulness of their evidence from those that are adduced later. All that we ask of the fair-minded reader is that he peruse our argument in full, and we have no doubt, in the light of the proofs that we shall adduce, but that he will candidly admit that the Church is more than justified in her condemnation of Masonry.

\*) Appleton's Cyclopaedia of American Biography (iv. 135) says of A. G. Mackey's works on Masonry that they "are considered authoritative," and Allibone's Critical Dictionary of English and American authors (II. 1179) refers

to his Treatise on the Laws, Usages, and Landmarks of Freemasonry as "the most important Masonic Book of the age," which "is to Freemasonry what the mariner's compass is to navigation."

## "THE DEVIL IN ROBES."

AN INTERESTING CORRESPONDENCE.

### I.

[From the Editor of THE REVIEW to the Postmaster General.]

St. Louis, Mo., March 16th, 1903.

HON. POSTMASTER GENERAL,  
Washington, D. C.

Dear Sir:—Some months ago Postmaster Baumhoff promised me to investigate a complaint made by myself and several other Catholic editors regarding the transmission through the mails, from here, of a scurrilous and indecent pamphlet entitled 'The Devil in Robes' and directed against the Catholic clergy. The Rev. editor of the *St. Joseph's Blatt* at Mt. Angel, Ore., just informs me that this pamphlet is still going through the mails. Permit me to ask you if any investigation of the matter has been made and to what results it has led.

Thanking you in advance for the courtesy of a reply, I am,  
Very respectfully yours

ARTHUR PREUSS,  
Editor and Publisher THE REVIEW.

### II.

[From the Acting First Assistant Postmaster General to the Editor of THE REVIEW.]

Mr. Arthur Preuss, Washington, March 19, 1903.  
Editor and Pub. THE REVIEW,  
St. Louis, Mo.

Sir:—I return your letter in reference to the advertising circulars entitled "The Devil in Robes" sent out by the Continental Bible House of Saint Louis, and have to advise you that about a year ago this matter was brought to the attention of His Eminence, Cardinal Gibbons, and he concurred in the opinion of this Department that to take any action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales. For that reason it is not thought expedient to take such action.

Very respectfully,  
J. J. HOWLEY,  
Acting First Assistant Postmaster General.

### III.

[From Cardinal Gibbons to the *Church Progress*.]

Baltimore, Md., April 3rd, 1903.

Editor The *Church Progress*:

Dear Sir:—In reply to your letter asking information about the action of His Eminence in the "Devil in Robes" publication,

His Eminence directs me to say that he has no recollection at all of ever having had any communication with the Postoffice authorities about it. Very truly yours,

P. C. GAVAN, Chancellor.

IV.

[From the Editor of THE REVIEW to the Postmaster General.]

St. Louis, Mo., April 11th, 1903.

HON. POSTMASTER GENERAL,

Washington, D. C.

Dear Sir :—You will recollect that I wrote to you on March 16th in reference to 'The Devil in Robes.' Enclosure No. 1 contains my letter and your reply through Mr. Howley. The *Church Progress* of this city now prints a note from Cardinal Gibbons' secretary (enclosure No. 2), stating that His Eminence has absolutely no recollection of ever having had any communication with the Post Office authorities in regard to this matter.

In justice to yourself and the Cardinal, and for the information of several million Catholics who are deeply interested in this affair, will you please give me your authority for the statement made in your previous letter per Mr. Howley?

Very respectfully yours,

ARTHUR PREUSS,

Editor and Publisher THE REVIEW.

V.

[From the Editor of THE REVIEW to the Postmaster General.]

St. Louis, Mo., May 6th, 1903.

TO THE HON. POSTMASTER GENERAL :

On the 11th ult. I wrote to you with regard to 'The Devil in Robes' and the transmission of the filthy advertising circulars of the Continental Bible House of St. Louis through the U. S. mails. In a previous letter to me you gave as the reason for your non-interference your conviction, based upon an alleged consultation with His Eminence Cardinal Gibbons, that to forbid the transmission of those circulars through the mails would result only in advertising and spreading the book still more widely. I sent you a printed copy of the Cardinal's declaration that he had *absolutely no recollection of having been consulted by the Post Office authorities in this matter.* All these statements having been published in the Catholic press, the Postmaster General stands before the Catholic public of the land as a man who, when hard pressed, makes assertions which he can not substantiate. Permit me to suggest that it is decidedly in your own interest and that of the Administration that you clear up this matter by a positive statement which

I shall be glad to make known to the Catholic press and public through the columns of THE REVIEW.

Very respectfully yours,

ARTHUR PREUSS,

Editor and Publisher THE REVIEW.

VI.

[From the First Assistant Postmaster General to the Editor of THE REVIEW.]

Washington, May 14th, 1903.

Mr. Arthur Preuss,

Editor and Publisher THE REVIEW,

St. Louis, Mo.

Sir:—I have the honor to acknowledge receipt of your letter of May 6th.

Under date of July 26th, 1901, Rev. Louis O'Donovan, "in the name of Cardinal Gibbons and as Chancellor" forwarded a circular entitled "The Devil in Robes" to the Post Office Department. Upon receipt of the circular, and in reply to His Eminence, under date of July 29th, 1901, the Department wrote to the Chancellor as follows:

".....It has occurred to me that in view of the fact that it is a question whether there has been any violation of law.....the better course to pursue would be to ignore the circular, as an unsuccessful attempt to punish the party mailing it would give the book the notoriety and advertisement which the publisher would like to have.

"However, I will be pleased to have your views in the matter, and if you think it would be well to take action, the case will be submitted to the United States Attorney. Kindly favor me with your views."

To this letter the following reply was made:

"Secretary's Office,  
Cardinal's Residence,  
408 N. Charles St.,  
Baltimore, Md.

Mr. J. M. Masten,

Acting First Assistant Postmaster General,

Dear Sir:—In reply to your esteemed reply of July 29th, in the name of Cardinal Gibbons, I beg to thank you for your prompt and kind attention. After consideration your suggestion to ignore the obnoxious circular and thus avoid giving it notoriety seems wise, and we gladly would adopt the same as you suggest.

Again thanking you, I have the honor to be,

Very respectfully,

July 30th, 1901.

(Signed) LOUIS O'DONOVAN."

I send you this correspondence so that you may make it part of the printed record of the case if you feel inclined to further pursue the matter.

Very respectfully,

R. J. WYNNE,

First Assistant Postmaster General.

## "DER WAHRE JACOB."

A unique feature of market days in Germany, particularly of village market days, used to be the "wahre Jacob," a peddler dressed in fantastic clothes, auctioneering his wares; but not in the way of other auctioneers, waiting for higher bids beginning with the lowest; the "wahre Jacob" started at the highest, swearing that the article was worth more than twice what he asked, and when no one wanted it he came down gradually in price until he found a simpleton who believed he could strike a bargain, while in reality he was fleeced. Thus the "wahre Jacob"—the true Jacob—got his name not from his telling the truth, but from the contrary. Of late years this "true Jacob" had disappeared in Germany, no one could tell whither; now it appears he has turned up in New York, opened a camp near the editorial sanctum of the *Independent*, and beguiled its editor into buying his goods. He calls himself "Presbyter" and makes the *Independent* (No. 2833) believe that he is "a Roman Catholic of scholarship and distinction and in unimpeachable standing in his Church." The "wahre Jacob" always is in good standing, he would be foolish if he were not. His *pièce de resistance*, which the editor of the *Independent* could not resist buying, was the "Roman Curia," in the shape of a "goat," "poised in mid-air upon the four sticks of Canon Law, scholasticism, avarice and greed," and a few others, notably the "religious orders"—"a strong prop but not an essential one. The Catholic nations of Europe have demonstrated it beyond cavil. The older of them have given their names only to various kinds of beers and drinks, Augustiner-brau (!), Dominikaner-brau (!), Franciskaner-brau (!), Klosterbrau (!), Chartreuse, Benedictine. . . . . And as for the Jesuits, they have added to the lexicons of modern tongues the synonym of every deviltry in the word Jesuitism."

What the Editor of the *Independent* had heard of the article so far was worth a dollar a line. But like a wise man he waited till the "wahre Jacob" should either come down in price or throw something into the bargain. The "wahre Jacob" chose the latter. Such a goat, standing in mid-air on four sticks, with side-props that are of no avail, is a menace to every body—Christian, Jew, and Hottentot. What is to be done? The "wahre Jacob" lets the anxious editor into the secret. That goat, although *standing* on four sticks, "will in the long *run* come into agreement with the thought and movements of our day. But it will do so only by means of forces and tendencies at work outside her pale". (How lucky it is paled in!) "Perhaps the greatest will prove to be the American Republic, whose constitution was the first to declare

the total separation of Church and State. The Americanization of the world spells the Americanization of the Church."

Spellbound by such prospects, the editor at once "coughed up" two tens and a five and rushed into print with the good news, forgetting, however, that the "wahre Jacob" had tied a little string to his glorious prophecy by saying it would not come true in our day; but come true it must or "Presbyter" Jacob will lose his precious reputation of being "der wahre Jacob."



### ST. DOMINIC AND THE ROSARY.

In No. 48 (page 765) of the last and in No. 1 of the current volume of THE REVIEW, we adverted to a number of rather sensational theses defended by Rev. P. Heribert Holzapfel, O. F. M., in the University of Munich. One of them was: "*Rosarium a S. Dominico neque institutum neque propagatum est,*" i. e., the Rosary has neither been established nor propagated by St. Dominic. His defense of this thesis is now published by P. Holzapfel, in a separate pamphlet, under the title, 'St. Dominic und der Rosenkranz,' in the *Veröffentlichungen aus dem kirchenhistorischen Seminar*, No. 12. (Munich: Lentner, 1903. 43 pp.) We intend to review it more at length in a later issue and for the present only note the main conclusions of the reverend author. P. Holzapfel shows that the received opinion concerning the Rosary is altogether untenable, but that much remains to be done before an exhaustive history of this devotion can be written. It is certain that the Rosary, like every other popular devotion, has developed gradually. In some form or other it may have been prayed already in the first millennium of the Christian era. But we have no reliable records dating back further than the twelfth century. From the twelfth to the fifteenth century we know of but few who cultivated this devotion, until the Dominican Alanus a Rupe or Alan de la Roche undertook to propagate it with great energy and enthusiasm. A hundred years later the Rosary, chiefly through the efforts of the Dominicans, had become a truly popular devotion. It is only in consequence of the faith with which certain alleged visions and fables of Alan de la Roche\*) were widely received, that the name of St. Dominic became so intimately connected with this devotion.

\*) "The authenticity of the visions and writings of Alanus a Rupe (de la Roche)," says the *Kirchenlexikon* (X. 1278), "has met with much doubt." (Cfr. AA. SS. Boll., Aug. 1, 364 sqq.)



## THE ANTI-STRIKE LAWS AND THE RECENT SOCIAL CRISIS IN HOLLAND.

An American priest of Dutch birth writes *THE REVIEW* :

There have appeared of late in the press many erroneous statements regarding the so-called anti-strike laws of Holland.

Some secular newspapers have editorially commented on these laws as if they were a capitalistic conspiracy against labor. The Catholic *New World*, misled by the inaccurate comments of the daily press, said in its No. 32: "Holland certainly occupies a unique position as a country where a man can not quit a government job, once he accepts it."

Here is the whole law in a nutshell. Punishable is: 1st. Unlawful intimidation by employer or employé; 2d. Violation of contract.

The first provision is certainly no encroachment upon labor. England, since 1874, has a similar law, and it is even severer than the Dutch. Yet, there is perhaps not a country in the world where labor unions are in a more flourishing and prosperous condition than in Great Britain.

The second provision of the new law, like the first, applies to both employers and employés.

A violation of a just and equitable contract conflicts with the natural law. The State has the duty to sanction and enforce such contracts. "Laws should lend their influence and authority to the removal of the causes which lead to conflicts between the masters and those whom they employ." (Leo XIII., *De Conditione Opificum*). Is violation of a contract not very often the cause of these lamentable conflicts?

The present government of the Netherlands follows in social questions very closely the principles laid down by Leo XIII. in the above quoted encyclical. The platforms of the anti-revolutionary (Protestant) and the Catholic parties are in this respect almost identical with the principles contained in the papal letter. Now, think of it, a Christian Democratic government waging war upon the organization of labor unions, as the editor of the Milwaukee *Scintinel* editorially proclaimed a few weeks ago. Think of it, a Christian Democratic government violating the rights of the laboring men and disregarding the primary principles of sociology.

But what if a contract between employer and employé would be really unjust or appear to be so to either of the parties concerned?

If either employers or employés have real or apparent grievances, they can bring them before an impartial arbitration com-

mittee, that will decide after due investigation. This arbitration is, however, not compulsory.

It is evident, therefore, that the Dutch anti-strike laws are neither radical nor unjust. Strikes are not made impossible, whether the laboring men be employed by the government or by private employers. Unlawful intimidation is forbidden, in order to protect capital and labor. Violation of contract is forbidden for the same reason, but after the expiration of his contract any workman can quit his job.

The editors of the daily papers may freely assert that the Dutch anti-strike laws would not find sympathy in a country "where liberal views prevail;" but such an assertion can only be the outcome of gross ignorance of the real nature and end of the laws about which they hold airy discussions, at the same time drawing unwarranted conclusions, by which they would fain indicate that labor can not be so well protected in a monarchy as in a republic.

In my opinion the monarchical or the republican form of government has little to do with the social question, and laws similar to those recently enacted in Holland might likewise have favorable effects in our country of strikes and boycotts.

\* \* \*

The united activity of Catholics and Protestants has averted a violent revolution in Holland. This fact, which cannot be denied, makes me ask: When will there begin an organized Christian Democratic movement in the U. S? There is some truth in the assertion that Catholics and Christians generally should remain members of the labor unions to oppose the Socialists and to prevent them from dominating these organizations. Many Catholics and Protestants of Holland defended the same opinion some years ago. They endeavored to "convert" the Socialists, with the result that the Socialists made more converts among the missionaries than the latter among the Socialists. Fine promises of shorter hours and higher wages appealed very strongly to the ordinary minds of the sons of toil. At last Catholics and Protestants began to realize that they had to organize labor unions based on Christian principles in order to save the people from the dangers of Socialism. But Catholics and Protestants can form a Christian Democratic league without leaving the ordinary labor unions. Catholics thus organized and instructed on the principles governing the solution of social problems, would be able to oppose Socialism in the labor unions.

What would happen in this country, where there are no Christian labor organizations, if there ever would arise a crisis similar to that in Holland? On such occasions workmen are inclined to



listen to the most radical reformers. As was the case in Holland, the more moderate Troelstra, notwithstanding his superior ability as a leader, was overcome by the revolutionary Domela Nieuwenhuis.

Of American Socialism Father J. A. Ryan writes: "Owing to the atheistic character of many of its leaders, and the kind of literature that it disseminates and produces, the American (Socialistic) movement seems to be largely if not predominantly anti-Christian." (*Catholic Review of Pedagogy*, vol. I., p. 361.)

It seems, then, imperative that American Catholics disseminate and produce Christian social literature, not so much to check the Socialistic movement as to move Christians, both Catholic and Protestant, to social activity. Social action must be our motto. Nothing will more effectively oppose the obnoxious tendencies of an anti-Christian or atheistic Socialism. And since social knowledge is absolutely necessary for social action, the dissemination of Christian social literature and the organization of a Christian Democratic movement seems to be an imperative duty imposed by the conditions of the time upon American Catholics and all those who glory in the Christian name.

"Every one must put his hand to the work which falls to his share, and that at once and immediately, lest the evil, which is already so great, may by delay grow absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; and since religion alone can destroy the evil at its root, all men must be persuaded that the primary need is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail." (Leo XIII.)



## A NEW HISTORY OF THE PHILIPPINE ISLANDS.

There has just begun to appear the most extensive history, or rather collection of sources for the history, of the Philippines ever attempted in any language: *The Philippine Islands, 1493-1803: Explorations by early navigators, descriptions of the islands and their peoples, their history, and records of Catholic missions, as related in contemporaneous books and manuscripts, etc.* Translated from the originals. Edited and annotated by Emma Helen Blair and James Alexander Robertson, with historical introduction and additional notes by Edward Gaylord Bourne. With maps, portraits, etc. Cleveland, O.: The Arthur H. Clark Company. This monumental work is to comprise no less than

fifty-five volumes, of which the first two (volume I., 1493-1529; volume II., 1521-1569) are now ready. The series will end with the year 1803 and aims to include only documents not otherwise easily accessible.

Professor Bourne's introduction occupies seventy pages; with in those limits he gives us what even the severe critic of the *N. Y. Evening Post* and of the *Nation* admits to be "the best considered essay on the Philippine history ever published in English." One is especially impressed with his plea for fairness toward the record of Spanish colonialism. Results speak for themselves, and the fact is that Catholic Spain has left a far more benevolent colonizing record than Protestant England. His extensive reading in Philippine history has led Professor Bourne to side with the traditional view of the islanders at the time of the conquest, as a set of a savages, whose descendants owe almost everything to their monastic preceptors. He declares that the Spanish conquerors "preserved the essential features" of the Filipinos' social organization, and that they introduced village life. His estimate of the accomplishments of the religious orders in the heroic period of missionary labors, the "Golden Age," as he calls it, is eminently fair. He charges the decline from thenceforward on the retrogressive economic policy of the Spanish government, on its system of trade monopolies, its inept governors, and corrupt provincial administrators, and says that, nevertheless, "a corrupt civil service and a futile and decrepit commercial system were, through the friars' efforts, rendered relatively harmless, because circumscribed in their effects."



### OF THE "KNIGHTS OF COLUMBUS."

The quasi-approbation given recently by the Archbishop of Dubuque to the "Knights of Columbus," elicits some noteworthy remarks from the "official organ of the Archdiocese of Baltimore," the *Catholic Mirror*, which has always been very friendly to the order.

"There are those in this country,"—says our contemporary (No. 19)—"loyal and zealous Catholics, who look askance at the Knights of Columbus and fear for the Catholicism of the order in consequence of manifestation of a certain trend, regarded as too liberal to be safely Catholic. The incident at Belleville, when the injunction of the Bishop was disregarded by the organizing official of the order, is recent enough to linger in remembrance, and it is not recalled that the supreme officials of the order took step to disclaim the acts of their subordinate."

This is a refreshing admission, not only of a serious mistake

made by the "Knights of Columbus," but also of the fact, hitherto frequently and violently denied, that a man may be a "loyal and zealous Catholic" without hailing in this new order the *non plus ultra* of perfection.

If the *Mirror* adds that "the Masonic-like ritual" of the order, so "repugnant to some," is "a matter of minor import," it makes light of a very serious and uncanny thing, which evidently rests like an incubus upon its soul, since it adds the expression of a hope, which we heartily share, that "the order will some day revise its liturgy."

As for those "thousands of doubting Catholics" who hesitate to approve the Knights of Columbus, we fear it will take more than a laudatory utterance from Archbishop Keane to dispel their conscientious and well-founded doubts and apprehensions on a subject of such grave import to the welfare of the Catholic body in this lodge-ridden and liberalistic country.



The N. Y. *Sun* of May 17th, 1903, contains a two-column article relating to Mr. Henry Austin Adams, formerly a Protestant Episcopalian minister, who since his reception into the Church has attained some prominence as a lecturer, speaker, and writer in the Catholic cause. The appearance of the same matter "with illustrations" in another paper (N. Y. *Herald*) on the same day shows that the story, which reads sadly enough, has been exploited by the two newspapers as a choice bit of sensation with which to regale their Sunday readers. Of the facts in the case we know nothing, and, for the present at least, both prudence and charity dictate that we should forbear expressing any opinion. But we are startled to read in the *Sun's* narrative that the letter from Mr. Adams—the groundwork of the whole article—was "received by an archbishop" (not named). Assuming that it was not purloined, how came such a letter to pass from the possession of "an archbishop" into the offices of the newspapers? The sensationalism of the whole performance, the resulting scandal to the name of religion, and the manifest effort to "work the press" for some purpose not yet clearly to be seen, compel us to disbelieve that any archbishop could have been so indiscreet as to permit the publication of such a letter for any purpose.



We are thankful to the V. Rev. F. V. Nugent, C. M., Rector of Kenrick Seminary, for calling our attention to two misstatements contained in the article "Clerics at the Bat" in No. 19 of THE REVIEW, for which the material was taken, with due credit to the sources, from the Chicago *Tribune* and the *Catholic Union and Times* of Buffalo. 1. The game of baseball referred to was not, as asserted by the *Catholic Union and Times*, between the faculty and students of St. Vincent's College, Chicago, but between the students of the College and young priests of the city of Chicago.

2. St. Vincent's College is *not*, as one might be led to suppose from the wording of the *Tribune's* report and our own concluding remark, based thereon, a seminary, but an ordinary day-school college.



According to the *Public Ledger* (May 2nd), "Bishop" Frederick Burgess (Episcopalian), of Long Island, has caused considerable perturbation among Episcopalians of his diocese by placing a ban upon the playing of euchre for prizes at church functions. The raising of money by this means for the church had become quite popular in Brooklyn and other Long Island cities. The "Bishop" thinks harm is done thereby to the morals of the people, and that money obtained by fostering the gambling instinct in young parishioners is something which every rector should refuse. His clergy are heartily supporting him in this matter, though some of them had given tacit approval to the prize euchres.



We have received several newspaper clippings containing a New York despatch in which it is stated that three Catholic priests had been initiated into the "Benevolent and Protective Order of Elks."

At New Orleans, according to the *Daily Picayune* of May 16th, the Elks were permitted to erect a booth at a Catholic church fair, and one evening was devoted to them as "Elks' night" with a program of their own making.

Those of our readers who know who and what the "Elks" are, will be inclined to ask with deep sorrow: Whither are we drifting?



We read in the *Western Watchman* (No. 27): "The enemies of the Catholic University are delighted that the Holy Father has admitted in an interview with Msgr. O'Connell that the institution has not come up to his expectations. It might not rejoice them to learn that the Pope knows who the enemies of the University are, and told its new rector to avoid an encounter, if possible; but if not, to walk over them."

Msgr. O'Connell was in St. Louis week before last. Are we to take this blast of the *Western Watchman* for his reply to the peace suggestions made by certain well-meaning Catholic papers?



Present methods and future prospects of insurance societies in general, and assessment or fraternal societies in particular, are being scientifically treated from week to week by THE REVIEW of St. Louis. Students of this live question will find Mr. Preuss' able little paper well worthy of perusal.—*Catholic Union and Times*, No. 5.



There is a splendid opening for a good Catholic physician at Shawneetown, Ill. Apply to the pastor, Rev. F. Beuckmann.


# The Review.

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NO. 22.

## A SIDELIGHT ON PHILIPPINE CONDITIONS.

 MR. JAMES A. LE ROY, a non-Catholic, writes in the N. Y. *Evening Post* of May 21st, in the course of a two-column article headed "Conditions in the Philippines":

"The word 'Katipunan' is still one to conjure with, whether among the ignorant masses of the Filipinos or, often, with the wilfully ignorant American newspaper writers of Manila. Secret societies have been the order of the day over there since 1895, for three years after which the real Katipunan had moral support among the best of the Filipinos. Every little while, particularly in the back districts, some person or persons organize an oath-bound society for the purpose of preying on the easily frightened and credulous masses and making them pay their pittances each month to fatten the pockets of the conspirators. From 1901 on, these blackmailing organizations have constantly been unearthed here and there by the authorities. Sometimes they have political objects, or allege to have them; sometimes they are bands of religious fanatics led astray after some 'Messiah' or 'Virgin' impostor. Once I saw in one jail the 'Holy Ghost,' the 'Virgin Mary,' and the 'Son Jesus' of one of these 'fake' organizations that had turned a whole district upside down. Quite as frequently as not these movements assume the name 'Katipunan.'"

Of the Aglipay schism Mr. Le Roy says:

"Since last August the schism in Roman Catholic ranks has been spreading in the islands. The seriousness and importance of this movement have totally been missed in the United States. It now counts almost half the Christianized population in its ranks, and threatens the complete failure of Msgr. Guidi's mission as a conciliator. Let it be recalled that this 'Philippine Independent Church' was organized and at first spread mainly under the auspices of men not in the past (some of them not now)

well disposed towards the American government ; that it began with scenes of disorder and riot over the possession of various churches ; above all, that it is really but a new phase of the anti-friar movement, and touches therefore the question that is the tinder of Philippine politics."

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### AMERICAN FREEMASONRY IS A RELIGION.

It will be news to many of those who scan these pages, to learn that one of the main reasons why the Catholic Church condemns Masonry is that Masonry is a religion. Her condemnations constantly speak of Masons as a sect.

"Precisely," will the advocate of the craft exclaim, "did I not tell you that the Church is ignorant? Masonry as has been asserted over and over again, is a mere social, a mere benevolent society. Its objects are mutual help and assistance. And if you want an authoritative statement on the subject, turn to page 190 of your Ritualist and you will find the express denial that Masonry is a religion." Softly, friend, I answer in reply, let us go more slowly and calmly in the discussion. The case of the Church will not be found to be as bad as you would make it ; and though I do not like to plunge at once 190 pages into Mackey's Ritualist, since there are so many interesting things to be found earlier in the little volume, I shall let you have your way and copy in full the passage which contains the assertion that Masonry is not a religion.

It is the charge to the Grand Chaplain on his installation (p. 190):

"Most Reverend Brother, the sacred position of Grand Chaplain has been entrusted to your care, and we now entrust you with the jewel of your office.

"In the discharge of your duties, you will be required to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. Though Masonry be not religion, it is emphatically religion's handmaid, and we are sure that in ministering at its altar, the services you may perform will lose nothing of their vital influence because they are practised in that spirit of universal tolerance which distinguishes our institution. The doctrines of morality and virtue which you are accustomed to inculcate to the world, as the minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. This profession which you have chosen as your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing. The Holy Bible, that great light of Masonry, we entrust to your care."

There is no one who does not see that, in the light of its surroundings, the denial that Masonry is religion becomes remark-

ably weak and unemphatic. A grand chaplain, a most reverend brother, sacred functions, holy calling, devotional exercises, ministering at its altar, the entrusting of the Bible, instruction in morality—all these things point evidently to something more than a mere social and benevolent society as we generally apply the terms.

And, in fact, in this very passage, we find coupled with the denial, a remarkable admission: "Masonry is emphatically the handmaid of religion." Of what religion is it the handmaid? we ask. What religion does it "emphatically" serve? It is certainly not the handmaid of Catholicity, and as the emphatic handmaid of any other religion, you certainly can not expect that the Church will favor it or allow her children to belong to it. This very admission, even if we had no others, would stamp Masonry as an organization that Catholics can not patronize, since to embrace the emphatic handmaid of another religion is certainly to jeopardize one's faith. The Church's condemnation of Masonry is not, therefore, the result of ignorance but of knowledge, if Masonry be, as it asserts itself to be, the "emphatic handmaid of religion."

But of what form is it emphatically the handmaid? we again ask, for the idea of Masonry as religion's handmaid is new to us. We were told, and we long believed it, that Masonry was a mere benevolent society. We objected to its oaths, we objected to its secrecy, we had other objections, but we did not imagine that it professed itself the emphatic handmaid of religion. Is it the emphatic handmaid of Prebyterianism, or Methodism, or Quakerism, or any other of the Christian denominations? For we suppose that it at least makes pretence of Christianity, since it commits the Holy Bible to its chaplain's care, and commissions him to impart in the lodge the same moral lessons that he imparts to the world. And yet strangely, no Christian church seems to recognize Masonry as an emphatic handmaid; and Masonry, on its part, though an emphatic handmaid, shows no disposition to acknowledge openly any religious form as mistress.

It is not a handmaid, it is something more. And this indeed its very name implies. It is *Free-Masonry*, acknowledging, as we shall see later, no ties, religious or otherwise, save its own. It is not the servant but the mistress. And truly she would be a strange handmaid who, on the occasion of the solemn festivities of the household, would insist on occupying the place of honor. Yet this is precisely what Masonry does in religious matters, for when on Masonic feast-days, public services are held in a Church, divine service must be performed by the lodge's chaplain.

"In every country where Freemasonry is encouraged," says

the Ritualist, "its festival days are celebrated with great ceremony. These are the festival of St. John the Baptist on the 24th of June and that of St. John the Evangelist on the 27th of December. They are days set apart by the fraternity to *worship* the Grand Architect of the Universe, to implore his blessings upon the great family of mankind and to partake of the feast of brotherly affection. . . . On arriving at the Church gate, the brethren uncover and open their ranks to the right and left as far as the master, who, followed by the brethren, passes between the lines, likewise uncovered, into the Church. . . . *Divine service* MUST be performed by the chaplain and an appropriate address delivered by some competent brother appointed for the occasion. Hymns and anthems adapted to the occasion shall be sung, and after service a collection may be made at the Church doors, in aid of the charity fund." (pp. 200, 201).

Our handmaid has certainly taken the whole matter into her own hands. She institutes her own religious festivals, the brethren unite in worshipping the Grand Architect of the Universe, they meet in a public church, their chaplain celebrates divine service, they sing appropriate hymns and anthems—all this at the bidding and under the control of Masonry, and yet Masonry is not a religion, but only its handmaid! And allow us to enquire what Church is selected for their divine services? Who commissions the chaplain to perform them? Of what nature are the sacred orders that he possesses, or has he any? What is the nature of the services performed and of the worship offered to the Grand Architect of the Universe? Who or what is this Grand Architect of the Universe? The Church is assuredly not Catholic, the chaplain is not Catholic, the worship is not Catholic, so that even if the idea of the Grand Architect of the Universe were Catholic, and in the Masonic sense it is not, the authorities of the Church could no more permit her children to participate in such services than in those of any of the numberless forms of Protestantism that surround us.

Participation in a false worship for a Catholic spells apostasy. By his act he cuts himself off from the spirit and soul of the Church, and you can not in fairness blame her for cutting him off from her external communion as a dead member. It is he and not she that is to blame. Masonry has therefore in it harm and serious harm for a Catholic; for even though, in places where Masonry is not encouraged, it may not ask him to take part in such public un-Catholic services, it is not from lack of desire on its part, but from lack of opportunity. Its spirit is anti-Catholic, for it would, if it could, prescribe to its Catholic members acts which are necessarily for them acts of formal apostasy.

"But after all," it will be said, "you have not proved that Masonry is a distinct religion by itself, for it uses the church of



some denomination or other, probably of that to which the majority of its members belong."

To this we answer: 1st. that we have shown that Masonry is not what it pretends to be, viz: a mere benevolent society, but is, by its own admission, intimately bound up with religion, even styling itself emphatically religion's handmaid.

2nd. We have shown that, while professing its intimate connection with religion, it can show no affiliation with any of the existing forms among us.

3rd. It is not so much the place as the special form of worship that distinguishes religion from religion. Hence we frequently find several Protestant denominations using the same church for services, yet this does not prevent one denomination from being distinct from the other. The selection of a Protestant church, when convenient for Masonic worship is, therefore, no argument against our thesis. Masonry professes itself emphatically religious, though it professes no subjection to any religious form. It unites its members in divine services, in its own divine worship performed by its own chaplain. It is therefore a separate distinct religion.

But let us put this argument more clearly and fully, for the more evidently we prove this, the more evidently will the justice and necessity of the Church's condemnation shine forth. No man can serve two masters in religion. If Masonry be religion, the Catholic must necessarily choose between the Church and it—"to belong to both, to be true to both he can not." Here then is our argument:

That is evidently a distinct religion which has its own altar, its own temple, its own priesthood, its own prayers, its own ceremonies, its own hymns and anthems, its own ritual, its own worship, its own religious festivals, its own consecrations and anointings, its own creed, its own morality, its own theory of the human soul and the relations of that soul with the deity, its own peculiar God. But all these things are found in Masonry. Therefore Masonry is a distinct religion.

We do not think that any man in his right senses will deny our first assertion as to what constitutes a distinct religion, for denial would naturally impose upon him the duty of indicating some element omitted—a task clearly impossible. Indeed we have enumerated many more things than are required for establishing an essential difference between religion and religion. The Jew and the Christian worship the same God; they belong, nevertheless, to different religions. Catholics and Protestants profess belief in the same Christ. A difference of creed and of worship creates an essential distinction between them.

The matter is so plain that we shall not waste time in proof.

The main question then is one of *fact*. Is it a fact that all these things are found in Masonry? We beg the indulgence of the reader's patience while we submit the proof. And pardon too, we crave, for the copiousness, at times, of our quotations; for we prefer to give a little more than is absolutely necessary, in order that we may not be accused of taking expressions apart from their context and wresting them to our own meaning. We want to know sincerely what Masonry says of itself. We are willing to give it the utmost fair play.

As regards the existence of a ritual, the very book which we are studying is a concrete proof; though, as the fact has never been denied, proof is not needed. The existence of special religious festivals, ceremonies, hymns and anthems, we have learned from the preceding quotation (pp. 200, 201). Let us therefore take up the other parts of the enumeration point by point.

The first thing that arrests our attention as we open our Ritualist is the Masonic altar. It is apparently a block of stone with three candlesticks around it. On it rests the open Bible, and on the Bible are the square and compasses. A dark wood, presumably of cypress, is in the back ground (p. 11). This is the altar of the lower degrees, since Masonry has a different altar for the higher ones. On page 35 we are supplied with a diagram showing how the lights should be disposed. The drawing is accompanied by the following admonition:

"Errors are so often made in placing the lights around the altar that the preceding diagram is inserted for the direction of the Senior Deacon whose duty it is to see that they are properly distributed."

And so the altar follows us throughout the whole book from beginning to end. Its form, however, as we stated, changes.

"The altar in a council of Royal and Select Masters," says our Ritualist (p. 532), "represents the celebrated Stone of Foundation in the temple, a notice of which will be found in a subsequent part of this volume. It should, therefore, unlike other Masonic altars, be constructed to represent a cubical stone without other ornaments, and on it should be deposited the Substitute Ark. As the Masonic legend places the Stone of Foundation in the Sanctum Sanctorum of the second temple, but immediately beneath it in the first, and as that point is represented by the ninth arch in a council of Select Masters, it is evident that during a reception, at least, the altar should be placed within the arch, and not as is too often done, outside of it, or even in the center of the room."

Masonry therefore has its own special altars, altars with a special Masonic significance. The arrangement, material, ornamentation are all minutely specified.

## THE REAL BOOKER WASHINGTON.

We have heard and read a great deal of late in praise of Mr. Booker Washington, "the great negro philanthropist who is doing more than any other living man or any agency to educate and elevate the colored race in the South." Carnegie's recent donation to Tuskegee Institute, of which Booker is the founder and principal, is lauded by the newspapers as "the most sensible and meritorious of all his many gifts for the uplifting of humanity."

There is another side to this picture. Mr. Gordon McDonald, a distinguished Alabama lawyer, writes over his signature in the *Washington Post*:†)

"Now having demonstrated who is really responsible for the negro appointments in the South, let me turn the searchlight of truth on the renowned Booker and his doings—his real doings. This wonderfully shrewd negro has convinced the naturally glib Northern people that his propaganda is of infinite benefit to the negroes and whites of the South; that the aims and results of his Tuskegee performances are to give young negroes an 'industrial education' and not to incite them to dreams of social equality with the whites; having obtained ponderous words of commendation from the sage of Princeton, and much more valuable cash from Carnegie, Ogden, et als; really fools most of the Southern newspapers. . . . I speak whereof I know, in saying that for one genuine hardworking husbandman or artisan sent into the world by Washington's school, it afflicts this State with twenty soft-handed negro dudes and loafers, who earn a precarious living by 'craps' and petit larceny or live on the hard-earned wages of cooks and washerwomen, whose affections they have been enabled to ensnare. The girls graduated at the school are taught to scorn hard work, while their poor mothers toil over the wash tubs and cookstoves that their daughters may be taught music and painting—God save the mark!—and rustle in fine dresses in miserable imitation of white ladies."

"What Washington teaches by precept is shown in its results on his scholars. What he teaches by example is clear to any man not an idiot by nature or blinded by preference. Example is ever the thoroughest teacher of the young, and the example of Washington is the most diastrous to the rising generation of negroes that can be imagined. It teaches to his deluded pupils that social equality is a possibility and that it is near. They hear of him hobnobbing on terms of perfect equality with the president of this country. They hear of him visiting rich Northerners as a favored and petted guest. They hear of his getting his child

†) We quote from the *Catholic Columbian*, No. 21.

into a fashionable school for white girls in the North. Can any of his friends deny these things with truth?"

The conclusion of Mr. McDonald is that the Tuskegee principal is "leading his people to dream a dream of death and disaster."

Mr. James R. Randall, also a distinguished Southerner, and a good Catholic, says in his comments on this letter in the *Columbian*:

"Booker Washington is, I understand, more white than black, just as Frederick Douglass, who posed as a negro, admitted, in his last days, to a New England lady friend, that he did not have a drop of African blood in his veins, his father having been a white man and his mother an Indian. The smart colored man knows how to 'pull the leg' of rich Northerners, philanthropically inclined. It is estimated that not more than three out of one thousand Tuskegee graduates follow the trades they have been trained to and despise trades."

If this is the real Booker Washington, and if these are indeed the results of his work, he does not deserve the sympathy and praise he has received, even in Catholic circles,\*) and it becomes the duty of every honest newspaper to show him up in his true colors.

\*) Mr. Randall intimates that among his Catholic sympathizers are such prelates as Archbishop Ireland and Bishop Conaty.

§§ §§ §§

### A CONVERTED SOCIALIST.

The Boston *Herald* of May 23rd publishes a remarkable letter from Mr. David Goldstein, who has been prominent in the councils of the Socialist party in the city of Boston and State of Massachusetts, and who has been a candidate for mayor of Boston upon the Socialist ticket.

Mr. G. declares that, "after a lapse of eight years of active work upon the soap-box, on the lecture platform, in debate and in the press in behalf of . . . . . the principles of Socialism; after eight years of work as organizer, executive officer, and candidate of Socialist parties; after eight years of study of the alleged scientific basis of Socialism, namely, Karl Marx's 'Capital,'" he desires to terminate his connection with the Socialist movement, because he has become convinced that "it is not a bona fide political and economic effort, that it would gain political power to the end of dissolving the social, religious, civic, economic, and family relationship which now exists and which have cost man countless ages in upbuilding."

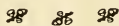
His reasons are briefly: Socialism's attitude of negation to all

that is fundamental in human affairs,—its denial of God, its opposition to the State, its attempt at the disruption of monogamic marriage.

✓ We quote a few paragraphs verbatim :

“After close application to the doctrinaires, their philosophy and their so-called science, I must conclude that the Socialism I was preaching had no basis in fact. . . . It is my conviction that, were the philosophical doctrines applied to a given country, or to the civilized world in general as promulgated by the founders of ‘modern scientific revolutionary international Socialism,’ namely by Karl Marx and Frederick Engels, by Kautsky and Bebel of Germany; Guesde and De Ville of France; Hyndman and Bax of England; Vandervelde of Belgium; Ferri of Italy, and many others upon the continent of Europe; by Simmons, Herron, Lee, Unterman and others in the United States—the economic justice, even to the degree which exists to-day, would be unknown. That is to say, I am convinced that Socialism as organized internationally stands for the entire breaking down of the individual standards of moral responsibility; that the Socialist philosophy of ‘economic determinism’ stands for the substitution of religious principles by social standards of ethics set up upon the basis of mere physical satisfactions.”

Mr. Goldstein announces that he intends to explain his experiences and convictions more fully in a forthcoming book.



### P. HOLZAPFEL AND HIS THESES.

In our No. 16 we printed, faithful to our principle “Audiatur et altera pars,” “A Word of Criticism on the Subject of Historical Traditions” from Mr. Bryan J. Clinch, of San Francisco.

Last week we received, in relation thereto, the subjoined communication from an eminent prelate in Munich :

Mr. Clinch’s communication is characteristic of the manner in which laymen without historical training are apt to handle historical problems. I shall pass over his comparison between the late venerable Archbishop Kenrick of St. Louis and a newly-baked Franciscan doctor. Msgr. Kenrick, with all his learning and experience, was not a methodically trained historian, having such a command of the offensive and defensive weapons of modern criticism as that possessed by any able young doctor of to-day who has had the benefit of a thorough-going historical *seminar*.

Mr. Clinch’s queries with regard to the papal bulls on which P. Heribert Holzapfel’s argument against Loreto rests, are so entirely *extra rem* that I can not but express my surprise at seeing

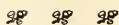
them proposed by a man who wishes to be taken seriously. If a German *doctorand* defends such a thesis before a university faculty and an audience consisting of from two to three hundred scientifically trained scholars, Mr. Clinch, even though he did not attend the promotion, may rest assured that the sources and material employed in the demonstration were absolutely authentic and unobjectionable.

It was my privilege to be present on the occasion of P. Heribert's promotion, and Mr. Clinch will pardon me for saying that the modesty of the defendant as well as his extensive knowledge and cautious criticism afforded me most genuine gratification.

The last question: "Did the Minorite doctor prove the authenticity of the bulls he quoted as well as their existence?" shows Mr. Clinch has not even an elementary knowledge of the problem as such, nor of the manner in which it requires to be critically treated, nor of the sources to be considered.

P. Holzapfel's head professor in history was the renowned Dr. Knöpfler, the continuator of Hefele's 'Conciliengeschichte' and the author of numerous monographs and a splendid manual of Church history. Does Mr. Clinch really imagine that Professor Dr. Knöpfler neglected to inform himself with regard to such elementary points as he adduces in his letter to THE REVIEW, in the guise, as it were, of objections coming from the general lay public?—MSGR. DR. P. M. BAUMGARTEN.

[As the reader will note on another page of this week's REVIEW, Dr. Holzapfel, O. F. M., has already published his thesis on St. Dominic and the Rosary, and it is expected that his other thesis on Loreto, against which so much criticism has been directed, will also soon be put forth in book form, so that every competent scholar will be able to judge of its valor for himself.—A. P.]



### WHY SHOULD WOMEN INSURE THEIR LIVES?

The last few years have developed a tendency in some Catholic circles to include women in "society" life, and the insurance reports of New York show the "Catholic Women's Benevolent Legion" and "Ladies' Catholic Benevolent Legion," those of Pennsylvania the "Ladies' Catholic Benevolent Association" and the "Womens' Catholic Order of Foresters" as organizations confining their "beneficial" labors to women only. The "Ladies' Catholic Benevolent Association" of Erie, Pa., is also operating in Massachusetts, while the "Catholic Ladies of Ohio," for instance, are a purely local concern, not even reporting to the insurance department, so that it is really impossible to tell how many Cath-

olic women may be interested in these different insurance schemes.

According to present information, all these concerns are operated upon the assessment plan, virtually relying upon the admission of new members to meet the increasing mortality among the older membership, and the fate of most of them (unless radical changes soon take place for putting them on a reliable basis) will not differ from that of so many other assessment companies, "gone, but not forgotten."

However, in view of the comparatively large policies granted by some of these associations (\$1,000 or even more) the question naturally presents itself: Why should women insure?

The regular life insurance companies have within the last five years devoted special attention to the insurance of women. Some of the companies have even established special departments for the cultivation of this field. Under their system, an investment for life insurance becomes simultaneously a sort of savings bank, since the regular policies provide for cash loans, cash surrender values, and cash settlements at stated periods, which in case of endowment policies may be quite a profitable return on the money invested. So there the women may patronize the companies in preference to placing money on interest, or taking chances in building and loan associations.

The same argument does not apply to the Catholic organizations referred to above, who do not issue endowment policies nor guarantee any loans or cash values on their certificates. The "benefit" there is simply a certain (or rather uncertain) amount of money payable to some beneficiary in case of death of the certificate holder. This suggests the question: Why should anyone be financially benefited by the death of a woman?

True, the funeral expenses should be provided for. Yet as a rule, a few hundred dollars would cover that expense, and for a small weekly payment the industrial insurance companies will guarantee a "death benefit" cheaper and more reliable than any "insurance" furnished by these women's associations. There may be isolated cases, where a widow wishes to provide for the education of her children, in case she should not live long enough to complete the same herself, or a married woman may be the sole support of her crippled husband or aged parents, and wish to provide for them by taking insurance on her own life, so as not to leave the dependent ones helpless in case of her death. But barring such cases, (and their number can not be large enough to form even one successful insurance organization in a State), we still wonder: Why do women insure?

Under normal conditions the father is supposed to be the bread-

winner for his family. As no man has a lease on life, it is but proper that he should provide, by taking life insurance, for the continuance of his work, if taken off before having completed it. For that reason the amount of insurance carried should be in proportion to the obligations assumed. (Size of family, etc.)

But women in the majority of cases do not need life insurance in amounts exceeding the cost of a modest funeral. The amount expended for that additional insurance could be devoted more advantageously to other matters. In this article we refer to life insurance furnished on the assessment plan, and if any one can give us good reasons for having that practice extended, we should be interested in knowing them.



## MINOR TOPICS.

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Those who read in the papers recently that the Catholic ordinary of Sacramento officiated together with an Episcopalian "bishop," in an Episcopalian church, at the funeral of a Protestant and Freemason, will be interested in the Bishop's statement, which we take from the *Sacramento Bee* of April 29th. Msgr. Grace says above his signature :

"This is an answer to the question as to why and how I participated in the obsequies of our lamented fellow citizen, J. B. Wright. He was for many years the personal friend of the late Bishop Manogue and all the Cathedral priests. After the great strike,\*) hundreds of Catholic men presented, through Bishop Manogue, myself and other priests, to Mr. Wright, their demand for justice, or plea for mercy, and thus many homes were saved from ruin—many good citizens were retained in our midst. Mr. Wright was ever faithful to the interests of the railroad company, yet had a boundless sympathy for his fellow workmen.

"Therefore, as a mark of my admiration for his noble qualities and as a token of the gratitude due from my people whom he had treated with justice or mercy, I was, through the courtesy of Bishop Moreland and Rev. Mr. Miel, invited to offer a prayer over the silent form of our friend. Bishop Moreland performed the funeral rites according to the Episcopal Church and there was no mixture of ceremonies.

"I participated in the services much the same as the many dignified gentlemen of different beliefs who bowed their heads and listened to the solemn words of Holy Scripture. The prayer I said is the last of those that follow the Litany of the Saints and is offered for the consolation of the living and the rest of the dead. Catholics can and do, often, kneel at the coffin of their Protestant neighbor, and say that same prayer.

"This is the first time in the history of our State that an Epis-

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\*) On the Southern Pacific R. R., of which Mr. Wright was Division Superintendent.



copal and Catholic Bishop stood side by side, praying over all the precious mortality of a dear friend. But the occasion was a rare one and may not occur again. However, if the action of all concerned will beget kindlier feelings no one will thank God more than I."

The Episcopalian "bishop," Mr. Moreland, in a statement published together with that of Msgr. Grace in the *Sacramento Bee*, says that "the meeting of two bishops of different communions at the funeral of a prominent citizen, each with his attendant priest, and each taking part in the religious service, is a fact of much interest."

True. But that interest among Catholics, if one of the participating bishops is a real, Catholic bishop, and the other a usurping schismatic, and the place of meeting a schismatical church, must be decidedly of the mortifying and regretful kind.†)

"We make no comment on the Bishop's explanation," says Dr. Lambert in the *Freeman's Journal* (No. 3647), "but we do not think it will meet with general approval. The sight of a Catholic prelate at religious obsequies being sandwiched in between an Episcopalian Bishop and an Episcopalian minister is new to Catholic eyes to look at without winking."

Even the *Western Watchman* (No. 29) protests: "We fear Bishop Grace, of Sacramento, has committed a serious breach of discipline in taking part with an Episcopal(ian) bishop in the obsequies of a prominent citizen of his episcopal city. . . . . The Bishop should not have signed his letter: 'Bishop Grace.' He should not have said that prayer for the dead in English. He should not have said it at all in a Protestant burial service."

†) "Noverit (episcopus)," says the Second Plenary Council of Baltimore, "se exemplar esse in monte positum, id est, in loco alto ac sublimi collocatum, ad cujus normam caeteri homines mores suos vivendique rationem componant oportet." Tit. iii, cap. 2.

How deeply poor "Tom" McGrady has fallen, appears from his fearful and wonderful invective against Bishop Brondel, published in the *American Labor Union Journal* of Helena, Mont., No. 32. He contemptuously refers to His Lordship as "Mr." Brondel, calls him "a professional liar" who "lives on the fat of the earth at the expense of poor Irish and German Catholics," prates of Pope "Leo's mistakes" and alleges that "the Catholic Church is the most despotic organization that ever cursed the earth." The bishops in general he charges with having "completely repudiated the teachings of primitive Christianity," with "having been the enemies of science" who "stood for darkness and ignorance and crime," and who "have encouraged free love among the clergy" and grown "wealthy on the imposition of taxes paid for the privilege of sacerdotal concubinage."

THE REVIEW was the first, and for a while the only, Catholic journal that fought this poor deluded man when he prostituted his priestly office in an unworthy cause. No one can regret his terrible self-degradation more sincerely than we. May God give him grace to see whither he is drifting and what the end must be of the career upon which he has entered.

From McGrady's article above quoted we are almost forced to

conclude that the Rev. T. J. Hagerty, formerly of the Diocese of Santa Fe, who has also for several years preached Socialistic errors in various Western cities, is going the same way, though his name still appears in the current Catholic Directory. A few weeks ago we had an enquiry about this priest from Germany, where his lectures are employed by Social-Democratic agitators as weapons against the Catholic Centre party: As unfrocked ex-priests such poor wretches can not do nearly as much harm as they are able to do while "in good standing." It is to be sincerely hoped for the good of the Catholic cause that they will either do penance and strive to repair the harm they have done, or be forced to doff the cloth and appear in their true colors, like poor McGrady.

A Scripps-McRae cablegram announces that Msgr. O'Connell is going to go to Rome to complain to the Holy Father about the hostility of the German Catholics of the United States against the Catholic University. The Berlin *Germania* the other day reported that Dr. von Funk of Tübingen had refused a call to the institution presided over by Msgr. O'Connell. Are the German Catholics of America to be held responsible for the fact that the University is unable, in consequence of the treatment accorded some years ago to Dr. Pohle and Msgr. Schröder, to obtain the services of any Catholic scholar of reputation in Germany? As for the alleged hostility of the German element, we are sure it exists only, barring a few professional hotspurs of the *Western Watchman* kidney, in the imagination of the reverend gentleman who has lately been sent here by the Pope to make the the University a success. *There is no hostility against the University among the German element.* If Msgr. O'Connell believes there is a lack of cooperation, it is his business to ascertain the causes of such apathy and to make an honest and energetic attempt to remove them. If, instead, he would go to Rome to complain, this would simply prove that he is incompetent to hold the important and difficult office with which he has been entrusted.

Speaking of the new press law in Pennsylvania, about which the daily newspapers all over the country have made such a fuss, the *Pittsburg Observer* (No. 51) says that there is nothing in its terms which would prevent any honest and decent newspaper from making such comments upon legislative measures or upon the official acts of State, municipal, county or other officers, as are proper for the information of the public or in the line of legitimate public discussion. No honestly conducted newspaper need have any apprehension as to the effects of the new law. In fact our contemporary declares that "Catholics would have gladly welcomed a measure much more comprehensive in its scope. They would have hailed with satisfaction the enactment of a law which would effectively 'muzzle' the unwholesome, the degrading, the baleful sensationalism which invariably characterizes the deliberately long-drawn-out accounts published with evident gratification by the daily press of all sorts of crime, but particularly of wrong-doing of an immoral (the *Observer* means to say indecent or obscene) and of a murderous description."

At the suggestion of Archbishop Bruchesi, the City Council of Montreal has rescinded the resolution by which it had previously accepted Mr. Carnegie's offer to establish a free library there. Difficulties—connected with the choice of a site and with the two languages—French being "official" in the province of Quebec as well as English—were made the excuse for finally rejecting the offer. But the real reasons were, municipal pride which refused to accept a present from a foreign nabob under conditions imposed by him; and the refusal of the library committee to allow the religious authorities a voice in the selection of books for the proposed library. The majority of the City Council of Canada's commercial metropolis have acted wisely in following the Archbishop's advice to reject the Carnegie offer under the circumstances. We only wish some of our American cities had as much civic pride as to follow Montreal's example.



In a memoir of the late Bishop Amherst, just published, the Bishop's views about ecclesiastical music are expressed with much candor. Upon hearing Mozart's "Twelfth Mass" on Easter Day, the Bishop exclaims: "How this kind of thing carries me back to old times; and how infinitely I prefer the quiet, ecclesiastical, and devout manner of singing and kind of music at Northampton and Birmingham! It is most distasteful to me to see the Holy Sacrifice of the Mass shattered, as it were, into fragments, and made a succession of pegs on which to hang a series of musical performances. Number Twelve is not, it is true, so offensive as some figured masses from its choral character, but still the Holy Sacrifice has to *wait* for it and the ministers to sit bored on benches, while the ears of the audience, heaven save the mark! are tickled, and their concert-loving propensities gratified."



The Pope, to-day, would content himself with a slice of territory on the left side of the Tiber, which would give the Vatican free communication with the port of Cività Vecchia. This territory is to be erected into a pontifical principality under the protection of five great powers: Germany, England, Austria, Russia, and the United States.

Such is, if we may believe *La Vérité Française* (No. 3572), the program of the German Catholics, and the writer adds: "They will carry it out because they are firmly determined. As for Italy, it will be sufficient for the Kaiser to say to Victor Emmanuel: *Sic volo! sic jubeo!*"

A beautiful day-dream!



The *Catholic Telegraph*, which has recently been devoting much valuable space to the doings of Catholic truth societies, complains in its No. 20 that the Cincinnati branch "is doing absolutely nothing practical." Will not the *Telegraph* give the members a good example? So long as that delectable sheet helps to undo the work of the Catholic Truth Society by liberally advertising a work like the Encyclopaedia Britannica, which has contributed

so much to poisoning the wells of public opinion with anti-Catholic bias, we fear we need not expect much from Cincinnati.



Our Liberals don't even respect the monks if they are canonized. We read in the *Western Watchman* of May 24th: "Prof. Starbuck refers in the *Boston Review* to the gross slanders published by St. Bernard on the great Saint William of York. This good monk in his life of St. Malachy has a good deal to say against the clergy of Ireland. St. Bernard was a dear saint and one of the greatest souls the Church ever produced; but he was an aggravated case of monk turned statesman."



The Chicago *Courier de l'Ouest* announces that, beginning June 24th, it purposes to issue a daily edition entitled *Le Petit Journal de Chicago*. If the *Courier* itself were a live and sound Catholic newspaper, we should hail its development into a daily with joy. As it is, we wonder why the number of inane and colorless French dailies is to be multiplied. Surely it can not be with the hope of great financial returns.



"It seems there is scarcely any *via media* between intemperance and total abstinence in the United States. Perhaps it is best so."—*Western Watchman* (No. 27).

The writer of these lines has made a false induction, as all are apt to do who jump to general conclusions from limited observations within their own narrow circle.



Dom Fournier, of Solesmes, presents as the result of long-continued and deep researches, a catalog of canonized persons who have practised the gentle art of healing. The list contains no less than sixty-eight names, including several women. St. Luke, the patron of the medical profession, heads the curious roster.



We are asked to publish that a Catholic applicant who possesses the necessary qualifications would stand a good chance of obtaining the position of superintendent of the Delphos (Ohio) public schools. Salary about \$1,200 a year. Let the candidate apply to the Delphos Board of Education, Delphos, Ohio.



Marlier & Co. of Boston send us the first number of a new monthly magazine, *L'ame française*. The contents are not of a character to convince us that it will either fill a long-felt want or find a sufficiently large circle of subscribers to insure its future.



A further paper on the "Roman Catholic Clerical Aid Fund," by our insurance editor, had to be laid over for next week's issue.



# The Review.

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## A PLEA FOR CATHOLIC FREE SCHOOLS.

**T**HAT untiring champion of the Catholic parochial school system, Rev. Father G. D. Heldmann, of St. Paul's, Chicago, made an impressive plea the other day before the convention of the German State Federation of Illinois, for free parochial schools.

By dint of great sacrifices on the part of parents, pastors, and teachers, he said in substance, we have supported and are supporting our parochial schools. The heaviest part of the burden, however, is always borne by those parish members who have children to send to school. There has been much just complaint against the school money, which is indeed, in a way, an unjust tax if levied solely upon the parents of school children. For the Catholic parochial school is either an essential part of a parish, or it is not; if it is, then it becomes the duty of every member of the parish to contribute his share towards its support. That would give us what is generally called the free parochial school. How quickly could the lukewarm Catholics be deprived of all their alleged motives for sending their children elsewhere, if free parish schools were universally established! How much could be done for the internal development of the parochial school once it were free and therefore independent!

Father Heldmann pointed out that free parochial schools have already existed for years in various parts of the country, and says that he has corresponded with interested priests and laymen, who were unanimous in declaring that the system was a success and that they would never return to the old mode. In some parishes the school tax is put upon the pew-rent, in others it is raised by special collections. But no matter which method is preferred, the result invariably is that the expense is divided more

evenly among all the members of a congregation and that the burden is lifted from the shoulders of the poor.

In conclusion Father Heldmann expressed his surprise that so little has been done towards endowing Catholic parochial schools in an age when liberal gifts for educational purposes are the order of the day. He said he considered the endowment of a free parish school more meritorious than large donations or legacies for mere perishable externals of religion.

These timely remarks deserve reproduction in every Catholic newspaper of the land. We trust the energetic Chicago rector will not cease to champion the useful movement until every Catholic school in the United States has become a free school, and its future ensured if possible by permanent endowment.



### THE ROMAN CATHOLIC CLERICAL FUND SOCIETY.

In replying to the comments made by the Rev. Joseph Ruesing, President of the R. C. C. F. S., upon our article in No. 18, discussing the plans of said society, it must be understood that THE REVIEW did not find fault with the ostensible purpose of said organization. To assist sick or needy priests, to provide for the education of candidates for the sacred ministry, are such commendable objects that certainly no Catholic paper worthy of the name could offer the slightest objection. It was the method for accomplishing these purposes, as explicitly stated in the Constitution and By-Laws of the R. C. C. F. S., which caused said article published in No. 18 to be written, and our reply to the Reverend President's letter will be confined strictly to the *modus operandi* of his association as explained in the constitution and corroborated by his letter.

In passing over the generalities of his letter we quote the explanatory sentence: "Its final and principal object is to extend assistance etc. . . .; its present and pressing object is to get the 'fund.'" In other words, before telling prospective members what relief they may claim as a matter of contract or right, first of all, they must create a 'fund.' For that reason the President says further on: "Now, our society does not propose to give a stipulated sum, etc." This verifies THE REVIEW's claim, that the members are not entitled to benefit, but depend entirely for any desired assistance on the good will of the board, regardless of the merits of their case.

That the board was called "the absolute dictator of the organization" is objected to on the part of the Reverend President, because said board is elected by the members and therefore their

creature. That is true, as far as the election is concerned, but since the members have only the right to vote and nothing more, while all other powers are delegated to the board, we fail to see who could prevent the board from doing what it pleased during its term of office. In most organizations responsible positions like that of secretary and treasurer are filled by election through members of the Board of Control. Yet in the ordinary organizations such officials serve for stipulated periods during good conduct, and are not subject to dismissal "at the pleasure of the board." While the character of the members in a society comprising Catholic priests exclusively should be above suspicion, yet the President finds it necessary that "the board must have the right to grant or refuse the petition of an applicant in order to protect the society against possible fraud." Applying the same principle to the members of the board, why should not an honest secretary or treasurer be protected against sudden discharge for no other reason than that he is not pliable enough to suit the desires of a president or majority of board-members? This is not said as a reflection on any member of the present board, but merely as an illustration of how the powers of said board could be abused.

To an insurance man the idea of investing money in endowment insurance for the purpose of making profits seems absurd. Life insurance does cost money, even if the assured lives to the end of the endowment period, and whatever profit may be made through the dividends on maturing policies, will be most likely counterbalanced by the loss of interest on the premiums, when some of the assured should die in the last years of the endowment period, as in that case no dividends will be paid. This, however, is a matter of personal opinion, and if the R. C. C. F. S. prefers speculation in life insurance to other safe investments, THE REVIEW will not complain.

Since the Reverend President has settled the question of "insurable interest" satisfactorily to himself in a manner that must be kept secret, THE REVIEW has no further comment to make on that score. Should the question ever come into court, the President may wish to have had this matter more thoroughly discussed before dismissing it in such an off-handed way.

Coming to the financial statement we regret the lack of frankness on the Reverend President's part. He says that the card we referred to in No. 18 shows "part of our annual income. A show of expenditure can not be made, because there was none."

How about the \$30,000 of insurance carried? Did the companies furnish said insurance gratis for the past two years? The President expects to realize at least \$40,000 from these policies

after 17 years, (so he says on page 314 of *THE REVIEW*, No. 20), consequently more than two years have gone since these policies were taken. If the society "had no expenditures," who paid the premiums?

Quoting again from the letter, "most of our members gladly sacrifice five dollars per month, knowing well that they will not get any aid in return." *THE REVIEW* can justly claim that the remarks made in No. 18 are fully corroborated by the Reverend President. Now, if the clergy of Nebraska are willing to establish a "fund" without expecting any benefit in return, said fund to be invested and only the interest of it to be devoted to the relief of members who may apply for it in time of need, but with the understanding that the Board of Trustees has absolute control over the matter, can grant any amount of money it chooses, and can refuse (without giving any reason for so doing) to pay anything at all, *THE REVIEW* has nothing more to say about it.

But any priest joining the R. C. C. F. S. should know and understand thoroughly that as a member of that association he has no rights whatever beyond voting for members of the board, must not expect any benefit for a number of years to come, and according to the present constitution and by-laws at best can not get more than a fraction of what money he paid in, since the "aid" distributed is based solely on the amount of money contributed by the member concerned, regardless of the merits of his case.



### THE TEMPLE IN FREEMASONRY.

An altar is the natural accompaniment of a church or temple. Hence, since they have altars, naturally also Masons publicly call their buildings, temples.

"The candidate seeks for light and truth," says Mackey's Ritualist, "within the sacred precincts of the lodge" (p. 29): on entering it, "as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'" (p. 23): and one of the distinctions between the ancient temple, on which the lodge is modelled, and the lodge itself, is that "The most holy place in a lodge is its eastern end, that of the Temple was its western end" (p. 29.)

But that no doubt may possibly remain in our minds, let us attend the "consecration" of a lodge according to the manner prescribed on pp. 145-149 of the Ritualist.

A Masonic hymn having been sung, a prayer by the Grand Chaplain follows. Next there is an oration by a competent brother; followed in turn by a piece of music. The dispensation



for the erection of the new lodge and the records are then approved by the Grand Master, and the officers of the lodge to be consecrated are presented to him. Then, says our Ritualist, "The officers and members of the new lodge form in front of the Grand Master, and the business of consecration commences.

"The Grand Master attended by the grand officers form themselves in order around the lodge—all kneeling.

"A piece of solemn music is performed while the lodge is uncovered.

"After which the first clause of the consecration prayer is rehearsed by the Grand Chaplain."

Here follows a prayer to the Grand Architect of the Universe, which, for brevity's sake, we omit.

Next, says the Ritualist :

"The Deputy Grand Master presents the golden vessel of corn and the junior and senior wardens the silver vessels of wine and oil to the Grand Master who sprinkles the *elements of consecration* upon the lodge."

After another prayer by the Grand Chaplain comes the "dedication."

"A piece of solemn music is performed while the lodge is uncovered. The Grand Master then standing with his hands stretched forth over the Lodge, exclaims in an audible voice :—

"To the memory of the Holy Saints John we dedicate this lodge. May every brother revere their character and imitate their virtues. Glory be to God on high.

"Response.—As it was in the beginning, is now and ever shall be; world without end. So mote it be. Amen.

"A piece of music is performed while the brethren of the new lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts and bowing as they pass. They then take their places as they were."

Such is the *consecration* and *dedication* of a new lodge as set forth for us by our vademecum. What are we to think of this kneeling? this solemn music? these prayers? this pouring of the elements of consecration? this extending of hands? this dedication to the Holy Saints John? this crossing of hands upon the breast? Granted that Masonry has its own secret meaning for these things, and that the initiated will smile at our simplicity in taking this dedication to the Holy Saints John seriously; we care not for the moment what the meaning may be; to this we shall attend later; the words, the actions, the surroundings are those of a religious consecration and as such we are justified in taking it.

Our Ritualist, moreover, kindly comes to our assistance in this matter, for on page 319 it defines the meaning of the word "dedication." "A dedication is defined to be *a religious ceremony whereby anything is dedicated or consecrated to the service of God.*" Could words be clearer?

The dedication of Masonic halls is, as we would naturally expect, much more solemn. Our Ritualist, having arranged the details of the procession to be made and other preliminaries, comes on p. 221 to the dedication proper :

"The lodge is uncovered and a procession is made around it . . . . . during which solemn music is played:— . . . . .

"When the Grand Master arrives at the East, the procession halts, the music is silent and the Grand Chaplain makes the following

*Consecration Prayer.*

"Almighty and ever glorious and gracious Lord God, Creator of all things and Governor of everything thou hast made, mercifully look down upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued and ended in thee. Graciously bestow upon us wisdom in all our doings ; strength of mind in all our difficulties ; and the beauty of harmony and holiness in all our communications and work. Let faith be the foundation of our hope, and charity the fruit of obedience to thy revealed will.

"O thou preserver of men, graciously enable us now to dedicate this house which we have erected to the honor and glory of Thy name, and mercifully to accept this service at our hands.

"May all who shall be lawfully appointed to rule herein according to our constitutions be under thy special guidance and protection and faithfully observe and fulfill all their obligations to thee and to the lodge.

"May all who come within these consecrated walls have but one heart and one mind,—to love, to honor, to fear, and to obey thee as thy majesty and unbounded goodness claim, and to love one another as thou has loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of brethren who were created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are traveling the same road to the gates of death. May we here have thy Holy Word always present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

"May all the proper work of our institution that may be done in this house be such as thy wisdom can approve and thy goodness prosper. And finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the craft wheresoever dispersed, and make them true and faithful to thee, to their neighbor and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the valley of the shadow of death, supported by thy rod and thy staff to those mansions beyond the skies where love and peace and joy forever reign before thy throne.—Amen.

"Response by the Brethren.—Glory be to God on high, on earth peace, good will toward men.

"The Junior Grand Warden then presents the vessel of corn to the Grand Master, who pours it upon the lodge, saying :—

"In the name of the Supreme and Eternal God, the Grand

Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to Freemasonry.

"The public grand honors are then given.

"A piece of music is then performed and the second procession is made around the lodge. When the Grand Master arrives at the East, the music ceases and the Senior Grand Warden presents him with the vessel of wine which he sprinkles over the lodge, saying :—

"In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to Virtue.

"The public grand honors are then given.

"The music is resumed and the third procession is made around the lodge. When the Grand Master arrives at the East, the music ceases and the Deputy Grand Master presents him with the vessel of oil, which he sprinkles over the lodge, saying :

"In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to Universal Benevolence.

"The public grand honors are then given.

"The Grand Chaplain standing before the lodge then makes the following

*Invocation.*

"O Lord God, there is no God like unto thee in heaven above or in the earth beneath, who keepest covenant and mercy with thy servants who walk before thee with all their hearts.

"Let all the people of the earth know that the Lord is God and that there is none else.

"Let all the people of the earth know thy name, and fear thee.

"Let all the people know that this house is built and consecrated to thy name.

"But will God indeed dwell on earth? Behold the heavens and the heaven of heavens can not contain thee; how much less this house which we have built?

"Yet have thou respect to the prayer of thy servant, and to his supplications, O Lord my God, to hearken unto the cry and to the prayer of thy servant and thy people.

"That thine eyes may be opened towards this house night and day, even towards the place consecrated to thy name.

"And hearken thou to the supplication of thy servant and of thy people; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

"For they be thy people and thine inheritance. For thou didst separate them from among all the people of the earth to be thine inheritance.

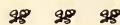
"Response by the Brethren :—The Lord is gracious and his mercy endureth forever.

The Grand Chaplain pronounces a benediction, the lodge is covered, the Grand Master retires to his chair and a Masonic anthem is sung. Then follows an oration by one of the brethren, then a Masonic ode is sung, a collection is taken up for the relief of distressed Masons, their widows and orphans. The grand

procession next marches three times around the lodge and returns to the place whence it set out (p. 230).

We have copied the ceremony, though somewhat lengthy, since expression after expression confirms our contention that what churches are to other religious bodies, Masonic lodges and halls are to Masons. There they assemble in the name and in the presence of what they call God; they dedicate a house which they have erected to the honor and glory of his name; the walls of that house are consecrated walls; there should his Holy Word be ever present to their minds and religion reign triumphant in their hearts; there is all the proper work of the institution to be done. And after a dedication in corn, wine, and oil is made in the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, the sublime words of Solomon at the dedication of the temple are applied to the halls of Masonry and wonder is expressed that if the heaven of heavens can not contain the deity, he nevertheless should dwell on earth in the house that they had built. After all this who will deny that the Mason has his own religious temples?

A word of warning however to the wise. Do not be caught by the apparent beauty and orthodoxy of Masonic prayers. The voice is indeed that of Jacob, but the skin, the skin is that of Esau. We shall prove at the proper time that all this Christian and Scriptural language is hollow mockery; a cunning imitation, but nothing more. When we have proved Masonry a religion, we shall devote some time to examining the nature of its creed. We ask at present a prudent caution.



### WHAT CAN LABOR GAIN FROM STATE OWNERSHIP?

Socialists are untiring in their efforts to convince the world of labor that the panacea for all its ills is State ownership of the means of transportation (postal and telegraph service, and railroads) and of the means of production (mines, factories, and land.) Let us suppose for a moment that the State owned all these means of transportation and production, what would be the condition of the laboring man, the employé?

Evidently, the State, as owner, e. g., of the coal mines, would be obliged to provide the public with sufficient fuel. Hence, it would be in duty bound to prevent any strike of its miners, forbid any coalition of miners for that purpose, inhibit the collection of strike funds, and suppress all incendiary speeches or articles aiming at the inauguration of a strike.

Again: to insure a regular delivery of the necessary coa

supply, the State, as employer, would have to insist that every miner remain in a certain designated place, like a revenue collector or a policeman. What is necessary for an effective police force or a reliable postal service, would be required, *mutatis mutandis*, for a proper coal delivery.

Consequently, the liberty of the workingman would be greatly curtailed.

It is hard to see what the miner would gain in point of wages. The State, as well as any private owner, would be bound, on the one hand, to obtain sufficient revenue from the exploitation of the mines to meet the interest on the money invested, to put aside something for the amortization of the debt, and, on the other hand, to meet the requirements of the public for cheap fuel. The clamor for cheap fuel might grow so loud and strong that the legislators would be forced to cut down wages, as the only possible means of providing cheap fuel, since the interest and debt would have to be met on the terms agreed to.

During the recent anthracite coal troubles there was talk of a general miners' strike in order to help the hardcoal miners in the East. By chance, the writer met a young miner from the central part of Illinois, a former pupil of his school. "Well, John," we asked, "are the Illinois miners going to strike?" "I don't know, Father." "Have the miners any complaint to make about their wages? What can a miner earn by a day's work?" "\$5.00, easily."

We doubt whether any legislature would allow the miners an average wage of \$5.00 a day. Thus the miner would by State ownership gain neither greater freedom nor higher wages. But might he not have steadier work? The average working-days in the mines are no more than 200 a year. Suppose the men wanted to work 300 days. Could the State grant them that number? Manifestly the demand for coal regulates the number of working-days in the coal mines. If the State were to employ its miners for 300 days, when 200 were sufficient to produce the necessary amount of coal, it would produce 50% more coal than required, or it would have to discharge one-third of the present working force. If it had more coal than it needed, who would foot the bill? If it discharged one-third of its working force, what would become of the men thus thrown out of employment?

We can see no possible benefit for the laborer by State ownership of the means of production either in the mines or in the manufacturing industries or in land. The Socialists are misleading the workingmen.



## "THE DEVIL IN ROBES."

We have received the subjoined communication :  
Cardinal's Residence.

Baltimore, Md., May 30th, 1903.

To Mr. Arthur Preuss,

Editor and Publisher *THE REVIEW*,  
St. Louis, Mo.

My dear Sir :—My attention has been called to a correspondence in your paper in reference to an infamous publication entitled "The Devil in Robes." The letter signed by me in that correspondence was written by me at the dictation of the Rt. Rev. Bishop Curtis, V. G., during the Cardinal's absence in Europe. His Eminence had no knowledge of the correspondence until recently.

Respectfully,

L. O'DONOVAN.

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According to First Assistant Postmaster General, R. J. Wynne, (see his letter in No. 21 of *THE REVIEW*, p. 328), Rev. Father Louis O'Donovan, under date of July 26th, 1901, "*in the name of Cardinal Gibbons and as Chancellor,*"\*) forwarded a circular entitled "The Devil in Robes" to the Post Office Department; and when the Postmaster General, under date of July 29th, same year, suggested to him that it would probably be better to ignore the circular, Father O'Donovan replied, under date of July 30th: "*... in the name of Cardinal Gibbons,*†) I beg to thank you for your prompt and kind attention. After consideration your suggestion to ignore the obnoxious circular and thus avoid giving it notoriety seems wise, and we gladly would adopt the same as you suggest. . . . ." (Cfr. p. 328 of *THE REVIEW*.)

The Postmaster General, therefore, was fully justified in stating, as he did, in his first letter to *THE REVIEW* (see our No. 21, p. 326): "About a year ago this matter was brought to the attention of His Eminence Cardinal Gibbons, and he concurred in the opinion of this Department that, to take any action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales."

And His Eminence the Cardinal was equally justified in informing the editor of the *Church Progress* (see our No. 21, p. 326) that he had "no recollection at all of ever having had any communication with the Postoffice authorities" on this subject.

His name and authority had been used without his knowledge. It is not for us to further locate the responsibility. We have ac-

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\*) Italics ours.—A. P.

†) Italics ours.—A. P.

complished what we set out to accomplish : we have shown that the Post Office Department can not justly fall back upon ecclesiastical authority in an attempt to excuse its non-interference with the transmission of "The Devil in Robes" circulars through the mails.

It is the general sentiment of the Catholic press and clergy that something ought to be done in this matter, if possible. Will His Eminence not please ask the Postmaster General to do what he offered to do in his letter to Father O'Donovan, viz: submit the offensive circulars together with the infamous book entitled "The Devil in Robes" to the United States Attorney General, to ascertain if this sort of literature can be lawfully sent through the mails?

If that official declares that it can, the Catholics of the country will know that they will have to bring pressure to bear upon their representatives in Congress to remedy an insufficient law.

If he declares that it is unlawful to mail such matter, the Postmaster General will no doubt forthwith proceed to do his duty, and if he does not, President Roosevelt can probably be induced to exercise the necessary pressure.

In case His Eminence the Cardinal refuses to comply with this suggestion, it will become the duty of the Catholic press to prevail upon the authorities to take such action as may be necessary in the interest of justice and public decency.

We Catholics are no pariahs who can be abused with impunity. All that is necessary for us to get our full rights is to assert them vigorously.

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## INSTINCT AND INTELLIGENCE IN THE ANIMAL KINGDOM.

*Instinct and Intelligence in the Animal Kingdom.* A Critical Contribution to Modern Animal Psychology, by Eric Wasmann, S. J. Authorized translation of the second and enlarged German edition. 171 pp. Herder, St. Louis, 1903.

P. Wasmann is one of the leading biologists of the present day, and, as Prof. W. M. Wheeler, of Texas University, justly remarks, "has undoubtedly done much, at least in Germany, towards the exposure of (this) pseudo-psychology and a more rational conception of ant behavior. His long familiarity with these animals and their guests has given him a singularly lucid insight into their activities." (*American Naturalist*, XXXV. 808).

It was, therefore, a happy thought to undertake a translation of Wasmann's publications, thus not only to make English speaking scientists acquainted with a vast number of valuable biological discoveries, but mainly to correct the wrong notions of in-

instinct and intelligence that fill the minds of even our best American biologists.

The principal purpose of the present book is a thorough investigation into the true conception of instinct and intelligence.

After having contrasted popular and scientific animal psychology, P. Wasmann with great skill attacks the fundamental error of modern animal psychology, which mistakes sensitive associations for intelligence, and clearly shows by evident examples that this notion of intelligence is untenable. Then he explains intelligence and instinct according to the principles of sound reason. Defining instinct as a sensitive impulse to actions that are unconsciously adaptive, he shows that "unconscious suitability" must be considered as the essential criterion of contradistinction between intelligent and instinctive actions. Moreover, since the sensitive impulse may either "immediately spring from the inherited dispositions of the powers of sensile cognition and appetite" or "from the same inherited dispositions, but through the medium of sense-experience," two groups of instinctive actions may be distinguished, the second of which coincides with the so-called intelligence attributed by modern writers to brute animals.

These notions explained in the III. chapter receive further development through the solution of the principal objections advanced by Forel, Ziegler, Wheeler, Emery, etc. Here we may mention especially chapters V. and VI. They are directed against Emery, of whose objections Wasmann himself remarks "that he never met with a more thorough and accurate criticism." Emery's chief error, that "general sense images and general concepts are essentially the same and represent only different degrees of the same power of abstraction," is refuted in a very lucid and convincing manner. The last reply of Emery shows clearly how important was the task that Wasmann undertook when he wrote this book. Having called the human soul a "mysterious being," Emery confesses: "It is to no purpose, on my part, to continue my controversy with Wasmann. The divergence of our views is due to a totally different conception of the world and of human nature. The main question, whether the human mind presents only a higher development of a disposition found in the animals, or whether, on the contrary, it is something quite apart, additional, and wanting in all other living beings, is far beyond the question of intelligence. An answer to that main question would determine the whole trend of science and thereby influence its results."

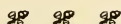
The VII. chapter answers the question, whether the psychic life of insects can be compared with that of the higher animals. Thus the author meets an objection, made not only by brain-



anatomists but by all who, like Bethe, assume evolution in its widest sense as a foregone conclusion. At the same time he firmly establishes the important truth that there is a uniform critical standard for comparative psychology, and that we are therefore entitled to apply the same to the "intelligence" of ants and of higher mammals. In the last chapter Wasmann in a very original manner derives from biological facts six forms of acquiring knowledge and concludes that "no trace of (real) intelligence, that is to say, of a spiritual power of abstraction, is to be found either in higher or in lower animals . . . . that his sensitive-spiritual soul makes man the crown of the visible creation . . . . the image and likeness of the Supreme, Uncreated Spirit, of God, his Creator."

Finally Wasmann advises all modern naturalists "to subject these theistic views and doctrines to a thorough study before declaring them untenable."

The translation has been done fairly well. The many observations and experiments, made mostly by Wasmann himself, and the fact that all abstract discussions have been avoided, must render the book agreeable to the taste of modern naturalists, as well as interesting and delightful to any man of education, especially to advanced students of our colleges.



### WHAT CREMATION MUST CONSISTENTLY LEAD TO.

Professor Seidenberger, of the Berlin University, recently published in *Der Tag*\*) some very pertinent remarks and suggestions on the subject of cremation, which will no doubt be received with mixed feelings by the advocates and promoters of this mode of disposing of the human corpse. The Professor begins by showing that even if no serious objection could be made to cremation from a *doctrinal* standpoint, it nevertheless is repugnant to Christian sentiment.

"Christian usage herein follows the bent of the human heart. The personal respect for the living naturally clings also to the lifeless body; we shrink from touching it, we reverently deposit it in the bosom of the earth. The tomb favors the notion that the body continues its rest in the coffin beneath the ground, and this helps us to endure more easily the first pain of separation."

The adherents of cremation look upon such remarks as an outgrowth of misplaced sentimentality or religious narrowminded-

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\*) We quote from the *Kölnische Volkszeitung*, (Wochen-Ausgabe für das Ausland) No. 19.

ness. They point to the want of space for cemeteries, and adduce hygienic and aesthetic reasons for their fad. In answer to ecclesiastical objections they frequently call attention to the fact that the human body differs not essentially from the carcass of an animal. This manner of viewing the matter has, as Prof. Seidenberger pertinently remarks, the advantage of appearing to be progressive and scientific. "But is it so in fact? If we view the human body, with the eyes of the anatomist, as a mere animal organism, then the same rules must apply to the former as to the latter." Until recently animal carcasses have been unceremoniously cast away; now, however, technical progress has made it possible to gradually abandon this method of disposing of them; nevertheless cremation was not resorted to, but they were utilized in one way or another. Why, enquires Prof. Seidenberger, should we not pursue the same course in regard to the human body?

"Those who defend cremation, but reject the idea of utilizing the human corpse, are as much prejudiced as those who adhere to earth burial and oppose cremation. In fact they are more retrogressive because they revert to a civilization long effete. The idea of utilizing technically the human body has at first, until we have become accustomed to it, something grewsome about it; and it will probably not be realized very soon. Nor is economic utilization the only one: another use suggests itself more naturally, and to this I wish principally to direct attention, viz: the scientific use. Our medical colleges are sorely in need of dead bodies and the anatomical studies frequently suffer from want of them."

Prof. Seidenberger thinks the *esprits forts*, who have long ago laid aside the universal dread which people have of a corpse as something unworthy of them, and are no longer hampered by a pious belief in its inviolability, should place their bodies at the disposal of science rather than cremation. He therefore recommends as an amendment to every bill in favor of cremation, which may be introduced into the legislatures, that a corpse destined for cremation must first pass through the dissecting room of a medical college.

"Either we look upon the lifeless body with reverential awe and a feeling of intangibility as the abandoned habitation of a departed soul, and in this case it will as a rule be deposited in the maternal bosom of Mother Earth and nature be allowed to take its course; or we regard it solely as a chemical product, in which case we should deal with it as with the animal carcass, i. e., utilize it, if not for technical, at least for scientific purposes. Cremation appears as a stopping halfway and a useless waste of material."

## MINOR TOPICS.

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In the *Outlook* Dr. James H. Canfield, librarian of Columbia University, says that for the special required reading by the students some 6,000 different works are reserved from general circulation during each academic year.

This showing is impressive. The books are reserved, and more or less convincing proof of the zeal of the student in reading them is duly offered to the instructor. It is doubtful, however, whether an account of the reading of students in their hours of leisure would be equally edifying. Without much definite information on which to base a conclusion, the *N. Y. Evening Post*, well informed in college matters, hazards the opinion (issue of May 20th) that there is less "outside" reading than a generation ago. College life is more complex, more crowded with other interests. The pursuit of athletics is keener, more time and energy are given to training for the various teams, and to managing them and watching them practice. With the growth of wealth, the social side of college life has developed; there are more clubs, more entertainments of one kind and another. And, finally, the very extension of the "collateral" reading, which Dr. Canfield describes, leaves the serious student less disposed to other reading. Weary of books, his mind naturally seeks a different outlet for its activity. The chances are that the college student who reads a daily paper pays chief attention to the sporting columns; if he buys a magazine it is more likely to be *Munsey's* than the *Atlantic*. His poet is probably Kipling, his novelist the author of the last big seller, and he has no favorite essayist.



Mr. Otto A. Singenberger writes to us from Munich, under date of May 25th:

"In your No. 17, Vol. 10, I read a notice by Rev. Dr. Baarth, concerning the use of the organ during the Mass of Holy Thursday. As this information was new to me, I investigated and was informed by good authority thus: First of all, the newest *Ceremoniale Episcoporum* was printed something like twenty years ago. There will not be any new *Ceremoniale Episcoporum* edited for some time to come—if ever.

No rule allowing the organ to be used at the *Sanctus* and *Benedictus* during the Mass of Holy Thursday is in existence, but the old rule is still the standard; the organ may not be used after the *Gloria* during the Mass of Holy Thursday, and is not to be used until the *Gloria* of Holy Saturday, neither for the support of the singers nor the voluntaries.

I would like you to publish this note, if possible, in order to prevent more abuses of the rules of the Church concerning its music."



At the present date, the Steel Trust's plan for raising capital for working improvements seems to have resulted thus: The company receives in cash only the bankers' syndicate's \$20,000,-

000. In return for this, it issues \$20,000,000 bonds. But it also pays to the syndicate, as commission, 4 per cent. on the total \$150,000,000 bonds issued, whether for cash or for stock conversion. The commission thus amounts to \$6,000,000. The company's net receipts for the \$20,000,000 bonds are, the referee, \$14,000,000, or an average price of only 70. This result, in the opinion of the best financiers of the land, has added no little weight to the conviction that "old-fashioned and long-tested methods in finance should be abandoned very reluctantly, and only on positive proof that a sounder and surer method has been discovered." The Steel Trust's bonds have fallen to below 80. Clearly, all is not well with the great corporation, and we can imagine with what anxiety its many employ es who have been inveigled into buying bonds, are looking forward to future developments.

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A priest of the Syracuse Diocese writes THE REVIEW :

"A prominent gentleman asked me the other day, why Catholics are allowed to be members of the Knights of Columbus and not Freemasons—and I could not answer him. Can you? This man is a prominent Mason and thinks that he knows all about Masonry. For this reason only he does not like the Catholic Church."

The gentleman referred to might be enlightened by the articles on Freemasonry now appearing in THE REVIEW. His query about the Knights of Columbus shows how the secret features of this organization tend to confuse the minds of those outside the Church.

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The first number for the current year of the *Analecta sacri Ordinis Praedicatorum*, published at Rome, contains a collection of important documents bearing on the religious situation in the Philippines. How the poor ignorant natives have been stirred up against the "friars" is shown by a petition addressed by an important parish near Manila to the Apostolic Delegate, from which we will quote one exceedingly characteristic sentence: "Send us for a parish priest a Dominican, an Augustinian, a Recollete, a Franciscan, a Jesuit, a Lazarist; we shall gladly receive any one whom you may send; but for God's sake, don't send us a *friar!*"

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In the opinion of the *Mirror* (No. 15), medicine kills more persons in this country every year than any other single agency that we know of. "If people paid more attention to diet and hygiene, if they made more use of their senses than of drugs, they would enjoy a greater degree of health and happiness, be able better to stand the wear and tear of modern life, and not experience any craving for the assistance of that treacherous guide to the sanitarium and the grave—the nerve-stimulant."

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Mr. E. L. Scharf, manager of the Washington "Catholic News Agency," informs us that he no longer teaches at the Catholic University.



# The Review.

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VOL. X.

ST. LOUIS, MO., JUNE 18, 1903.

No. 24.

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## DETERMINING THE DATE OF CHRIST'S CRUCIFIXION.

**T**HE Göttingen Academy of Sciences publishes in its official organ a paper by Professor Achelis of Königsberg, wherein that learned scholar attempts to determine the true date of our Savior's death.

Upon calculations made for him by the Royal Astronomical and Mathematical Institute of Berlin, Professor Achelis has constructed the following ingenious theory :

Jesus was crucified on a Friday (Math. 27, 62 ; 28, 1. Mark 15, 42. Luke 23, 54. John 19, 31.) According to St. John, it was the fourteenth day of Nisan (the Spring month), according to the synoptics, the fifteenth. Pilate was governor from 26 to 36 ; on Easter day 36 he had already been deposed. From 26 to 36 the fifteenth of Nisan never once fell upon a Friday, while the fourteenth did, twice, in 30 and 33, which was the 6th and 3rd of April 33. Certain observations in the gospels of St. Luke and St. John will now help us to determine the true date. According to St. Luke, Christ entered upon his public career immediately after the appearance of the Baptist, which took place "in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina ; under the high priests Annas and Caiphas" (Luke 3, 1-2.) This must have been between August 19th A. D. 28 and August 18th A. D. 29. According to John, the Jews said to Jesus shortly after his first appearance in public : "Six and forty years was this temple in building," etc. (John 2, 20), which brings us to the year 27-28. Now, as Luke reports one year of His activity and John two (or three), both evangelists have evidently meant 30 to be the year of the Master's death. This statement is confirmed by the fact that the 6th of April A.

D. 30 was a Friday. Hence we may justly assume April 6th, 30, to have been the first and original Good Friday.

So far Professor Achelis, in substance. It has been objected to his theory that the leap-years were first introduced by the Gregorian Calendar. But this objection is based upon a false assumption; the reckoning of leap-years dates back to Julius Caesar. However, there is another, more serious difficulty. According to the Julian Calendar, the 6th of April, 1903, fell upon a Sunday. Now since, according to this method of computing time, the week-days invariably fall upon the same days of the month every 28th year, going back  $67 \times 28$  or 1876 years, we find the 6th of April A. D. 27, to have been a Sunday. The year 28 having been a leap-year, the 6th of April A. D. 30, must have been a Thursday. If, however, we take the day of Christ's death to have been the 3rd of April, 33, we find that it was a Friday.



### AN AMERICAN PROTESTANT PREACHER ON LEO XIII.

Rev. Dr. S. D. McConnell, in a paper on "Pope Leo XIII." in the June *Booklover's Magazine*, says among other things:

"The Venerable Joachim Pecci may be regarded from several points of view, and he is an interesting figure from each of them. He is probably the oldest clergyman living; he is the Bishop of Rome; as Pope he is head of the most puissant world power in existence. Besides these he has some claim to regard as a scholar, and he ranks probably first among living diplomatists."

Leo as a scholar is characterized thus:

"As a scholar he is known best, indeed we might say solely, for the possession of a peculiarly flexible and pure Latin style. This vehicle of expression he has used, so far as the public knows, first in the composition of a number of encyclical letters, wherein he has been able to convey the most uncompromising papal assertion in the most gracious and winning form. In the promulgation of these world utterances he has chosen times and seasons with a singularly profound sagacity. Every one has appeared at a time when its issue was best fitted to promote the imperium of Rome. He has also used his exquisite Latinity in a few short poems which have the true classic flavor, and, like all the Latin classics, owe their charm rather to their form than their matter."

Of the Pontiff's personality Dr. McConnell says:

"Through all his words and actions shines a gracious and attractive personality. As priest of an obscure mountain parish, as bishop of an obscure see, as Apostolic delegate and nuncio, and as pope, his personal life has ever been pure and winning."

## THE "CATHOLIC ORDER OF FORESTERS."

If the *Catholic Citizen* (May 23d) is correctly informed, the "Catholic Foresters" are getting alarmed over the increasing mortality in their organization. About two years ago they appointed a committee to revise the rates and classify the risks. It is refreshing to learn that the chairman, "Mr. Kelly has devoted two years of his time to studying out the problem," and that now the report is about ready for submission to the convention to be held next August in Dubuque, Iowa.

According to the *Citizen* this report provides for a material increase of rates in one of two ways: Either on the "natural premium" plan, simply charging the actual cost of insurance from year to year, which means a steadily *increasing* charge, becoming practically prohibitive at age 65 or over. The other way is the so-called "level premium" basis, on which all of the regular life insurance companies are founded, charging a higher rate for age at entry than the actual cost of insurance amounts to, but laying aside the overpayment as a reserve drawing interest and thereby maintaining a uniform or level rate during the member's life.

It is to be left to the convention what plan will be adopted. If THE REVIEW has any opinion to offer, it is that the members may promptly agree to readjust their insurance business on a permanent basis, *doing justice to all alike*. As the *Catholic Citizen* observes, the "step rate" plan (steadily increasing rates) will have the effect of forcing the old men out. What does that mean?

The Foresters commenced operations (according to the Pennsylvania Insurance Report) in 1883, about 20 years ago. As usual, the concern was started as an assessment organization, with a scale of premium rates and benefits utterly regardless of scientific principles. As a result, after 20 years' existence the managers discover that the ever increasing mortality will bankrupt the order, unless the charges for membership are properly adjusted to pay for the liability involved. For years the members did not pay enough for the risk carried by the Order.

Undoubtedly there is a large number of members who, having belonged to the order for a long time, are now advanced in years and probably not fit to pass a satisfactory examination for insurance in another company. Any adjustment of matters on a basis which does not permit these men to continue their insurance at a reasonable rate, would be rank injustice and should not be tolerated. These men have joined the society in good faith, relying upon the promises of their officers about the quality of the insurance furnished, and must not suffer now, because said officers did not know what they were talking about. For that reason the level premium plan seems to be the only equitable solution of

the problem. In a nutshell, let the Order decide upon adequate premium rates (almost any "non-participating" rate table of regular life insurance companies will answer), let the members pay the rate for age at entry, and charge the policy with the reserve which should have been accumulated during time of membership. Said charge could form a lien on the policy or death benefit, must carry interest at at least 4 per cent. per annum, which should be paid with premium every year. Any new members joining would pay the regular rates for their respective ages, but having no debts to make up, would escape the charge on their policies and consequently escape interest payments also, thus getting at once the full benefit of the insurance paid for.

On the 31st of December, 1901, the "Catholic Foresters" had a membership of about 95,000, certainly enough to start a substantial life insurance company, even if on account of increased rates some members should go out. It is sincerely to be wished that this important matter should not only be settled at the next convention, but settled *right*. The way indicated above is the *ONLY safe and equitable method*.

This brings up another point. A short time ago THE REVIEW had quite an animated argument with the *Denver Catholic* on account of the "Catholic Mutual Benefit Association," which is conducted on a plan similar to that of the "Catholic Foresters" who have now discovered their serious mistake. Although the C. M. B. A. was plainly warned regarding the dangers of its system, THE REVIEW in reply was charged with "ignorance, misrepresentation," etc., and up to date the C. M. B. A. is still obtaining new members under virtually "false pretenses," because its members are led to believe that the present low rates will remain so forever, which is impossible. In a few years the C. M. B. A. will have to reorganize or go out of business.

The same holds for the "Catholic Ladies of Ohio," about whom THE REVIEW had some remarks in recent issues. In fact, the list of such concerns could be considerably extended.

Only a short time ago the "Catholic Protective Association of Wisconsin" was reorganized on the level premium plan. The Knights of Columbus have also increased their rates, accepting the "step rate" plan up to a certain age, when the premium becomes level thereafter. The "Widows' and Orphans' Fund" of the G. R. C. Central Verein is endeavoring to form a new organization on the level premium plan and its secretary is publishing long articles in the German Catholic papers showing the need of the change. And so the good work goes on.

To an insurance man having the reputation of his business and the welfare of his fellow-beings at heart, this progress is very



gratifying. Yet he wonders why we have so many different organizations under different management, when all are working for the same end?

Life insurance for Catholics in Wisconsin, other circumstances being equal, does not cost more nor less than for Catholics in Ohio, Pennsylvania, or any other State in the temperate zone. There is no reason why the Wisconsin people should form an insurance company of their own, independent of the "Foresters" or the "Widows' and Orphans' Fund." The premium rates for all of them will be nearly alike, and could be made entirely so, the terms and conditions of the policies could be made to correspond; by placing the whole organization under one management, considerable money could be saved in the expense account and by concentrated effort more could be accomplished than under existing circumstances.

THE REVIEW is well aware that this is a delicate subject to touch upon. But there is no use in mincing matters. In business affairs this is a period of consolidation, and the management of most of the Catholic societies "dabbling" in insurance has shown in the past that if their officers were well-meaning men, they were without any training for, or even knowledge of, the business they so confidently undertook to operate. It took even the present worthy secretary of the "Widows' and Orphans' Fund" (to-day one of the best advocates of the "level premium" plan among Catholic fraternity men) a comparatively long time to be convinced of the errors of the assessment plan. Therefore, instead of permitting so many different people to experiment in insurance matters at the expense and risk of their constituents, it were the best plan in the opinion of the writer, to form one great life insurance company for Catholics, have it properly incorporated and amenable to supervision by the insurance departments of the different States, and then make a determined effort to enroll in it the members of the present many mutual insurance orders.

All Catholic insurance societies conducted on the level premium plan should be incorporated. The State insurance departments would correct any errors in bookkeeping regarding reserve and premium charges before much mischief could be done, while the official reports would give a clear understanding of the financial progress of the companies. That would inspire confidence and assist in increasing the membership. But since all such societies practically would be identical in purpose, THE REVIEW thinks that one large corporation would be far preferable to the many existing small ones.

## MASONIC WORSHIP AND MORALITY.

An altar, a temple, a ritual, prayers, hymns, and anthems are unintelligible except as accompaniments of a worship. On pages 199 and 200 of Mackey's Masonic Ritualist, we are told that the feasts of the Holy Saints John are days set apart by the fraternity to worship the Grand Architect of the Universe; to implore his blessings on the great family of mankind; and to partake of the feast of brotherly affection; that also the Chaplain is on these occasions to perform divine service.

But Masonry has another and secret worship within the recesses of its lodge, the fact of which is clearly stated by the Ritualist, but the nature of which is not allowed in print. It would, doubtless, not be edifying to other than Masonic eyes.

We are reading on p. 248 of Behavior in a Lodge. "You are not," says our monitor, . . . . "to behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your masters, wardens, and fellows and put them to worship."

This worship is called the lord's work, the rules for which are given on the preceding page (247).

"The master knowing himself to be able of cunning shall undertake the lord's work as reasonably as possible. . . ."

"Both the master and the Masons receiving their wages justly shall be faithful to the lord. . . ."

"None shall discover envy at the prosperity of another, nor supplant him, nor put him out of his work, if he be capable to furnish the same; for no man can finish the work so much to the lord's profit. . . ."

"It is impossible to describe these things in writing (p. 245) and every brother must attend in his place and learn them in a way peculiar to this fraternity; only candidates may know that no master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's Lord. . . ."

This is the worship for which the temple is consecrated; it is for this that in the consecration prayer we find the petition (p. 223): "May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper."

But what wonder that there should be worship when there is in Masonry an order of priesthood, and that a high priesthood: a priesthood restricted to Masons and conferred by Masonry.

The subject is treated with considerable fulness on p. 420 and the pages immediately following.

"The design of this degree," says the Ritualist, "so far as it relates to its symbolic ceremonies, appears to be to present to the candidate the bond of brotherly love which should unite those who, having been elevated to the highest station by their companions, are thus engaged in preserving the landmarks of the order unimpaired and in protecting by their high authority, the integrity and honor of the institution. Thus separated from the general mass of laborers in the field of Masonry and consecrated to a sacred mission as teachers of its glorious truths, those who sit in the tabernacle as representatives of the ancient high priesthood are, by the impressive ceremonies of this degree, reminded of the intimate friendship and fellowship that should exist between all those who have been honored with this distinguished privilege."

The penalty for unlawfully assuming the priesthood is then set forth (p. 430) in the Bible account of the punishment of Core, Dathan, and Abiron (Num. xvi, 1—35), clearly implying the parity of Masonic high priesthood and Aaronic. Indeed the Ritualist tells us that this passage of Scripture is "sometimes read in explanation of an important part of the investiture" (p. 430).

After this warning not to assume this highest station in the lodge, this consecration to a sacred mission as teachers of the glorious truths of Masonry, this sitting in the tabernacle as representatives of the Ancient High Priesthood, we are allowed to pass on to the Benediction, which should be recited at the anointing of a High Priest.

"When a High Priest is anointed, the following benediction should be recited.

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons saying, On this wise shall ye bless the children of Israel saying unto them the Lord bless thee and keep thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.—Num. vi, 22-26."

Our guide then continues :

"The ceremony of anointing with oil preparatory to the assumption of any sacred office as that of king or priest, was practised both among the Egyptians and the Jews. Among the monuments of the former, many representations are to be seen of the performance of this holy rite. The Scriptures mention three instances particularly in which unction was administered; namely, in the case of Aaron on his introduction into the priestly office, and of David and Solomon on their consecration as kings. The anointing was in all these cases viewed as a symbol of santifica-

tion, of a designation to the service of God or to a holy and sacred use."

And as if this were not sufficient to impress upon us the sacred character of the Masonic High Priesthood, the words of St. Paul to the Hebrews, chap. vii, in which he speaks of the eternal priesthood of Christ, "are," says the Ritualist, "read as explanatory of the office of the priesthood. It may be very appropriately used as a concluding charge:—

'For this Melchizedek, King of Salem, priest of the Most High God (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent; having neither beginning of days nor end of life, but made like unto the Son of God) abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the law, that is of their brethren, though they come out of the loins of Abraham. For he testifieth, Thou art a priest forever, after the order of Melchizedek. And inasmuch as not without an oath he was made priest. For those priests (under the Levitical law) were made without an oath by him that said unto him: The Lord swear, and will not repent, Thou art a priest for ever, after the order of Melchizedek. Heb. vii, 1-6.'

We have quoted the text as it is found in the Ritualist. It introduces parentheses where same are to be found in the original; introduces other verses than those contained between the 1st and 6th; and sedulously omits all mention of Christ, the main theme of the Apostle. But these things we merely mention in passing; the existence and nature of the Masonic high priesthood are to us the direct objects of present interest.

The High Priest presides in a Chapter of Royal Arch Masons, even the king being subordinated to him. "His title is Most Excellent (p. 343). He represents Joshua, or Jeshua, who was the Son of Josedech and the High Priest of the Jews, when they returned from the Babylonian exile. He is seated in the East and clothed in the apparel of the Ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen and is decorated with a breastplate and mitre. On the front of the mitre are inscribed the words 'Holiness to the Lord.' His jewel is a mitre."

A High Priest elect is installed as head of a chapter by the Grand High Priest. This we learn from the ceremonies of the

order, Section II, Annual Installation of the officers of a chapter, p. 456 and those that immediately follow. His installation ends with his induction into the Sanctum Sanctorum. "You will now assume your seat in the Sanctum Sanctorum," says the Grand High Priest, "and proceed to the installation of your subordinate officers."

"The High Priest is then inducted into the Sanctum Sanctorum." (pp. 463-464).

Now please do not overlook the fact that the priesthood in Masonry is the governing body. The Grand High Priest presides in a Grand Chapter; the High Priest in an ordinary chapter.

"When the Grand High Priest is absent from the Grand Chapter," (we are told, p. 495,) the chair shall be taken by the Deputy (High Priest). If both be absent, the Grand King, or, if he be likewise absent, the Grand Scribe must take the chair. If all these officers are absent, the Senior Grand Past Officer present must preside. If no such Grand Officer be present, the duty will devolve on the High Priest of the oldest Chapter present.

"When the High Priest of a Chapter is absent, his duties must be performed by the King and Scribe in succession. If they should likewise be absent, the chair must be taken by a Past High Priest of the Chapter; but if no such Past High Priest be present, the Chapter can not be opened" (p. 496).

The foregoing quotations have, we think, abundantly demonstrated both the existence and the nature of the Masonic priesthood. It is, according to Masonry, a body of men segregated from the common mass of laborers, consecrated to the sacred mission of teaching the glorious truths of Masonry, representatives of the ancient priesthood, clad in priestly robes and wearing the priestly mitre, seated in the Sanctum Sanctorum, to whose priesthood the words of the Apostle describing the eternal priesthood of Christ are applied, a body supreme in the affairs of Masonry. And this is the mere benevolent association that the Catholic Church must approve! this the organization which she ignorantly condemns!

The creed of Masonry we are taught early in our little volume. It is seemingly plain and simple and perfectly elastic. "A belief in God constitutes the whole creed of a Mason—at least the only creed that he is obliged to profess" (p. 44). We take the word profess in the sense of exteriorly, for we shall see that the creed of the Mason is more extensive. It would be hard to have special altars, and temples, and a ritual, and a worship, and a priesthood, and hymns, and anthems, and ceremonies, all thoroughly determined and specially significative, based only upon this indefinite and generic idea of some deity or other. This is not, however, the

place for such discussion ; we are merely establishing the fact that Masonry has its creed.

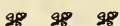
We shall treat the subject of Masonic morality hereafter in an article by itself. For the moment we are satisfied with what we are taught on p. 338, namely, that the Mason in his initiation "acquires the first elements of morality." He who acquires something, certainly lacked it. He who has not the first elements of a thing, was assuredly utterly destitute of that thing. If therefore we have to go to Masonry for the first elements of morality, if only the initiated possess them, Masonic morality is a morality peculiar to Masonry, for the first elements of natural morality are received not from Masonry but from nature, the first elements of Christian morality are received not from Masonry but from the Church.

That Masonry has its own special theory about both the human soul and God, we learn from its own lips, at the very threshold of the lodge. It is treating of the shock of enlightenment, a shock in which we too participate, since the repeated assertions that Masonry was a mere benevolent society had ill prepared us for the revelation.

"The material light which sprung forth at the fiat of the Grand Architect when darkness and chaos were dispersed, has ever been in Masonry a favorite symbol of that intellectual illumination which it is the object of the order to create in the minds of its disciples, whence we have justly assumed the title of the 'Sons of Light.' This mental illumination—this spiritual light, which after his new birth is the first demand of the new candidate, is but another name for Divine Truth—the truth of God and of the human soul—the nature and essence of both—which constitutes the chief design of all Masonic teaching" (p. 33).

This "enlightenment" is indeed a shock to us. It is only by initiation in Masonry that we can learn the nature and essence of God, the nature and essence of the human soul ; Masonry must create this spiritual light in us and to do so is the chief design of its teaching. Its God, therefore, is not the God that we revere, adore, and love, for Him we know without having recourse to Masonry ; our soul is not, according to Masonry, what we believe it to be, but something else which Masonry and Masonry alone can reveal to us. Such is its contention. In plain words, therefore, it affirms what we have asserted, namely, that it has its own theory about the human soul, it has its own theory about God. We abstain from further comments here, reserving for our next article what more we have to say. We are satisfied with establishing that Masonry is a religion and not a mere benevolent society, as the word is commonly used ; that it is a distinct religious society, and not the mere handmaid of religion. We have proved point by

point that it has its own altar ; its own temple ; its own priesthood ; its own worship ; its own ritual ; its own prayers ; its own ceremonies ; its own hymns and anthems ; its own religious festivals ; its own consecrations and anointings ; its own creed ; its own morality ; its own theory of the human soul and the relations of such soul to the deity ; its own God. These things certainly constitute a religion, false though that religion may be. Denial is useless. The fact is proven. The Church weighed well her words when she called Masonry a religious sect. Such it is, and as such she must forbid her children to embrace it. No reasonable man can ask her to keep apostates in her bosom ; and every Catholic who becomes a Mason, by that very fact embraces another religion, becomes an apostate, has deserted the Church before she cuts him off as a dead member.



### THE "NINE FRIDAYS."

There has taken place lately in the columns of the *Tablet* an animated discussion of the devotion known as the "Nine Fridays." In view of the fact that "there is a tendency on the part of some critics to regard the Nine Fridays as if they were an essential feature of devotion to the Sacred Heart, and were identified with the organization of the Apostleship of Prayer," Fr. Thurston, S. J., points out that the so-called Twelfth Promise of Blessed Margaret Mary, that referring to the Nine Fridays, was only added when the text of Blessed Margaret Mary's letters was printed shortly after her beatification in 1864. At the same time, however, he declares that "there seems to be no reasonable doubt that the letter of Blessed Margaret Mary (No. 83) which contains the reference to the Nine Fridays is really authentic."

The objections that have been raised against this devotion may be briefly summarized thus :

The Church desires that the faithful should, as far as is possible, receive Holy Communion on Sundays and especially on solemn festivals. But the faithful have to a large extent given up doing so wherever the devotion of the Nine Fridays is established. The grand old custom of receiving Holy Communion on the first Sunday in the month has almost entirely fallen into desuetude, as a consequence of this new devotion.

Weak souls, knowing nothing, perhaps, about the Nine Fridays, and seeing so few go to Holy Communion, are less likely to have a desire for sacramental grace and therefore less likely to approach the sacraments than if the altar rails were crowded with communicants on Sundays as of old.

The "Twelfth Promise," printed and circulated without any ex-

planation, is likely to lead to grave abuse of the Blessed Sacrament. It is, moreover, a stumbling-block to those outside the Church.

Many Catholics, not necessarily illiterate, are also led by this alleged promise into the delusion that once they have made the Nine Fridays, salvation is secure. This is a perfectly natural result of a too literal interpretation of this alleged promise.

As Father Tyrrell, S. J., so well says: "We always try the path of least resistance. . . . We are ever the too-ready dupes of anyone who pretends to have found out some trouble-saving method of salvation; something we can get through once and for all and have done with; some substitute for weary vigilance and tiresome perseverance and bitter mortification. . . . We clutch eagerly at a miraculous medal, a girdle, an infallible prayer, a scapular, a novena, a pledge, a vow—all helps if rightly used as stimulants to greater exertions, greater vigilance, greater prayerfulness; but if adopted as substitutes for labor, for the eternally necessary and indispensable means, then no longer helps but most hurtful superstitions." (External Religion, pp. 89 sq.)



## BOOK REVIEWS AND LITERARY NOTES.

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*Short Sermons on Catholic Doctrine.* By the Rev. P. Hehel, S. J. 51 sermons. 206 pages. 8°. Price \$1.25. Jos. F. Wagner, New York.

The book contains some good material, but hardly enough to offset its shortcomings. It pretends to be a plain and practical exposition of the faith, but whether it be practical to devote thirty-five discourses to the five principal truths every Christian ought to know, and then to explain the whole Apostles' Creed in fifteen short sermons, the reader may decide for himself. Each sermon is preceded by a synopsis, but in several instances we are tempted to believe that the synopsis was made by some one who had not read the sermon. For instance, sermon XV. has a logical division of proofs for a single subject, the unity of God, but the synopsis tells us that "The third article of the Creed, etc.," which is not in question at all.

The English is not devoid of Germanisms (cfr. pp. 13, 23, 17, 56 et passim). On page 23, e. g., the word "hyperorthodox" is used to render St. Paul's words to the Athenians, that they were rather superstitious—*superstitiosiores*,—which the German version of Allioli translates by "*übergläubig*." On page 56 the translator uses the English version in quoting Ps. Ciii, 4: "Thou



makest thy angels spirits, and thy ministers a burning fire," but continues to translate from the German: "Observe well these words: "Winds and fire! The first is a symbol, etc." How can he bring in "winds," when the text says "spirits"? Simply because the German version of the psalm reads "*Winde*" instead of "spirits."

We have on hand for review some more volumes of sermons from the same house, which we shall notice as soon as time and space permit.

3

*De Carentia Ovariorum relate ad Matrimonium.* Auctore N. Casacca, O. S. A. Typis Jos. E. Wagner, Neo-Eboraci. 8°, paginae 35. 35 cts.

Tribus partibus, 1â argumentis propriis, 2â et 3â per modum refutationis theseon contra suam tum a P. Lehmkuhl, S. J., tum a P. Hild, C. SS. R., allatarum, carentiam ovariorum in femina esse impedimentum dirimens matrimonium cl. auctor hoc libello stabilire conatus est. Nimis probare nobis videntur gravissima quae affert argumenta, quippe quae apta sint ad adstruendum etiam in femina senili impotentiae proprie dictae impedimentum. Admissâ, argumenti gratia, veritate thesis *theoreticâ*, tamen *practice* standum erit iudicio legitimi legis interpretis, Congr. scil. S. Off., quae adhuc nil aut *pro* aut *contra* definiendum censuit, sed in propositis sibi casibus non simul decrevit, matrimonium non esse inhibendum. Quale quidem responsum etiam dehinc expectandum censeamus, quia extirpationem ovariorum totalem sine ullo dubii discrimine stabilire testimonio medicorum semper difficile erit.

36

—The eighty-third birthday of Mr. Herbert Spencer has brought out, among other things, extracts from the anonymous diary of a friend of his early days, when he was on the engineering staff of the London and Birmingham Railway. Spencer, apparently, was neither companionable nor particularly popular. Still he was human enough to enjoy, and even to perpetrate, a practical joke upon a comrade, Hensman by name:

"He inserted a piece of tracing paper daily inside the leather lining of Hensman's hat. In a few days the hat was a tight fit; remarks were made to the victim on the palpable enlargement of his cranium, which he verified by stating that his hat gave evidence of the truth of the observation by the gradual tightening of the fit. Great sympathy was expressed on the alarming symptom, and great fun was caused by Hensman's consternation."

The idea of Herbert Spencer playing practical jokes will probably be new and startling to most people.

## MINOR TOPICS.

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To suppress a strike on the State railways in Victoria, Australia, Mr. Irvine, the Prime Minister of that colony, has introduced in the Legislative Assembly a bill containing provisions which are thus described :

"It provides that any employé who left work without giving fourteen days' notice, will be assumed to have joined the strike and to be guilty of an offence. The penalty laid down for a breach of the act is one hundred pounds, or a year's imprisonment, and offending employés become ineligible for future government employment in any capacity whatever. The bill further prohibits interference of any sort with the employés, and under the terms of the act any persons who collect or distribute strike funds or act in a manner likely to encourage the strike, will be guilty of an offence. The bill empowers the police to destroy printed documents encouraging the strike, and provides that the printers of such documents shall be regarded as offenders. It further declares all strike meetings unlawful and empowers the police to arrest persons attending them. Such meetings will be unlawful if four strikers are present, and a refusal to disperse renders all persons attending them liable to arrest without warrant."

To which the *Freeman's Journal* (May 30th) adds :

"Mr. Irvine would make an ideal Dublin Castle official in coercion times in Ireland."

Will Father Lambert kindly tell us what Mr. Irvine should have done under the circumstances? We can not help thinking that when transportation is nationalized (some say "peoplelized") it must serve the common welfare; the people expect uninterrupted service; how can the government furnish such uninterrupted service and at the same time permit strikes, or whatever leads to strikes? We should be thankful to the reverend editor of the *Freeman* for a candid explanation.

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Leon Mead notes in the *Booklover's Magazine* (I, 6) that many words generally accepted as new are really old. For instance, most people fancy that the word "cyclone" came from Kansas or some of those Western States where the atmospheric eddy, often a thousand miles in diameter, rises in all its terrible fury. But he says it was first used in 1848 by Henry Piddington, President of the Marine Courts of Enquiry, Calcutta, in a book published in London. The author wished to distinguish by some specific term the great rotary storms of the tropic seas—"typhoons" in the East Indies, "hurricanes" in the West Indies—and wanted a convenient word to describe these storms as a whole. Tornado would not answer; for a tornado is a local rotary disturbance, often only a few hundred feet in diameter. Piddington suggested that "we might, perhaps, for all this last class of circular or highly curved winds, adopt the term 'cyclone,' from the Greek *kuklos*—which signifies, amongst other things, the coil of a snake—ex-

pressing sufficiently the tendency to circular motion in these meteors."

Blizzard, too, he says, is an older word than many persons may suppose. Mr. Albert Matthews, of Boston, has found it in the *Virginia Literary Museum* for 1829, where it was defined as "a violent blow—perhaps from Blitz (German), lightning." The famous Davy Crockett seems to have used it, once in 1843, in the sense of shooting, as of a gun; and again, in 1835, in the figurative sense of an extinguisher, a "squelcher." The word in its now familiar sense first appeared in 1876.



We are glad to be able to credit the Rev. P. C. Yorke with the subjoined emphatic remarks on what he is pleased to call bastard Americanism:

"Here in America we are not secure from the same danger. Once upon a time Pope Leo was compelled to send us a *Testem benevolentiae*, and we needed it. We were so full of pride and vanity that we thought we were a pattern to all the world, when, as a matter of fact, like the angel of Laodicea, we were wretched and miserable and poor and blind and naked, without a particle of influence on the affairs of our nation, without a rag of organization to hide our shame, without the courage of a chicken to stand by our principles. This bastard Americanism has many forms, but no form is more dangerous than that which strives to eliminate the laity from the Church. Indeed the most exquisite piece of sarcasm is the claim that there is anything American about it. America stands for democracy. Americanism stands for the rule of a clique. Wherever it was begotten and by whomsoever named it is as alien to the spirit of the American people as it is to the spirit of the Church and to the prescriptions of Leo XIII. The Church will never be governed by the ballot box or popular majorities, but she will never consent to see her children of the laity made strangers in their Father's house." (Quoted in the *N. W. Review*, No. 35.)



The Berlin *Germania* (No. 197, iii) prints a letter from its British correspondent on the Catholic press in England. The writer says that the Catholic press question in England moves in a vicious circle. The Catholic papers can not compete with the non-Catholic, because they are too poor. Most Catholics do not read Catholic newspapers, because their contents do not come up to the standard of their secular contemporaries; and they do not advertise in them, because advertising in Catholic newspapers does not pay. While the bishops and the clergy continually exhort the Catholic people to support the Catholic pressmen, in order that they may be enabled to improve their journals, the people are waiting for the Catholic press to offer them more and better reading-matter before giving it their support. Meanwhile the secular and anti-Catholic press is putting in its nefarious work with great success among the Catholic population.

Does this description not also, in a measure, fit the situation in the United States?

It has been generally known that paper was originally an invention of the Chinese and was first brought to Europe by the Crusaders, finding its way to Germany as early as 1190. It has now been the good fortune of Sven Hedin to furnish the ocular proof of this historic fact. According to the *Nation*, he found, on his recent journeys, Chinese paper that dates back to the second half of the third century after Christ. This lay buried in the sand of the Gobi desert near the former northern shore of the Lop Nor Sea, where, in the ruins of a city and in the remnants of one of the oldest houses, he discovered a goodly lot of manuscripts, many of paper, covered with Chinese script, preserved for some 1,650 years. The date is Dr. Himly's conclusion. According to Chinese sources, paper was manufactured as early as the second millennium before the Christian era. The character of the Gobi desert find makes it probable that the making of paper out of vegetable fibres was already an old art in the third Christian century.



There is an alarming growth of the gambling craze. Gambling is in a fair way of becoming our national vice. It is in evidence on the stock-exchange, on the race track, at church-fairs, at charity bazaars, and in elegant parlors. The *Mirror* (No. 17) thinks that love of wealth and luxury, and a certain perversion of the moral sense lie at the bottom of it. "The fashionably dressed lady who participates in a euchre game to win prizes is doing the same thing that the negro crap-shooter is doing. She is gambling. Because the taking of chances at church-fairs has a charitable purpose, the vice is not necessarily metamorphosed into a virtue. It is still plain, common, reprovable gambling. Undoubtedly, euchre-parties and 'charitable' chance-taking have done much to spread this abominable vice. They are responsible for many a wrecked and wasted life."



In reference to the "Holy Shroud of Turin," a member of the Congregation of the Holy Ghost, Brother J. F. Regis Butler, now stationed at Sierra Leone, Africa, assured a correspondent of the *Tablet* (No. 3280) that after the death of some members of the community, from yellow fever, at Trinidad, he noticed a striking representation of the deceased on the sheets enclosing the corpse. The brother is an expert photographer. His statement is that the representation or image of the corpse impressed on the sheets in delicate lines of a green shade, was an excellent likeness. Perhaps some medical correspondent might be able to give some information as to the effect of yellow fever in producing such a representation of the human body after death.



In the course of a discussion as to the value of college education, Emerson happened to remark that most of the branches were taught at Harvard. "Yes, indeed," interjected Thoreau, "all the branches and none of the roots," at which Emerson was vastly amused.

# The Review.

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## LEO XIII., CAHENSLY, AND THE SOCIETY OF ST. RAPHAEL.

**O**N December 28th last the President of the German Society of St. Raphael for the protection of emigrants, Mr. Peter Paul Cahensly, was received in private audience by the Holy Father.

Before giving an account of this audience, let us sketch briefly the history of the Society during the past two decades.

Already in 1882, when Mr. Cahensly, at that time Secretary of the Society, was received for the first time by His Holiness, he was able to submit a very gratifying report on the work accomplished by himself and his zealous colleagues. Leo XIII., who had endowed the Society with rich indulgences as far back as 1878, expressed on this latter occasion his particular gratification and the hope that the Society might also be introduced in Italy.

Cahensly thereupon called on the Cardinal Secretary of State and the Prefect of the Propaganda, then Cardinal Simeoni, and with the approbation of both set to work to make the Society international if possible. With a letter of introduction from Cardinal Simeoni to Archbishop Corrigan, he came to this country in 1883, and succeeded in establishing here a branch of the St. Raphael Society under the presidency of the late Bishop of Newark, Msgr. Wigger. Later, the Society extended to Belgium, Italy, and Austria.

In 1890 the chief representatives of the Society met in Lucerne and agreed upon the famous memorial which was to be submitted to the Holy Father by the Marquis de Volpe-Landi and Mr. Cahensly. The Marquis de Volpe-Landi being prevented by illness in his family, the memorial was, in 1891, presented by Mr. Cahensly alone. It referred, as our readers will remember, to the pastoral care for Catholic immigrants in the United States, and contained none of the foolish allegations or demands which were later ascribed to it and so fiercely denounced by misinformed or

malicious persons as "Cahenslyism." It did not demand "national bishops" for the different nationalities represented in the Church in this country, but merely suggested that it would be in the interest of the Church at large if the various elements of the population were represented in the hierarchy.\*)

In view of the misrepresentations that were spread in the American press at the time, it is not surprising that the Cardinal Secretary of State deemed it well to address in the name of the Holy Father a letter to His Eminence Cardinal Gibbons, wherein he declared that there was no intention to change the present mode of appointing bishops for the United States. At the same time, however, or shortly after, the President of the St. Raphael's Society was assured by the same eminent dignitary that the Pope was fully convinced of the noble motives of the Society and trusted it would continue its good work.

In 1895, Mr. Cahensly again visited the Vatican as the representative of the German St. Raphael's Society and obtained for it the papal benediction. The Holy Father said upon this occasion: "The aims of the Society of St. Raphael are commendable; it is a good thing to have such an organization."

Since then immigration to the United States has steadily increased, gradually assuming, however, quite a different complexion. Since the middle of nineties the stream of northern Protestants has decreased, while Italians and Slavs are coming here in greater numbers than ever before. The following table shows that, while in 1889 only about one-fourth of the immigrants were Catholic, during the fiscal year 1901-1902 two-thirds of the entire number professed the Catholic creed.

	1889.		1901—1902.	
	Immigrants.	Catholics (Estimated.)	Immigrants.	Catholics (Estimated.)
Englishmen . . . . .	68,503	3,500	13,575	900
Scots . . . . .	18,296	1,800		
Irishmen . . . . .	65,557	52,000	29,183	23,200
Germans . . . . .	99,538	35,500	28,304	9,500
Austro-Hungarians . . . . .	34,174	27,000	171,989	136,000
Frenchmen . . . . .	5,918	5,900	1,739	1,700
Italians . . . . .	25,307	25,000	178,375	178,000
European Russians . . . . .	38,838	20,000	107,347	55,000
Swedes & Norwegians . . . . .	78,805		30,894	
Hollanders . . . . .	6,460	2,400	1,785	600
Spaniards & Portuguese . . . . .	583	500	4,589	4,500
Belgians . . . . .	2,562	2,500	1,196	1,100
Other Europeans . . . . .	18,278	2,800	79,767	9,800
	462,819	178,900	648,743	420,300

\*] The memorial said verbatim, in paragraph 7: "It is very desirable that the Catholics of every nationality, wherever possible, be represented in the hierarchy of the country into which they have immigrated by some bishops of their own extraction. It would seem that

this would contribute to making the organization of the Church perfect. Every nationality in the country would thus be represented in the meetings of the bishops, the councils, etc., and have its interests and needs protected."

The Holy Father has taken a particular interest in this increase of Catholic immigration and made special provisions for the pastoral care of the Italians. By his request, in 1902, the honorary President of the Italian St. Raphael's Society, Bishop Scalabrini, visited the United States, in order to examine the condition of Italian emigrants *in loco*.

While the principles laid down in the famous Lucerne memorial are thus being more and more appreciated by the Vatican authorities, it is refreshing to note that the prejudice against the noble Society of St. Raphael and its charitable aims is decreasing in the American press.

Upon the death of the first President of the Society, Prince Isenburg-Birstein, in 1897, the Secretary, Mr. Peter Paul Cahensly, member of the Prussian Landtag and the German Reichstag, a man of most exemplary character, who devotes much of his great income as a merchant-prince to charitable ends, succeeded as chief executive officer of the German branch.

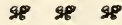
On December 28th, 1902, he was once more received by the Holy Father in private audience and explained to him in a speech of some length the great importance of providing for the many thousands of non-English speaking Catholic immigrants in the United States. His Holiness listened very attentively and referred to the Society of St. Raphael as "a grand work."

Mr. Cahensly further protested that at the time when he had submitted the Lucerne memorial, political motives had been attributed to him, which was not true, since in all his endeavors for the Society of St. Raphael he had had in view only this one end: to save souls. "That is well," said Leo XIII., "if you save the souls of others, it is a pledge of your own eternal salvation." Thereupon he pronounced his Apostolic benediction upon all the members of the St. Raphael's Society, upon the Society as such, and in particular upon the zealous President of its German branch, Mr. Cahensly, on whose head he paternally laid his hands.

Whence it clearly appears that the object of Mr. Cahensly's recent visit to Rome was to call the attention of His Holiness to the extraordinarily large number of Catholics now settling in the United States, and not, as has been alleged in certain newspaper despatches, to plead for the appointment of German bishops in those American dioceses in which the German element is in the majority.

In view of the fact that of the 420,000 Catholics who came to the United States during the past fiscal year, no less than 180,000 were Italians and 190,000 Slavs, Mr. Cahensly declares in the *St. Raphael's-Blatt* (No. 70) that it would be arrogant on his part to make any such demands in the interest of the eight to ten thous-

and German Catholic immigrants who now arrive in this country annually and who are nearly all of them moderately well provided for. He adds that he would be particularly gratified if his recent representations to the Holy See would result in an official census of all the non-English speaking Catholics residing within the various American dioceses.



### A USELESS "KEY TO AMERICAN HIEROGLYPHICS."

Prescott says in a note to the fourth chapter of his first volume of the Conquest of Mexico, that no lucid record of the significance of Mexican hieroglyphics remained down to the middle of the eighteenth century. Boturini, who then travelled through every part of Mexico, carefully investigating its history and conditions, could not meet with a single person who could afford the slightest clue to the mystery of the Mexican hieroglyphics. So far as the natives are concerned, every vestige of their ancient language seemed to have been swept away from their memory.

But, Prescott adds, there was, according to Bustamante, a lost manuscript somewhere in Spain which would unravel the secrets of the hieroglyphics. This work was written, he says, by one Borunda, and he refers to Borunda as the "Mexican Champollion"—after Champollion, the French savant, who succeeded in deciphering the Egyptian hieroglyphics. Prescott knew nothing more or could learn nothing more of the manuscript than that it had been deposited with Father Mier, the head of the Abbey of Guadalupe, and that, in proceedings of the Archbishop of Mexico against him, in 1795, Father Mier had carried off the manuscript to Spain.

The Duke de Loubat, after a systematic search lasting several years, has recently succeeded in finding this manuscript, not in the European libraries, where he first looked for it, but in Mexico, whither a happy instinct finally prompted him to turn—curiously enough in the same place from which it was supposed to have been taken in 1795, namely the convent of Guadalupe, where it slumbered peacefully in a stack of long forgotten manuscripts. Unfortunately it is not what Prescott and Bustamante supposed it to be. Its system of explaining hieroglyphics is entirely incorrect. But as a literary and historical curiosity the Duke believed it ought to be printed, and at his own expense he has had an *édition de luxe* of two hundred and fifty copies published by the printer to the Vatican. The work is entitled, according to the words of its author: *Cláve General De Jeroglíficos Americanos* (General Key to the American Hieroglyphics) par Don Ignacio Borunda. The Duke furnishes a brief original introduction.



## WASMANN AND EVOLUTION.\*)

Those who are acquainted with Rev. Eric Wasmann's (S. J.) latest essays on evolution were certainly surprised at reading the criticism by a contributor of *THE REVIEW*, published in No. 12, pp. 185-187. According to this critic, Wasmann, in spite of all his assertions, has "neither attempted to prove, nor succeeded in proving, the evolution from one species into another species." He merely "sets up an anti-evolutionist as he supposes him to be, and then he takes up the gauntlet against the straw-man." This seems to be somewhat strange, indeed! Wasmann alludes to the Copernican system and its history, speaks of rare exceptions, makes long introductions, weighs most carefully every expression he uses, studies and observes with indefatigable zeal for years and years, and creates such alarm in Germany,—and after all has only committed the mistake of a tyro in philosophy. "*Parturiunt montes: nascetur ridiculus mus!*"

Let us shortly examine Wasmann's real proposition and principal proofs.

I. According to the essays of Father Wasmann, only one of two different theories can be chosen as to the origin and nature of the present species. We have either to advocate the immutability of species or defend the opinion that the species of the present day are derived from other species existing in former geological periods. In the first case the immutability of species is absolute; for variations occur solely within the rigid limits of the species. In the second, it is relative only. The species change and are constant according to different periods of time (1, p. 302). In either case the doctrine of *creation* remains untouched. For, as also Conn and others confess: "Even if evolution be admitted to its fullest extent, it does not explain creation (the first origin of life); it only proves continuity." ('*Evolution of To-day*,' p. 15). Only the number of acts of creation (and destruction) is different in the two assumptions.

Now, the species here in question Wasmann calls throughout his essays the "systematic species" ("systematische Arten.") True, he speaks also of "natural species" ("natürliche Arten"), that should be distinguished from the "systematic" (1, p. 304.)

### \*) LITERATURE:—

1. *Stimmen aus Maria-Laach*, vol. 63. E. Wasmann, S. J., "Gedanken zur Entwicklungslehre."

2. *Biologisches Centralblatt*, vol. 21. E. W., "Giebt es thatsächlich Arten, die heute noch in der Stammesentwicklung begriffen sind?"

3. *Stimmen aus Maria-Laach*, vol. 64. E. W., "Konstanztheorie oder Descendenztheorie?"

But this distinction supposes the theory of evolution. For by "natural species" Wasmann designates the more or less limited number of primitive organisms that were not evolved from other organic forms, but directly produced by Almighty God, whilst from them the species of all subsequent ages have originated by differentiation. Those, consequently, who deny the theory of evolution, would identify Wasmann's natural species with his systematic species, since both would signify one and the same thing. Wasmann, however, very clearly points out the distinction and maintains it throughout his essays (1, p. 304; 3, pp. 20, 39).\*)

What, then, does Wasmann understand by the term "systematic species"? He means the so-called "well-defined" species ("gute" Arten) of the systematists, the same which Linnée, "the father of the theory of constancy," understood when according to his views he formulated the proposition: "Tot species numeramus, quot ab initio creavit infinitum ens;" the same, finally, whose number is estimated to be at present about 800,000 (3, p. 31; 1, p. 302, 304). This systematic species of the present day may according to Wasmann be considered *morphologically* and *biologically*. Morphologically it represents, according to our best systematists, a group of individuals that agree in their so-called "essential" marks, by which they constantly differ from individuals of other groups. Biologically it forms, according to the same authorities, a genetic totality of individuals, that repeat the very same processes of embryonic development, metamorphosis and reproduction, and that are at the same time perfectly fertile only when crossed, with each other (3, p. 59 sq.) It is characteristic of this "well-defined" systematic species ("gute" systematische Art) that, as long as the period of constancy lasts, it is so distinct from all others as not to be connected with them by intermediate forms [3, p. 31; 2, p. 703.] All the variations, therefore, produced by the interference of man [domestication], do not constitute systematic species, nor are they of any argumentative value for the theory of evolution. For not a single change in development is of a lasting nature. If left alone, the various domestic races return by and by in structure and mode of life to their wild parents from which they descended [3, p. 33].

Now Wasmann's proposition is to show that in nature, and solely in consequence of an intrinsic principle and under the guidance of biologically important exterior circumstances, there occur mutations whose results are constant [3, p. 33 sq.; 2, pp. 692-694]. In other words, he intends to prove that in the present period of

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\*) This distinction, moreover, is of great practical value, since it serves to silence some adversaries, who, as e. g., Prof. Plate, attack the theory of constancy in order to do away with the doctrine of creation.

constancy, there are a few groups of animals that have not yet completed their systematic development, but are still on the way of becoming true systematic species.

From these explanations the following assertions are evident :

1. Wasmann's "systematic species" is *one* and has a fixed meaning ; it may, however, be considered in two different ways or respects, viz., morphologically and biologically. It is contradistinguished from "natural species," which has likewise a fixed meaning. When, therefore, his critic makes Wasmann "distinguish a two-fold species," viz., one morphological *or* systematic, the other biological, he states Wasmann's teaching incorrectly.

2. Moreover, Wasmann's proposition means, and his distinction of systematic and natural species implies, the evolution of some species from others. Hence he really maintains and "attempted to prove the evolution of one species into another species." His critic, therefore, denies this quite arbitrarily. Besides, after having emphatically denied it, he grants it explicitly in these words: "P. Wasmann admits the fixity of species [in its double sense] for the present time at least, in general [should be: for the present time, at least in general]. But he asserts the mutability of species in the past, and gives as his proof that also at present there are a few species still in the process of evolution . . . ."

II. From the preceding remarks it is already clear, that the points in Wasmann's argumentation are not based on the fact that there are certain species "showing great variability and adaptation to surrounding conditions." No, as we shall see presently, everything rests on the special character and final result of this adaptation.

Wasmann's argument substantially contains the following steps:

According to experiment and observation the four ant-guests *Dinarda dentata* Grav., *D. Maerkeli* Ksw., *D. Hagensi* Wasm., and *D. pygmaea* Wasm., present themselves as four different adaptations [Anpassungsformen] of one and the same generic type to the four ants: *Formica sanguinea* Ltr., *F. rufa* L., *F. exsecta* Nyl., and *F. fusco-rufibarbis* For. respectively [3, p. 36 ; 2, pp. 629 sq.]

Now these different adaptations of one and the same generic type clearly point to the actual differentiation of this generic type with results that are stable, and thus to a true specific evolution. For, as comparative zoogeography shows, in different regions the deviation of the four forms from the original type of *Dinarda* and their specific development is not yet completed, but has reached different degrees of perfection. Whilst in the central and northern part of Europe the adaptation of *D. dentata* and *D. Maerkeli* is completed, it has scarcely commenced in others [3, p. 38 ; 2, pp. 704 sq.]

In other words, *D. Hagensi*, but especially *D. pygmaea*, represents a drastic example of a specific evolution still going on before our eyes. By way of varieties and races it has at different points of its geographic distribution reached different stations of perfection.

Moreover, by the same process of evolution we are to explain the differentiation of all the other groups of *Dinarda* and finally also the formation of the systematic genus to which they belong. For also for this differentiation no other factors are required save those that actually account at the present day for the development of *Dinarda pygmaea* [2, p. 702].

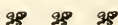
The objection that the four *Dinarda* are not to be regarded as four different species, does not affect the force of the argument. For if they are only races, they are by no means equivalent or coordinate races, but such as have reached different stations on the way of specific development and differentiation [Rassen, die auf verschiedenen Entwicklungsstufen zur Speciesbildung stehen] [2, p. 699; 3, p. 39.]

This is Wasmann's way of reasoning, evidently very much different from the résumé given by his critic, who, in fact, seems not to have seen the real point of the argument. Of course, there can be a difference of opinion as to how much certainty or probability is to be attached to Wasmann's argumentation. But this question is of minor import and could only be answered after a most minute study of the numerous facts from which the argument has been deduced. This, however, is beyond doubt,—

1. That Wasmann really advocates the evolution of species;
2. That he has endeavored positively to prove it, standing on the firm ground of actual observation; and
3. That no one can censure him for the stand he has taken in this question, unless by offering a better explanation for the numerous facts advanced by the learned scientist than the principles of the theory of evolution actually furnish.

Fr. Wasmann is, to our knowledge, the first who has given a direct argument for the truth of evolution in the animal kingdom, whilst, on the other hand, he is most careful in avoiding premature generalizations and prompt in disclosing and denouncing the unwarranted fictions and exaggerations of modern ultra-evolutionism.

H. M.



Rev. Jeremiah J. Harty, Rector of St. Leo's Church, in this city, has been appointed Archbishop of Manila. He is a very worthy priest and makes a great sacrifice in going to the Philippines to lay down his life for the Master. THE REVIEW, of which he has been for several years a subscriber, wishes him God's blessing.

## THE NEW ENGLISH EDUCATION LAW AND AMERICAN CATHOLICS.

The New English Education Law was extensively reviewed in the January number of the *American Catholic Quarterly Review*, by Mr. John J. O'Shea. According to him it is a poor makeshift that can hardly satisfy the Catholic people. Under the former law the State subsidies to voluntary schools were rather small, but the schools were nearly independent. Now they will have more money but at a great loss of self-control. Says Mr. Shea :

"Although the managers of Catholic schools were crying out that Mr. Balfour had betrayed them, by yielding everything that the Nonconformists demanded, the path of duty still seemed to point in this direction [of voting for the bill.] As these schools could not have increased financial support unless at the cost of abandoning some control, it was deemed best to secure that support at the present and trust to time and a more favorable opportunity to bring about a redress of the unequal balance.

"To sum up: it is plain that, though the British government, by the introduction of such a bill, has acknowledged the necessity of religious instruction, and thereby paid tribute to the principle which the Catholic Church never abandoned, it has, for the sake of victory in the fight, gone nearly as far to taking away with one hand what it gave with the other as any disciples of the rule of expediency possibly could."

As an excuse for the acceptance of the bill by the Catholic bishops the author says [page 124] :

"Of all the voluntary schools, those belonging to the Roman Catholic system were the most woe-begone. Members of that system in England for the most part belong to the poorest section of the population. Teachers' salaries depend on the number of school attendants. Poor parents are unable to send their children with the regularity of the well-to-do; hence in some districts the results' fees of the board-school teacher might be nearly double those of his fellow in the Catholic voluntary school. It was not merely the monetary loss which affected the unlucky teacher: his professional standing was injured by a low attendance as well. Irregularity in attendance meant also retrogression to the pupil; and when the inspector came around he made two unfavorable remarks on the character of the school, and this meant a double loss to the helpless pedagogue. Catholic voluntary schools were, therefore, conducted under the most disheartening conditions; their standard was low, many parents sent their children to the Board schools in preference. More than one thousand of the voluntary schools, notwithstanding these depressing conditions, continued to exist, in some sort of fashion, and it was this fact

which moved Cardinal Vaughan to take the bold course of addressing a letter to Mr. John E. Redmond, as chairman of the Irish Parliamentary Party, soliciting the help of those representatives in the passage of the bill."

This may excuse the bartering away of one's rights, but have we here in the United States similar conditions? The steady internal and external development of our school system says no. Hence we can not be justified in clamoring for an Educational Bill like the English in this country, as has been done by Catholic papers so frequently of late. We may point to England or Germany to show our opponents that religious education is not dangerous to the commonwealth; but to make them believe that we are willing to part with our rights over our schools for a consideration, is apt to do mischief. We are not asking favors, we simply demand the justice that is due us. Nor are we willing to pay by concessions for what is ours by right.

The school funds and the school taxes raised from *all* the citizens should be used to foster and encourage education among *all* the children of the citizens of each State. It is nobody's business whether a child learns, besides the secular branches deemed necessary now-a-days, its catechism or Bible lessons. The State has no more right to make enquiries about these than to ask me whether my shoes are union-made. As the matter stands, the narrow, intolerant bigots, infidels and Protestants, have it all to themselves. Some of our Protestant fellow-citizens understand and acknowledge the necessity of religious instruction in school, yet, for fear that the Catholics might get the lion's share for *their* schools, they side with the infidels rather than with us.

All that Catholics ask is a "fair field and no favor." They ask that the school funds be distributed on the basis of actual results obtained in the secular branches upon examination by State officials or examiners. And as under our laws Jews and Masons, Catholics and Protestants are placed on an equal footing, we wonder whence the State officials assume the right to make a distinction when it comes to a division of the school fund. But they will do it as long as we stand it. Were we united, particularly in those States that show a large percentage of Catholics, all fair-minded citizens would side with us and we should obtain simple justice without any such compromises as our brethren in England or Germany have unfortunately been compelled to enter into.



The latest proof that Japan is assimilating Western "civilization," is found in the fact that she has a big bribery scandal on hand.

## A BISHOP ON STRIKES.

The *Denver Catholic* publishes in its No. 12 the text of a splendid address delivered the other day in his Cathedral by Rt. Rev. Bishop Matz.

The Bishop shows how Socialism is false and condemned by the Church, who has been and is the staunchest friend of labor, inasmuch as her Founder was a workingman and called and gathered about him the laboring classes, from whom he selected the princes of His Church. He promised unto the poor, whom he called blessed, the possessions of His kingdom. True to his teaching, the Church has ever protected labor from the ruinous power of competition and the oppression of the usurer. True to His teaching, she condemns Socialism, which is a most pernicious error and at best but an irrealizable dream.

His Lordship's remarks on the subject of strikes were of particular interest. We shall quote them more at length :

"A strike is a concerted and simultaneous cessation of work till some demand is granted. It is justifiable only when it aims at some equitable benefit for the workman which can not be obtained in any other way. In itself it is an evil, working injury to national wealth and entailing a cruel hardship on many innocent third parties, it furnishes occasion for grave disorders and creates a source of bitter enmities.

It stands to reason that a remedy of such serious consequences can be resorted to only for the redress of evils commensurately great. It is evident, also, that responsibilities of the very gravest character rest upon those that provoke a strike, whether they be employers or employés, because of the financial losses it creates and the sufferings inflicted on the community.

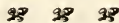
On general principles a strike is lawful when you have just reasons to stop working. If I make a contract with a man to build me a house for a stipulated sum to be paid as the work progresses, and I fail to furnish the money as agreed to by contract, I break the agreement and the contractor may not only cease from work but sue me for damages. But if I do pay as per agreement and the contractor fails to comply with his part of the contract, have I no right to compel him to work or seek redress? Certainly, that is justice.

But now supposing that both parties to this contract, the builder and myself, have stood by our agreement and both are perfectly satisfied, a third party appears on the grounds and orders my men to stop work and threatens violence unless they comply with his orders; is that right?

Our agreement was mutual, entered upon with perfect freedom, and carried out accurately. I am paying the regular wages

and there is no cause for complaint. No man with any sense of equity in his conscience will hold that this is just: There is your sympathetic strike.

Sympathetic strikes are unjust because they imply the breaking of a just contract freely entered upon between contracting parties. They are the ruin of industry and commerce, bring hardships on the people and create disorders endangering the welfare of the commonwealth."



### XENOPHON'S ROUTE TO THE SEA.

In a new map of Asia Minor which he has recently published in the *Geographical Journal*, and which contains much original information, Prof. W. M. Ramsey, who has spent his best years in studying the topography of Western Asia in connection with what we know about its history, points out a curious and important little valley, which, he explains, until recently, was a sore trial and puzzle to the explorer. Filled with the desire of constantly traversing new routes and endeavoring always to avoid ground which he had previously explored, Ramsey did his best, but in vain, to keep out of the valley. Year after year he found himself in the most annoying way doing the treadmill up and down the glen.

This is what he discovered at last. The lofty mountain range, starting from Trojan Ida in the West, and known by the names of Temnos and Dindymos in its different parts, extends to the south-east and closely approaches the central Phrygian mountains. Between the central range and the long range coming from the west there is only this narrow glen. Among the mountains there is not a single path which may be used as a highway. There is no place where traffic can get over the mountains, and the only thing to do is to use this narrow path between them.

The glen, in fact, forms a funnel, up or down which travelers going in different directions must necessarily pass. All roads in that part of the country converge at one end of the glen and diverge again at the other. For about twelve miles persons going from South to North travel side by side with others who are going from East to West.

It has always been easy, even with our imperfect maps of Asia Minor, to trace the route of the Ten Thousand, according to the lucid description in Xenophon's *Anabasis* over the plains of Asia Minor. But a gap has existed in this route as laid down on our historical maps. This mountain region had never been thoroughly studied by explorers, and the question was how the army got over the mountains. Prof. Ramsey has shown that there need no longer be any doubt on this point.



## A PLEA FOR DISHONESTY

is the article on "Business Honesty and Honesty," by O. K. Stuart in No. 2833 of the *Independent*. The writer, by way of introduction, reports a case of stern honesty which he admires but does not approve. The old heathen said, "Video meliora proboque," the modern heathen has no approval but reasons plenty why the honesty "prescribed by the strict moral codes, the codes, e. g., of Socrates and Christ," can not be the guide for business honesty.

In general "there has crept into the consciousness of men the idea that oath-truth is not essential in the ordinary intercourse of every-day life. When we face the jury and our wives (?), we will speak the absolute truth, but to friends and acquaintances we can approximate the truth; and for those we meet in trade, exaggerations more or less mountainous, will answer. We have one moral code for the court-room and the home, and another for the market. And our competitors and customers do not condemn our exaggerations: they simply *discount* them. . . . ."

"The ultimate object of business is the creation of wealth; but this object is attained through the exchange of values; and it is in this exchange of values that the whole of business honesty consists. The man who does not pay his just debts is brought up 'with a round turn' by his creditors; and the man who sells one thing under the pretense that it is another is brought to, with a turn just as round, by his debtor. Moral or unmoral, this is the business code; for it is essential to the safety of business and of society that value be exchanged for value. Whatever means facilitate this exchange facilitate the creation of wealth, and from the standpoint of business *alone* are proper. Whether such means are, speaking with rigid accuracy, also right, is a question wholly outside the domain of business, in the realm of morals. So far, then, as the object of business is concerned, trade transactions are neither honest nor dishonest, neither right nor wrong, neither moral nor immoral—that is, they are *unmoral*. The sole question to be asked concerning them is, 'Do they facilitate the exchange of value?' [If they do, they are proper, and are the result of good business policy. If they do not, they are improper, and are the result of bad policy." (Italics *not* ours.)

The author admits that wealth might also be created by strict business honesty, but when "individualism has developed competition to the point where the attention must be riveted upon the sale of the product," "when the supreme necessity is to sell the goods," then, "if exaggeration will not do it, prevarication may, if prevarication will not, falsehood must."

Thus we have seen Voltaire, the *Western Watchman*, and the *N. Y. Independent* pleading the cause of prevarication. "Tres faciunt collegium."

## MINOR TOPICS.

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Rev. F. G. Holweck, in the St. Louis *Pastoralblatt* (No. 5), discusses the reform of the Breviary from the coign of vantage of an American priest. After laying down, by way of introduction, the principle that a reform of the Breviary, like every other true reform, must consist in going back to the nature of the thing and so directing its development that it be entirely normal, i. e., in harmony with the essence, he proceeds to show how the Breviary has in the course of centuries been forced out of its old traditional mould; that its development has been one-sided. The recitation of the psalter and Bible readings on the one hand, and the present elaborate sanctorale with its *Officium Commune Sanctorum* can not well be combined. The question is how to retain the essence of the one without entirely sacrificing the other. Father Holweck thinks that the *Commune Sanctorum* will ultimately have to go.

Another point is the application of modern historical criticism to the lessons of the second nocturn. Positive errors ought to be eliminated, while such pious mediæval legends as can not be shown to be unhistorical, might for the present be retained.

Thirdly Father Holweck remarks that the fact that the Breviary has in our day become the private prayer-book of the priest, ought to result in modifying its contents somewhat. Some of the responsoria and antiphonia might be discarded and the Saturday and Sunday recitations shortened, after the example of St. Charles Borromeo.

However, "Rome holds tenaciously to her traditions," and Father Holweck fears that, in spite of the creation of a special liturgical commission, the reform of the Breviary will never be accomplished.

About Father Vattmann in Rome we read in a Roman letter of "Vox Urbis" in the N. Y. *Freeman's Journal* (No. 3651):

"The reverend chaplain had not (on June 3rd) received a private audience with the Holy Father, but Father Vattmann is something of an optimist evidently, for he was quite satisfied, he said, to have been admitted with a group of Americans. What happened, as far as he was concerned, at this audience was this: The worthy father was introduced to His Holiness by Msgr. Kennedy, who said that he had just come from the Philippines. Pope Leo asked after the health of Governor Taft; Father Vattmann said the Governor was all right, and the Holy Father said that he sent him his greetings. The chaplain rose from his knees, made way for the next, and it was all over. But Father Vattmann was very pleased, and at once telephoned for the correspondent of the Associated Press announcing that he was preparing for him an account of his audience with the Pope. About his interviews with Cardinal Rampolla, Father Vattmann was mysterious. He had presented 'his report' on the Philippines to His Eminence, a wonderful man; he had told him that things were going on very nicely indeed in the Philippines, 'which he had traversed from

one end to another.' Asked by me if he had any special authority to report on anything he looked awfully solemn, but a little later declared that he had merely given the 'Cardinals' the benefit of his experience. He must be a very kind-hearted man. Finally he assured me that he was sure that his 'work in Rome would redound to the advantage of Church and State!'

"And so much for Father Vattmann!"



*Vox Urbis*, of Rome, contains in its No. xi, a paper in classical Latin on so modern a subject as our Monroe doctrine—"De Lege sive Regula Monrovia"—whose import and underlying motives the author, Mr. Herbert A. Strong, though an Englishman, states with great fairness as follows:

"Apud Americanos constat ante omnia ipsorum interesse, ne gens ulla ex iis quae Europam incolunt terram in continente Americana sitam sibi acquirere velit, neque novas cuiusvis modi colonias in solum Americanum deducere. Id autem duobus ex causis praecipue illis curae: primum ne in gentium alienarum res et discordias vel nolentes trahantur et in bellorum longinquorum pericula; deinde quod maxime ipsorum referre statuerunt Americanorum populis omnibus liberum cursum dari ad suas res suo ipsorum arbitrio administrandas."

He adds, however:

"Neque tamen pro dubio habendum est quin gentes illae, quae Europam veterem incolunt, fastidio quodam et odio hanc prohibitionem observent: ut quibus nimis exiguum terrae spatium detur ad iuventutem suam, nimis abundantem, alendam; tum etiam quia spes et ambitio fines exiguos in longius extendere suadeat. Inde nescio an futuras lites et discordiarum causas augurari liceat inter populos Anglo-Americanos atque nostrae veteris continentis incolas. Quae discordia ne in bellum populos ducat, avertat Deus!"



When de Candolle, in 1882, wrote his book on the origin of cultivated plants, he declared that no case was known to him where a grain of wheat from the ancient tombs of Egypt had ever germinated, adding, however, in his cautious way, that this did not prove that the thing was absolutely impossible. Since then it was several times reported in the newspapers that such Pharaonic grains had actually been made to sprout. We now learn from the *Civiltà Cattolica* (quad. 1270) that Prof. E. Gain, a French botanist, has recently proven, by careful chemical and microscopical analysis, that the embryo in the wheat kernels brought to light by Egyptian archæological research, is not dormant but absolutely and irretrievably dead, and that it is therefore impossible that they should germinate under any conditions. Mr. Gain's reports are printed in the *Comptes rendus* of the French Academy of Sciences, t. cxxx, p. 1643 and t. cxxxii, p. 1248.



We read in the *San Francisco Chronicle* of June 6th that "in order to keep in touch with the modern trend of thought in a great university, the sisters of the College of Notre Dame in San

Francisco have arranged with five members of the University of California faculty to give five lectures each during the month of July at the school on special subjects." The following is the program scheduled: Five lectures each by Professor Irving Stringham, head of the department of mathematics; Dr. Frederick G. Cottrell of the department of chemistry; Professor Chauncey W. Wells of the English department; Professor W. S. Ferguson, whose special field is ancient history, and Professor Leon J. Richardson of the department of Latin.

It does not speak well for the Catholic spirit of these sisters that they go to Protestant sources for higher instruction.

Lipsanography—the scientific study of relics—is a comparatively modern science. Its results in some instances are surprising. Rev. P. L. Helmling, O. S. B., in the *Mayence Katholik* (83, 1) tells of an examination made of a reliquary in a city parish church, presumably in Germany, which showed that a number of treasured relics kept in a glass case were chips of wood chiseled into the semblance of bones and decked out in glittering tinsel. He promises to give a detailed account of his findings. Lipsanography is cultivated especially in France and Switzerland, where Dr. Stükelberg last year published an epoch-making work on the subject of Swiss relics (*Die Reliquien in der Schweiz*. Zurich, 1902.)

Some time ago we told of a French bishop re-introducing the old custom of the Church to administer confirmation to children before their first communion and the Pope's approval of the innovation. In No. 1772 of *Les Missions Catholiques*, Msgr. Granjon, Bishop of Tucson, Arizona, states that among the old Spanish settlements of our Western States and Territories the custom of administering confirmation to children, even babies, is still extant.

How Masonic phraseology, if not the Masonic spirit itself, is contaminating some of our Catholic societies, we had occasion to note anew the other day when we were shown a set of resolutions adopted by a branch of "Catholic Knights" upon the death of their spiritual director. They began with the words: "It has pleased the great Architect of the Universe....."





# The Review.

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## BISHOP SPALDING ON EMERSON.



IN a rather Delphic letter to Senator Hoar,\*) Rt. Rev. Bishop Spalding of Peoria said of Ralph Waldo Emerson:

"Emerson is the keenest, the most receptive, the most thoughtful mind we have had; and whatever his limitations, his failures to get at the profoundest, and therefore the most interesting truth, he is and probably will continue to be for a long time the most vital force in American literature. His influence will outlast that of Carlyle and Ruskin. His sanity, his modesty, his kindliness are greater; he is more hopeful and consequently more helpful than they. He himself says we judge of a man's wisdom by his hopefulness; and so we may give him a place among the world's wise men."

We must deplore such utterances because they mislead our people, especially the young. God knows too many of us study Emerson and other Protestant writers at the expense of our Catholic classics.

"What kind of keenness, thoughtfulness, and receptivity is that which leads to error?"—justly queries Mr. W. H. Randall in the *Catholic Columbian* (No. 24).—"To outlast Carlyle and Ruskin is only the survival of one heretic beyond another. The false prophet of Mecca will outlast the modern false prophets. Is mere natural hopefulness the test of wisdom? Is there a greater fool than the man who uses his so-called wisdom to enter the path to perdition? Did Emerson follow in the footsteps of the Son of God who laid down the fundamental principles of salvation? If Brownson was a wise man, what was Emerson?"

"No man," says the Christian Brothers' excellent Manual of

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\*) Dated April 14th, 1903, and printed by a number of newspapers. We quote from No. 24 of the *Catholic Columbian* of Columbus, Ohio.

English Literature (New York, O'Shea : p. 420), "however great, can expect to have society salute him who dares assert that Christianity shows 'an undue devotion to the person of Christ.' This was Emerson's fatal mistake, his fundamental error. Years shall go by, Emerson will be forgotten, but the Christ whom he failed to recognize will be adored by loving hearts and worshipped by loving minds."

It is true that Emerson's writings, both prose and verse, teem with an exquisite sense of beauty and that he was a master of pellucid and epigrammatic English; but these qualities tend to render his bad philosophy and want of religion all the more dangerous.

Of course, we are well aware of the truth of Pliny's famous saw, that "no book is so bad that it is not of some use;" what we deprecate is simply the more or less unqualified praise, by those who should be arbiters of public taste as well as morals, of writers who have little to recommend them beyond a facile style, and who have not only conferred no lasting benefit upon humankind, but rather helped to imbue men's minds with false principles and pernicious errors.\*)

This view may run counter to that apocalyptic beast called public opinion; but has not Bishop Spalding himself taught us that "those who have best insight have a fine scorn of public opinion," inasmuch as "they are able to do without its approval and end by receiving it"? (Spalding, 'Socialism and Labor,' p. 89).

And was it not the same Msgr. Spalding who told us, not so very long ago, that "a man is not necessarily visionary or weak in mind, because he does not run with the crowd"? (Ibid., p. 67.)



### "THE DEVIL IN ROBES" AND THE POLICY OF NON-INTERFERENCE.

Referring to the correspondence recently published by THE REVIEW on the subject of 'The Devil in Robes,' the Hartford *Catholic Transcript* (No. 1) observes :

"Cardinal Gibbons has consulted with the postal authorities at Washington, and the first Assistant Postmaster General and His Eminence agree that there is no redress in sight. It seems that the mails can be legitimately used for the distribution of the 'scurrilous and indecent pamphlet.' To try to stop the wretched traffic would be to advertise it the more—so suggests the Acting

\*) "It is difficult for us to understand the fulsome laudation given Emerson by Catholics and even by some Catholic bishops. The Sage [?] of Concord is very much over-rated as a poet; and as a philosopher he is nearly always hazy, while his principles are anti-Christian, if not distinctly pantheistic."—Catholic Columbian, editorial, No. 25.

First Assistant Postmaster General. So acquiesces Cardinal Gibbons. Good authorities both, yet fallible like the rest of mortals.

It may be temerity to disagree with the gentlemen in question, but this policy of non-interference and utter silence has been tried for years and found wanting. Margaret Shepherd was a name to be conjured with as long as the individual who bore it was suffered to attitudinize as an escaped nun. But when it was proved to the satisfaction of all reasonable men that she was an escaped baud with the evidences of her lewdness as clear as the zenith sun, her profits waned and her admirers and supporters vanished. Only the base-born and the indecent clung to her in her shame.

The evil-minded and the suspicious, while ready and willing to believe all manner of dark things of the Catholic Church and her ministers, are not prepared to be cozened by a professional and proved impostor. They have a little human respect, in this point at least. And so it happens that when the creeping creatures who wallow in the mire created by their own filthy fancy are found out to be what they are, their dupes vanish and they are left to seek other avenues for their ambition.

Last season the Catholic Truth Society of England republished an article from the pages of the *Month*. It was the story of one who had escaped, not from a nunnery but—for sake of variety—from a hospital conducted by nuns. The pamphlet of the Truth Society with footnotes reflecting somewhat upon the truthfulness of the 'escaped' fell into the hands of the heroine in question. She brought suit against the Catholic Truth Society, and rather than fight the matter in court, the managers of that institution closed their mouths and opened their coffers to the amount of several hundred pounds. They were afraid of notoriety and courted the policy of silence.

The enterprising woman, elated no doubt over her easy success, had the good fortune to fall in with a copy of the *Month* containing the original issue of the article in question. She at once prepared for a second haul. But the *Month* didn't happen to be published by the managers of the Catholic Truth Society. The claim of the 'escaped' was brought to court. She and her charge were laughed out of doors. The costs, borne by herself, probably diminished notably the handsome allowance which she had received as a peace-offering from the Catholic Truth Society of England.

From this we see that there is more than one manner of dealing with professional slanderers. We confess that we incline to the policy adopted by the *Month*."

So does THE REVIEW.

## LIFE INSURANCE IN GERMANY.

From an interesting article on this subject in the Cologne *Volkszeitung* (No. 1008) we extract the following :

Before the last stringent law on life insurance went into effect, on Jan. 1st, 1902, 23 foreign companies withdrew from the field, among them the Caisse Générale des Familles of Paris, which went into bankruptcy during the year. Despite the general business depression, all home companies made substantial gains, thus showing that they have the confidence of the public in their financial operations. Their funds are mostly invested in mortgages (towards the end of 1901, 80.1%), next in loans on policies and bonds (9.4%), but none in speculation papers, whilst, according to the latest insurance report of Switzerland, foreign companies follow the opposite practice. Thus of the foreign companies operating in Switzerland the French have only 5.9% of their funds invested in mortgages, the English 17.8%, the American 15.9%. More than one-half of the French and American funds were invested in commercial papers (of the American 47% were in railroad and industrial stocks). Thus in 1901, 23,000,000 marks of the 26,700,000 marks surplus of the New York Life, were gained by a rise in the market price of these shares. As a matter of course, market prices of stock may also fall and the security of the insured be thereby seriously affected.

The sum total insured in German companies at the end of 1901 was 6,700,000,000 marks, a net increase of 295,000,000 over 1900. The net increase of receipts amounted to 22,000,000 marks. After paying all expenses, there was a balance of 64,700,000 marks. This surplus was due to higher interest and decreased mortality and administration cost. Interest rates are nearly alike in all companies, but cost of administration and mortality vary greatly. On an average, the administration of German companies consumed, in 1901, 9.1% of their total receipts, while the decreased mortality amounted to 8.1% of premium receipts. One of the youngest stock companies showed an expense budget amounting to 184.5% of total receipts! Of the 64,700,000 marks surplus, 90% were paid back to the insured in the shape of dividends, viz. 33,700,000 by the mutuals and 24,400,000 by the stock companies. Shareholders in the stock companies received 4,900,000 marks as interest on their shares, or an average of 13.5%. The rates, of course, vary in the different companies; whilst the youngest paid nothing, the Atlas allowed 2%; *Berlin*,  $30\frac{5}{12}$  %; *Victoria* 40%; *Janus in Hamburg*  $46\frac{2}{3}$  %; *Lübeck*  $62\frac{2}{3}$  %.

Let the reader draw his own conclusions.



## MASONRY'S OWN ADMISSION THAT IT IS A RELIGION.

Masonry has all the accompaniments, all the elements of a religion: ritual, worship, altar, priesthood, God. It is therefore a religion, at least as to external form, deny the fact as loudly as it may. We have shown that it does not deny its religious character even while asserting that it is not a religion; and we have proved that its very name of Freemasonry is consistent with its practice and scouts the idea that, in religious matters, it is or can be a "handmaid." Its aim is not to serve but to rule. We would therefore willingly turn to some other interesting theme, were not the subject so vitally important. This established, and the Church's case is as clear as daylight—she must oppose Masonry or prove false to her duty. No one can serve two gods in religion; no one can, at the same time, pay homage to Baal and Jehovah; a choice must be made between them. Thus the fuller that we prove that Masonry is a religion, the fuller we answer the question: "Why does the Church forbid her children to become Masons?"

The religious idea is the most prominent in the lodge, and Mackey's Ritualist, true to its nature, will never allow us to forget it. From the very first page, it prepares us for what it is going to tell us. We have only to listen and thank it for what, with blunt frankness, it will reveal to us in instructing the Entered Apprentice or candidate for the first degree. The opening lines are a preamble to a defense of ceremonies in the lodge.

"The necessity of some preparatory ceremonies of a more or less formal character, before proceeding to the dispatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting, alike suggest even in popular assemblies called only for a temporary purpose, that a presiding officer shall with some formality be inducted into the chair, and he then, to use the ordinary phrase, 'opens' the meeting with the appointment of his necessary assistance, and with the announcement in an address to the audience explanatory of the objects that have called them together" (pp. 11, 12). This premised, let us listen to the argument.

"If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseemingly abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the customs, and that as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting, should be still more impressive" (p. 12).

"It is a lesson that every Mason is taught at one of the earliest points of his initiation that he should commence no important undertaking without first invoking the blessing of Deity. Hence

the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer although offered by the Master, is to be participated in by every brother, and at its conclusion, the audible response of 'So mote it be ; Amen,' should be made by all present.

"The Lodge is then declared in the name of God and the Holy Saints John, to be opened in due form, on the first, second or third degree of Masonry, as the case may be" (p. 16).

Note well what immediately follows :

"A Lodge is opened in the name of God and of the Holy Saints John as a declaration of the sacred and religious purposes of our meeting" (p. 14). And a little lower on the same page we are informed that a lodge is opened on, and not in, a certain degree, to indicate that the members of a lodge "are met together to unite in contemplation on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree" (p. 14).

The argument of our Ritualist is perfectly plain and simple and can be understood by all. If secular societies united for temporary purposes demand the use of ceremonies, much more do sacred and religious ones whose purposes are divine and eternal ; but Masonry is a religious society whose purposes are divine and eternal, for it is opened in the name of God and the Holy Saints John for the peculiar purpose of uniting its members on the contemplation of the divine lessons which it inculcates ; therefore should Masonry use ceremonies.

But what interests us most is not the plainness of the argument, but the clearness and openness with which from the very beginning, Masonry tells its members that its purposes are sacred and religious. It teaches them to pray ; it joins them in prayer with the Master and exacts an audible response from all present that they may thus declare outwardly their internal participation.

But who, we ask, has composed this prayer with which the lodge is opened ? Masonry. Whose response is that which all the members are to make ? Masonry's. Whose are the dogmas expressed in that prayer ? Again the answer is, Masonry's. Do the prayers sound orthodox and even Catholic ? They do. Are they orthodox and Catholic ? They are not. Are they even Christian ? No. But they sound Christian. They do.

What are the arguments for such a decided assertion ?

First, Masonry claims to admit on an equal footing the members of all religions, Jews and Gentiles, Christians and Pagans : it requires all to join in its prayer and express their concurrence in its worship. It must therefore attach such a meaning to its words that, sound as they may, all its members can unite in the sense. This is evidently impossible, if the meaning be so re-

stricted as to be Christian. Jew and Buddhist and Mohammandan and Agnostic, would be immediately up in arms and refuse to join in the prayer, for they are not Christians.

This our author himself will tell us in express words in his Encyclopaedia of Freemasonry, under the heading "Christianization of Freemasonry." Here are his words: "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously partake of its illumination." The prayers, therefore, are not, and can not be, distinctively Christian; else, as our author tells us and as everybody plainly sees, "the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously take part in them."

Secondly, we shall presently show that in the idea of Masonry, Christianity as professed by the world at large, whether Protestant or Catholic, is the grossest error and ignorance. Masonry pretends to emancipate its members from all this humbugry. It can not, therefore, as a solemn and sacred action in its lodge, ask the concurrence of its disciples in any such superstition. Masonry's prayer is not, therefore, Christian; it can not be, as we, outside Masonry, understand the term Christian. And yet who, ignorant of Masonry's inwardness, would suspect a prayer so beautiful to a Christian eye as this?:

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that 'where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings that we may know and serve thee aright and that all our actions may tend to thy glory and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling and to illuminate our minds that we may walk in the light of thy countenance, and when the trials of our probationary state are over be admitted into the Temple 'not made by hands, eternal in the heavens.'

"Response by the Brethren.—So mote it be. Amen" (pp. 15-16).

It would be a waste of time at present to comment on the prayer at length, for it is so artfully constructed on the model of Catholic prayers that it seems to breathe their very spirit. Our words would seem exaggerated, for our reader's mind is not yet schooled in Masonic ideas and methods. We have shown that the prayer can not be Christian; and this will become plainer and plainer as our study advances. For the moment, we insist merely on the evidence afforded us by this prayer, that Masonry is a religion. The prayer is addressed to the deity of Masonry; its members assemble in his name; his blessing is invoked; a petition for

knowledge is made; service to his glory is promised; hopes of immortality are expressed. This assuredly is religion, at least as regards external forms and the outer shell. And this is a prayer not made rarely or on extraordinary occasions; it is the opening prayer to be recited at every assembling of a Masonic lodge. Every meeting of Masons, therefore, is, as the Ritualist says, for sacred and religious purposes.



### THE TRANSFORMATION OF A CITY.

It has been stated, and we believe without exaggeration, that one of every five of the inhabitants of the old City of New York (Manhattan Island) is a Jew. That is to say, in a population numbering over two million, there are 400,000 Jews. Some of their champions indeed go further and claim that the Jewish population more nearly approaches 500,000.

Less than thirty years ago the population on the lower East Side was largely Irish, and a half dozen churches were not too many for the spiritual needs of the English speaking people. There was also a sufficiently numerous body of German Catholics, who generously supported the two churches of the Redemptorists and the Capuchins which were established for their use. Then the Jew was the rare exception in that district, which comprised several of the most populous wards of the City; but since that time the thrifty and prolific children of Israel have been arriving year by year in increasing numbers, until now that section holds more than one-half of the whole Jewish population. Correspondingly the people of all other races have been giving up their homes and associations to go "up town," and the former Catholic population has been so reduced that two or three churches would now suffice, where formerly seven or eight were not too many. Indeed the extinction of one parish by the taking of the church property by the City for public use (East River Bridge approach) proves to be an acceptable solution of the problem what to do with a Catholic church without a congregation or an endowment. The Italian immigration is undoubtedly planting itself close to the lines of the Jewish settlements in this congested district; but passing over the question of the Italians and their isolation from the Church in New York, about which there is much to be said (see the *Messenger*, January, 1903), the fact remains that in this former stronghold of Catholicity the Jews have practically supplanted the Christians. There are in the City to-day about fifty synagogues, at least twenty of them in this district. The language spoken is almost exclusively the Yiddish jargon. Beginning here

in the sweatshops or as street peddlers, housed in tenement barracks holding some of them as many as twenty-six families, the Jewish immigrants live and multiply and toil and accumulate. With their conditions improved they find a more comfortable residence in another part of the City, and the second generation, proud of its public school education, (for the Jews are the greatest patrons of the system) pushes itself into the professions, into politics, and into the higher walks of mercantile life. In the courts the Jew lawyers outnumber the Christians; Jewish physicians' signs may be read all over the City, while in politics it has become the practice for the several parties to yield a fair proportion of the places on the ticket to representatives of the race and thus "catch" the Jewish vote. Everywhere the Jew is in evidence, and the New York Ghetto may truly be said to be the greatest in the world.

We are moved to these observations by reading in the *N. Y. Times* (June 12th) the remarks of Mr. Edward Lauterbach, a prominent Jew, lawyer and politician, who occupies the important position of President of the Board of Trustees of the College of the City of New York. The occasion was a dinner complimentary to a young Jew lawyer who had just received a political appointment. Mr. Lauterbach said: "It is a great thing to see young men of the Jewish race almost penniless working their hardest for an education. The College of the City of New York is the place where we see it. What a proud edifice that is. What a proud edifice the new City College will be with its steeple. *There are out of 2,100 pupils in the City College 1,900 of the Jewish faith, eager and earnest aspirants for an education.*" (Italics ours.)

That College, which seems to exist wholly for the education of the Jewish youth, is maintained at an expense of about \$300,000 annually, paid by the taxpayers of the city. The precise amount appropriated for the current year is \$298,362. (See Official Budget for 1903). The College was formerly the "Free Academy," but as this title advertised the fact that its students were receiving their higher education wholly at the expense of the taxpayers, the "Free" Academy was dropped and the more pretentious title of College was assumed. Without any educational institutions of their own, the Jews have, year after year, thronged this City College, until now their spokesman boasts that its students are nearly all Jews, and at the recent commencement 190 of these were graduated and sent forth as the finished product of New York's vaunted system of State education. The Normal College, also free, which furnishes the higher education to several thousand girls, is attended by Jewesses in the proportion of fully seventy-five per cent. of the total number. This College in like manner is maintained at an expense (for the current year) of \$220,000. (See

Official Budget). The students in both these colleges are recruited mainly from the public schools.

The *N. Y. Sun*, usually well informed, (June 20th), after speaking editorially of the preponderance of Jewish names in these two colleges, adds: "And in the list of the aptest pupils of the public schools generally the Jews are more numerous than any other race. . . . On the East Side in the region of the Ghetto the names of the school children are almost exclusively Jewish of course, but we observe that in the schools of parts of the town where the Jewish population is still relatively small, those names are many and proportionately are more than those of any other race."

For the year 1903, the appropriation for the common school fund, to be spent in the City of New York, apart from the expense of the two colleges above mentioned, reaches the enormous sum of \$20,063,017.77, of which the Catholic taxpayers must and do pay their proportionate share.

Schools and educational systems, especially in communities that are wealthy and highly civilized, as the phrase goes, are a sure sign of either true progress or of moral decay, according to the character of the instruction which is imparted and the standards set for guidance of the lives and conduct of the individuals who come under the influence of such schools. When, therefore, we find the metropolis of the country spending annually about twenty-one million dollars in educating their youth according to a system which wholly forbids religious instruction, which ignores conscience, which substitutes mere human law as the only monitor to be obeyed or feared,—it is easy to understand the widespread and growing spirit of irreligion, of commercial dishonesty, of disregard of the duties of the domestic relations, and of other forms of immorality of which there is such abundant evidence. When, in addition, we observe that most of this money is spent upon the advancement of a race whose instinct is hatred of Jesus Christ and contempt for His teachings, we wonder whether the Catholicity of the Archdiocese of New York will always be as triumphant as it now claims to be.

That the Jew everywhere should gravitate toward New York, is not surprising, considering the opportunities presented to him there. Indeed the Zionists may "go further and fare worse." That New York has already become a great Jewish encampment is unmistakably manifest. What the results will be as affecting the Church and society at large, remains for history to tell.

## HEROISM TURNED AGAINST ITSELF.

Dr. William Bacon Bailey, instructor in statistics and sociology in Yale University, publishes in the *Yale Review* the results of his researches with regard to the increase of suicide in the United States. The years covered, or partially covered, by the study are 1897-1901. Eleven of the papers examined were from New England. On account of the fragmentary character of the statistics it was impossible to find any suicide rates for the entire country. For purposes of comparison the unit of 10,000 was taken. Out of 10,000 suicides, 7,781 are males and 2,219 are females. In Maine the ratio is roughly 3 to 1; in Rhode Island  $3\frac{1}{2}$  to 1, and in Connecticut 4 to 1.

Altogether, the conclusion drawn by the *St. Louis Republic* (June 1st) from Dr. Bailey's statements seems to be well warranted: "Suicide increase in America rapidly approaches a mania."

How are we to account for a phenomenon which has in itself the elements of contradiction?

The men and women of to-day live only in and for the present. They have lost faith and hope in eternity. Nevertheless, they condemn this life which they adore. They quit it capriciously and they quit it sorrowfully. Whether he choose the dagger or the pistol, poison or the rope, the self-murderer sacrifices all his chances of happiness—for to him there is no other happiness beyond that of this nether world—subjects himself to pain and his family and friends to disgrace.

Truly, suicide is what Hello called it: "*l'heroisme à l'envers*," heroism turned against itself. It is the substitute for heroism of Satan, whom Tertullian has called "the ape of God." It is absolute negation in deed. The Devil to-day strives to bury the world in absolute negation. Formerly, he contented himself with a partial negation; he was satisfied with spreading heresy. Heresy implies a choice between truths. It spells a rejection of only the one or the other. To-day, Satan inspires atheism and absolute negation.

We are assisting at the gradual extermination of the things which have hitherto stood between complete truth and absolute error. It is for all of us more than ever and in the fullest sense of the word, a question between life and death. Which will you choose: life or death? If you choose life, then in the name of God set your face against negation, return to the truth, such as it is incorporated in all its plenitude in the Catholic Church and in her alone. Sustain those who stand on her ramparts and defend her citadels.

## FISH-EATING, LEPROSY, AND THE LAW OF ABSTINENCE.

A reader in New York some weeks ago sent us a clipping from the *Mail and Express* of that city, dated May 25th, in which it was stated on the authority of Dr. Jonathan Hutchinson, former President of the Royal College of Surgeons in London, who recently returned from investigation in India, that fish-eating is a cause of leprosy.

"Wherever Catholic missions are successful," Dr. Hutchinson was quoted as saying, "leprosy increases. My calculation is that the risk to a Catholic convert is twenty-fold that of one who remains in the Hindoo faith. If I dare trust my figures it may possibly in Bengal reach ninety-fold."

We did not see Dr. Hutchinson's original letter to the *Times*, in which it is alleged he made the surprising statement that Catholic abstinence is responsible for the spread of leprosy. But he has since written another letter to the same newspaper (quoted in the *N. Y. Evening Post* of June 9th) in which he says that "all sound fish, fresh or cured, is perfectly wholesome. It is only after decomposition has set in that it is dangerous."

Now the Catholic Church compels no one to eat decomposed fish. And if fish-eating of itself were the cause of leprosy, why is this scourge unknown in countries where millions of Catholics eat their fish on days of abstinence?

Besides, there are other victuals that can be taken in lieu of fish on days of fasting and abstinence.

The Church, in making and sustaining her disciplinary regulations, is not impelled by hygienic or medical reasons. But her faithful children may rest assured that they will not suffer in their bodily health while advancing their spiritual welfare in accordance with her laws.

Being the central truth, as an eminent French philosopher has put it, the Church finds herself on the right side in every question, theoretical and practical. She does not, it is true, occupy herself specifically with men's health; but because she provides for all things like a loving mother, she provides also for this. Standing in the very centre of things, her wise ordinances extend in every direction. The physical and the moral laws are so closely and mysteriously interlocked that the Church, while she seems to have in view only the well-being of the spiritual man, provides also for his material welfare in a far greater degree than appears on the surface or than most of us imagine.

Abstinence is most assuredly one of the laws of physical life. It holds a more important place in human life than we are aware of; but the eye of our mother penetrates to the essence of things. Her laws and institutions, beyond their direct and apparent aim,



reach a multitude of other ends which we can not in our present blinded state perceive. They seem oftentimes to be unimportant and trivial, but if you disturb them, you violate a thousand physical laws which are grouped about them and which promptly avenge themselves whenever you touch the centre around which they gravitate.\*)



### WHY IRISHMEN ARE TRUE TO THEIR FAITH.

The Archbishop of Tuam in a recent sermon spoke of the affectionate relations which existed between pastors and people in Ireland. Those outside the Church marvelled at it. They were jealous of it, and could not understand it, and attributed it to every cause but the right one.

When they looked around in the past and in the present, they might ask why it happened that the Catholics of England, and of Scotland, and of Denmark, and many other northern countries of Europe, had almost lost their faith, while the people of Ireland, in the face of the greatest persecutions, had not lost the faith. That was a problem that had engaged the attention of many historians who had not, as might be expected, hit on the right solution. In his opinion, the explanation was that in obedience to the teaching of St. Patrick they in Ireland had never forgotten their loyalty and obedience to the See of Peter. In the Book of Armagh they found amongst the sayings of St. Patrick: "As you are Christians and followers of Christ, be ye also Romans"; and it was laid down by St. Patrick that if any religious questions of difficulty arose in Ireland, they were to be referred to the Pope and settled by him. There was the secret of the perseverance of the Irish people in the Catholic faith, and that was the great lesson inculcated by their national Apostle—that they could not be Catholics except they were Roman Catholics, and that they could not keep their faith except they were loyal and obedient to their Holy Father the Pope. Everything else was gone almost in Ireland, but the faith of the people here in that old town of theirs. Six or seven hundred years ago they had an English colony, and now they had the Bermingham Castle dismantled, and the walls of what was once a stronghold were in ruins. The old towers that guarded the castle were empty; the proprietors were gone with the beautiful Dominican church that they built; the material edifice was gone; but the faith of the people was not gone. The Catholic faith had not gone from the hearts of the

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\*) See Ernest Hello, *Le Siècle*, XVIII.

people, and was it not true that to-day it was as strong and as fervent indeed as ever it was? They had triumphed over untold trials and dangers because they had listened to the voice of their supreme pastor. So it was in the past, and so it would be in the future, for they had the same loyalty to the successor of St. Peter and the same devotion to their pastors as their fathers had. It was not human power that kept the faith alive in Ireland. Let them not imagine for a moment that no dangers awaited Catholics in the future, and that, so to speak, everything would go on smoothly, and that they would have everything their own way. Those who looked before them and could read the signs of the times, saw that they would have to be loyal to their pastors in the future as their fathers had been loyal to them in the past. There was the great question of education, and he knew of his own knowledge that there were people in Ireland who were extremely jealous of the fact that the education of the people, as they say, is so much in the hands of the clergy, and who would take it out of their hands if they could, and win the young away from their devotion to their pastors if they could, and who would separate religion from education if they could. Those dangers were before them. How were they to overcome them? By listening to the voice of their pastors, and by being obedient to their counsels, and if they were united in that obedience and loyalty, not all the powers of all the English ministers could shake the Catholic faith one single iota or deprive them of their rights as Catholics and as Christians to educate their children according to their consciences.



## MINOR TOPICS.

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Time and the sound arguments so often made in this journal are gradually convincing all the Catholic mutual benefit societies that they will have to raise their rates if they do not want to go under. The *Buffalo Courier* of June 15th informs us that the Catholic Mutual Benefit Association purposes to increase its insurance rates.

"In common with many other fraternal insurance orders, the Association is discovering that the rates during its youth and before the members began to die off in great numbers, are too low to insure it perpetual life. It now costs men joining, between the ages of 40 and 45, \$1.45 an assessment on \$2,000 insurance, and from 45 to 50 years, \$1.65. These assessments can not be made oftener than twice a month. One assessment yields with the present membership about \$47,500. . . . During the last few months the death rate has been so large that even two assessments for March and April, yielding for each month \$95,000, did not bring

enough money to meet the losses. For March the demand on the treasury was \$113,000 and for April it went up to \$115,000, leaving a shortage for those two months of \$38,000. This deficit can only be made up from future assessments which produce more funds than called for to pay death losses. In other words, unless the rates are increased, the officers of the Association will have to rely upon a low death rate to enable them to catch up with recent losses. As the society is now twenty-seven years old, it having been organized at Niagara Falls in 1876, it is anticipated that the deaths of the oldest members will come faster and faster up to a certain point. In order, therefore, to place the Association on a solid business basis, the officers and members are now discussing the question of what the increase shall be."

Rev. Dr. Baart writes to THE REVIEW :

Regarding the use of the organ during the whole mass on Holy Thursday I would quote the following from the 'Cæremoniale Episcoporum,' lib. I, cap. 28: "I. In omnibus Dominicis et omnibus festis per annum occurrentibus, in quibus populi a servilibus operibus abstinere solent, decet in ecclesia organum et musicorum cantus adhiberi. II. Inter eas non connumerantur Dominicae Adventus et Quadragesimae, excepta Dominica tertia Adventus, quae dicitur *Gaudete in Domino*, et quarta Quadragesimae, quae dicitur *Lactare Jerusalem*, sed in missa tantum—item exceptis festis et feriis infra Adventum ad Quadragesimam occurrentibus, quae cum solemnitate ab Ecclesia celebrantur, ut in die SS. Mathiae, Thomae Aquinatis, Gregorii Magni, Josephi, Joachim, Annuntiationis, et similibus—item Feria V. in *Coena Domini*, ad missam tantum, et *Sabbato Sancto* ad missam et vespervas—et quando-cunque occurrerit celebrare solemniter et cum laetitia, pro aliqua re gravi."

From this quotation you will be convinced that the organ may be used during the whole mass on Holy Thursday, but not during other services on that day. This will also be a sufficient reply to several correspondents.

It is true that De Herdt, pars 5, n. 11, says: "Infra *Gloria* pulsantur omnes campanae majores et minores, et deinceps campanae et organa silent usque ad intonationem ejusdem hymni in *Sabbato sancto*." But he quotes no authority whatever for his assertion about the organ in this place. In fact he here overlooks or contradicts the 'Cæremoniale Episcoporum' to which in his pars I, n. 40, he had referred regarding another matter, that of playing the organ during the consecration of the mass, which is mentioned in No. IX. of chapter 28 of Book I. of the 'Cæremoniale Episcoporum.'

P. A. BAART.

An article in the *Outlook* calls attention to one feature of our army's work in the Philippines, of which comparatively little has been known—the establishment of schools taught by soldiers shortly after the occupation of towns and villages, out of which grew, in a way, the present elaborate school system. There were 479 such schools in Northern Luzon, 89 in Southern Luzon, 210 in Panay, 59 in Negros, 23 in Cebú, and 45 in Mindanao. The in-

structors were in only a few cases trained teachers, yet we are assured they gave the native teachers a smattering of English, which made the work of the permanent American teachers easier than it would otherwise have been. Under the military government \$104,251.87 was expended from the public civil funds for the purchase of school-books and supplies. The N. Y. *Evening Post* (June 2nd) thinks the *Outlook* article will arouse in many people's minds a desire to know more of what is actually being accomplished by the elaborate school system now established throughout the archipelago. "We have heard President Schurman's denunciation of the attempt to force an alien language upon the Filipinos, and we get at rare intervals a glowing report from official sources. Beyond this and the news of the occasional killing of a school-teacher little is heard—a state of affairs characteristic, by the way, of most of our rule in the archipelago."



A harrowing tale of "three men in a boat" comes out of the East (N. Y. *Sun* and N. Y. *Herald* of June 16th). The men were three clerics of the New York Diocese and the boat a 90-foot yacht attending a race on Long Island Sound within twenty miles of the Metropolis. The affair may not be said to have gone on swimmingly, for a rude blast from old Boreas capsized the yacht and our three "sky pilots," drenched and clinging to the overturned boat, were in no small danger, until they, with all hands, were happily rescued by other boats from their watery predicament. Yachting is said to be a noble sport, but was it prudent in our esteemed friends thus to expose themselves to the perils of the deep, or were they in training to become chaplains in the navy?



In a review of Rev. W. Turner's new History of Philosophy, Rev. L. G. Deppen writes in the *Louisville Record*, which he so ably edits (No. 26):

"The second part is on the Philosophy of the Christian Era, and deals with *Patriotic* philosophy, Scholastic philosophy, and Modern philosophy, and their several schools."—(Italics ours.)

Dr. Turner, we believe, teaches in the St. Paul Seminary under Archbishop Ireland, who is the prophet of patriotism; but that he should devote a chapter of his book—which we have not seen—to "*Patriotic* philosophy" (with a capital P), is more than we can credit. Ordinarily the first chapter on the philosophy of the Christian era treats of the *Patristic* school.



In view of the mass meetings that have been held in the U. S. to express sympathy for the persecuted Jews in Russia, it is interesting to observe that negro malefactors in the State of Alabama are practically sold to legal slavery. If the newspaper reports can be believed, the treatment of these unfortunates in many cases has been cruel in the extreme, so that the courts had to take up the matter. But such cases do not seem to arouse public indignation or sympathy; all the American criticisms for wrong conduct being reserved for foreign governments.



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## ST. DOMINIC AND THE ROSARY.

**T**HE Rev. P. Holzappel's much-discussed brochure, which we have repeatedly mentioned in these columns, is at length before us.\*) It forms No. 12 of the "Publications of the Munich Seminar of Church History," edited by the eminent Prof. Knöpfler, and bears both the *Nil obstat* of the reverend author's immediate superior and the *Imprimatur* of the Vicar-General of the Archdiocese of Munich.

### I.

P. Holzappel introduces his preface with an expression of surprise at the sensation which his thesis on St. Dominic in his relation to the Rosary †] created, not only in Germany but throughout the Catholic world, despite the fact that it really contained nothing which had not already been said in substance by the Bollandists, the *Month*, the *Revue du Clergé français*, etc.

He next proceeds to refute the objection that the discussion of such questions is inopportune, an objection made even by some of those who are aware that certain traditional legends can no longer be sustained.

"This objection," he says, "would be well taken if it were intended to throw these things without any preparation upon the common people who are incapable of judging. Not that the truth should be withheld from these, but because the masses of the people are often best instructed in some matters by no longer teaching them in word or writing what is untrue. But this is not the question here. Shall Catholic Science be prevented, once doubts have arisen in such questions, from discussing them crit-

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\*) St. Dominikus und der Rosenkranz. Von P. Heribert Holzappel, O. F. M. No. 12 der "Veröffentlichungen aus dem Kirchenhistorischen Seminar Muenchen." Muenchen, 1903. Verlag der J. J. Lentner'schen Buchhandlung.

†) See No. 48, vol. ix. of THE REVIEW.

ically before universities and in scholarly publications which are read only by the educated?†) Shall and can these themes remain forever a '*Noli me tangere*'? Have the gigantic labors of the Bollandists been performed solely for the benefit of non-Catholics? If not, when is it opportune to debate such questions calmly and objectively? Can it ever be opportune to continue to teach legends which we know to be spurious? Is it better that Catholics calmly concede what can not be denied, or that they have to be compelled thereto by their enemies with a mischievous reference to their 'backwardness' and 'credulity'? No matter how low an opinion we may have of Catholic Science, we surely do not want to degrade her to the ignoble rôle of one who allows the enemy to get the best of her in all historical questions and who contents herself with repeating, under compulsion, what has been proved against her with scorn and ridicule. But if Catholic Science justly refuses to entertain any such proposal, if she endeavors to tell the truth even at the risk of speaking, here and there, to unwilling ears, she is convinced that by such procedure she does not injure the interests of the Church, but advances them. Of course, the Church must do her best to prevent the scandalizing of the weak; wherefore, I repeat it, themes such as these are not fit for the general; but, being the pillar of truth, she surely can not desire that orthodox scholars teach anything against their better knowledge or close their eyes to untenable legends which have nothing to do with the divine character of the Church. If this were the case, outsiders and even some Catholics of weak faith might be tempted to believe that the Church has reason to fear the destruction of such legends and that, if she does not desire nor possess the truth in minor points, she does not desire or possess it in those that are essential. These are no thoughts of mine, but such as you can hear expressed daily in any large city.

"Therefore I say, it is decidedly in the interest of the Church if those within her pale who cultivate learning, honestly seek the truth and (excepting, of course, the *chronique scandaleuse*) as honestly profess it. Really, it ought not to be necessary to dwell on this point, since our Holy Father Leo XIII., upon the occasion of the opening of the Vatican Archives, spoke the memorable words: '*Primam esse historiae legem, ne quid falsi dicere audeat, deinde ne quid veri non audeat.*'†) Can we blame the Catholic historian if he chooses this sentence for his lodestar and motto? P. Grisar's observation really appears superfluous: 'That nothing is more unfounded than the idea which the one or other might

1) Such we may justly claim THE REVIEW to be, and therein lies OUR justification.—A. P.

†) "It is the first law of History that she dare not say what is false, and that she have the courage to profess the whole truth without concealment."

possibly harbor, that such critical work, performed purely in the interest of the Church's honor, has got to fear a conflict with the ecclesiastical authorities.' His other remark, however, is entirely to the point: 'This (critical) work may not always meet with becoming recognition; there may arise at times objections of foolish and excessive zeal, branding the negative results of criticism as crimes against the sanctuary. But this is to be accepted calmly. Science must expose herself to the storms of life and not yield before opposition like a nervous woman.'\*)

"We are aware that discussions of this kind may prove unpalatable to some, but there is no disputing about sentiments; we have a right however, to expect from those who are displeased, that they do not set up their qualms as a scandal in the Biblical and theological sense. Else every volume of the Bollandists, in fact every critical treatment of ancient legends would deserve the epithet 'scandalous.' Even if a few of those who are entirely ignorant in religious matters, would take offence, this would not go to prove the duty of suppressing the truth or, what is worse, of continuing to teach error. The Church knows no censure '*Ignorantiae offendens.*' This was also the opinion of Benedict XIV., as appears from a passage in his remarkable letter of June 7th, 1743, to Cardinal de Tencin, minister of the King of France, in which he tells those who might be inclined to censure him for diminishing the devotion shown to the saints by his contemplated reform of the Breviary: 'But such a criticism appears to us to be of less significance than the inevitable reproach that we allowed apocryphal or doubtful facts to be read in the name of the Church. It matters not if those who look upon all things related in ancient legends as so infallibly certain that they are ready to suffer martyrdom for the truth thereof,—it matters not, I say, if such persons raise a hue over the pruning of these legends.' "†]

P. Holzapfel expressly disclaims any animosity on his part against the Dominicans, calling attention to the fact that as long as 150 years ago an eminent member of that Order wrote: that the Dominicans could well afford to bear with equanimity the attacks of the Bollandists upon the traditional origin of the Rosary, since neither the merits of their illustrious founder St. Dominic, nor the rights conferred upon the Order by the supreme pontiffs with regard to the devotion of the Rosary, could thereby be in any wise diminished.

For the benefit of "timid souls" he adds that the Rosary looses

\*) See the Acts of the V. International Catholic Congress at Munich, 1901, pp. 139, 142. (Fr. Grisar's lecture was reproduced in full in THE REVIEW, vol. viii, No. 9.)

†) Dr. P. A. Kirsch, Die historischen Brevierlectionen. Würzburg, 1902, p. 15.

naught either in import or value even if it can be proved that we do not derive it from St. Dominic.

## II.

Our author's demonstration of his thesis, ["Rosarium a S. Dominico neque institutum neque propagatum est"] is divided into two parts,—one negative, the other positive.

The negative argument is to the effect that we have no contemporary authority whatsoever to prove that St. Dominic instituted or propagated or even knew the Rosary. Of the eighteen biographical sketches or notices published by the Bollandists, all of which undoubtedly date back to the thirteenth century, two or three were written by contemporaries of the Saint, several others received the approbation of the first General Chapter of the Dominican Order, while one, the '*Vitae Fratrum*' of Gerard of Fracheto, consists of reports submitted to the superiors of the Order by command of the General Chapter of 1256.

Not one of these eighteen sources contains a word about the Rosary in relation to St. Dominic. They tell us all the details of his laborious and meritorious life, about his successful activity against the Albigenses, about the visions which were vouchsafed to him; but they say nothing at all about the Rosary. How can this be explained in the light of the generally accepted legend that the history of the Rosary is so intimately connected with St. Dominic that we can hardly picture his life without it?

More than that: in 1233 nine intimate friends of the then already departed Saint were examined by the inquisitors at Bologna by order of Pope Gregory IX., and although they were exhorted to tell, and did tell, under oath, whatever they knew about his person and his habits of life, including the smallest details, e. g., his manner of praying, his bearing and deportment, etc., they made not the slightest mention of the Rosary.

The same inquisitors later received the depositions of 300 witnesses in France, where St. Dominic had battled so successfully against the Albigenses. We have this testimony in the '*Epistola authentica qua subdelegati inquisitores Tolosani exponunt ea, quae circa virtutes et miracula S. Dominici ex testibus oculatis ac juratis audiverant.*'\*) Among these three hundred witnesses were clerics and lay people, men and women, who all of them related many things in praise of the Saint and especially of his merits in fighting the heretics. Now if his victory over the Albigenses were attributable to the Rosary, and if St. Dominic had publicly proclaimed this devotion amid thunder and lightning, as the legend has it, surely the one or other of these many

\*) Acta SS., Aug., Tom. I., pp. 645—47; 527—28.



witnesses would have referred to such a remarkable event. Yet not one of them did. Nowhere in all their testimony is there any mention of the Rosary.

Add to this the fact that the contemporary historians of the Albigenian wars are silent on the subject, as are also all the Dominican pulpit preachers of the thirteenth century whose sermons have come down to us. Nor do the oldest constitutions and decrees of the Dominican Order†] contain any reference to the Rosary, which would be absolutely inexplicable if it had really been a devotion introduced and recommended by the holy founder.

The obvious conclusion from these and other facts which we leave the reader to look up for himself in P. Holzapfel's brochure, is, that there is no trace in the sources of the thirteenth and fourteenth century of any relation of St. Dominic to the Rosary; hence, that such a relation did not exist. It is indeed an argument *ex silentio*, but it derives special valor from the fact that the above mentioned witnesses to the events which are supposed to have been intimately connected with the origin of the Rosary, were contemporary witnesses who could not possibly overlook any such important event and who were moreover bound under oath to tell the Church authorities what they knew about it. As they told absolutely nothing, no historian will accuse him of temerarious judgment who asserts: The legendary relation of the Saint to the Rosary must be denied so long as it is not clearly proven by authentic testimony from the thirteenth or at least the fourteenth century.

### III.

We come to the second argument, which shows how the Rosary legend really originated. Up to the middle of the fifteenth century it must have been unknown, else the Dominicans Thomas Antony de Senis [d. after 1430], St. Antoninus [d. 1459], and John Lopez [d. after 1470] would have surely mentioned it in their biographies of St. Dominic.

The origin and spread of the popular legend is intimately connected with the name of one Alanus de Rupe [Alan de la Roche]. We know little about him beyond the fact that he was probably born in Britany, entered the French province of the Dominican Order, and received the bachelor's degree at Rostock in 1471. He died probably on September 8th, 1475.

It is not absolutely certain whether Alan is the author of the writings which are attributed to him and which are of such a nature that already in the eighteenth century an eminent critic de-

†) Cfr. the Monumenta O. Pr., edited by P. Bened. Reichert.

clared it were better they had never been published.\*] This much is certain, however,—that, being an ardent devotee of the Blessed Virgin, he was not only very active in spreading the Ave Maria and the Rosary, but also began to preach the “miracle of the Rosary” such as it has come down to us.

Alan, †] while attributing the genesis of the Rosary to St. Bartholomew the Apostle, declares that it was through St. Dominic that the devotion entered upon the most important period of its history. Already as a boy, he tells us, when ten years of age, the Saint had an apparition of the Virgin, who taught him to carry and recite the Rosary. He relates at length how St. Dominic, at Toulouse, in the midst of the great battle against the Albigenian heretics, prayed to Mary, and how she appeared to him, surrounded by fifty-three luminous virgins, and advised him to preach the Rosary if he would be successful; whereupon he proclaimed this pledge of victory amid thunder and lightning and trembling of the earth. ‡]

Alan concludes his strange and wonderful account with the asseveration: “Et haec omnia piissima Dei Genitrix V. Maria cuiusdam, quem desponsavit per annulum et psalterium mirandum, ex crinibus ipsius virginis Mariae, in collo sponsi pendens, narravit visibiliter et sensibiliter, esse verissima.”

This “sponsus” is none other than Alan himself, who relates that once upon a time, when, on the verge of despair in consequence of temptations, he was about to commit suicide, the Mother of God appeared to him, arrested his arm and boxed his ears. Soon after when he lay grievously ill, she again appeared and made him her “sponsus novellus.” “Post multa divina colloquia,” he relates, “Virgo Lacte suo purissimo lethalia daemonum vulnera plurima perfudit et mox integerrime consanavit. Simul hunc famulum suum (Alanum), Domino Jesu Christo praesente, multisque Sanctis circumstantibus, Sibi desponsavit: addiditque ei Annulum Virginitatis suae Virgineis de crinibus ipsiusmet Mariae concinne factum. Qui annulus gloriae est inexplicabilis, et inaestimabilis; quem indutum digito gerit desponsatus modo mirabili sic, ut a nemine videatur. Ipse autem persentit in eo certa adversus omnes diaboli attentationes auxilia. Pari modo Benedicta Virgo Dei Genitrix simul iniectam ei e collo suspendit

\* H. Schuetz, S. J., *Comment. criticus de Scriptis et Scriptoribus historicis. Ingolstadii et Monachii 1761*, p. 51: “Varia quidem sub ejus

†] Fr. Holzappel leaves the question undecided whether the author of the works under consideration was really Alanus de la Roche or

‡] J. H. Copenstein, O. P., B. Alanus redivivus, Coloniae 1624, pp. 90-95. P. Holzappel quotes the passage in the original Latin. Some portions of it are untranslatable, e. g., this: “Quem (S. Dominicum) illa (B. Virgo) in vir-

nomine prodiere opuscula, quae tamen melius latuissent.”

some other writer—a question of minor import, since the legend originated in writings which have come down to us under this name.

gineos acceptum amplexus Osculo fixo dissuaviabat; et apertis castissimi pectoris Uberibus appressum Lacte suo potavit, integreque restituit.”

Catenam ex Crinibus Virgineis contextam : in qua inserti haerent centum et quinquaginta lapides pretiosi, ac quindecim iuxta numerum Psalterii sui. . . . . Post haec eadem Suavissima Domina Osculum ipsi impressit ; dedit et Ubera sugenda Virginea. De quibus ille sugens avide, videbatur sibi cunctis in membris, ac potentiis irrigari, et transferri ad coelestia. Et saepius postmodum Alma Parens eandem ipsi gratiam contulit lactationis."

Nor did Alan intend all this to be understood in a mystical or metaphorical sense, for he gravely undertakes to explain in his apologia : "Quomodo lac Virginis Mariae tam gloriosum bibere potuit ?" and "Quo ea modo decapillare se potuit, cum ad gloriam ejus capilli et decorem pertineant ?"

P. Holzapfel quotes more of this stuff, which we will spare our readers.

Such are the contributions of Alan de la Roche to the history of the Rosary. The reader may judge for himself of the probable authenticity of such visions and revelations. As for the sources which he frequently pretends to quote, viz: the works of Johannes de Monte and Thomas de Templo, whom he represents as having been intimate disciples of Dominic and eye-witnesses of the miraculous events at Toulouse, they were admitted already two hundred years ago by an eminent Dominican writer to be "entirely fictitious,\*") and the Bollandists bluntly declare that Alan not only invented the story out of the whole cloth, but that the two alleged authors are creatures of his fertile imagination. †) The mildest judgment that can be passed on Alan's visions and revelations, in the opinion of Fr. Holzapfel, is that they were hallucinations ; and if we are inclined to believe him to have written in good faith, we must assume that he allowed himself to be shamefully imposed upon with regard to his alleged authorities.

A reconstruction of the legend, which sets up St. Dominic as the father of the Rosary, must have taken place in the first decades of the sixteenth century. Our author has gone carefully into this question and come to the conclusion that the Rosary, as we know it, does not date back farther than the twelfth century.

The rest of P. Holzapfel's brochure is devoted to the victorious refutation of certain objections that have been raised against his thesis.

His final conclusion is : "Our investigation has shown that the commonly received opinion with regard to the origin of the Rosary is untenable ; but it has also shown that much remains to be done before a complete history of the devotion can be written. The following propositions may be taken to be well es-

\*) Echard, *Scriptores O. Praed.*, I, 473 sq.—*Acta SS.*, I. c., p. 362.

†) *Acta SS.*, I. c., p. 366.

tablished : The Rosary, like every other popular devotion, has developed gradually. In some form or other it may have been recited before the year 1,000. We have no more definite reports dating back farther than the twelfth century. From the twelfth to the fifteenth century we meet with but few who cultivated this devotion, until the time of Alan de la Roche, who propagated it with great zeal. His activity was successful ; one hundred years after his death, mainly through the efforts of the Dominicans, the Rosary had become a truly popular devotion. It is to be regretted that the fables of Alan were gradually received in good faith and that in consequence the person of St. Dominic has, without any historical warrant, become intimately connected with the Rosary."



### **"THE SHOCK OF ENTRANCE" IN AMERICAN FREEMASONRY.**

Let us now knock at the door of Masonry as "Entered Apprentice" and seek more information on the subject of religion. We had heard that religious matters were sedulously excluded from the lodges. This, however, from what we have learned, we know is not true, since the purposes of Masonry are essentially religious. Religious quarrels are excluded [p. 249] but not religion. Mackey's Ritualist opens the portals to us and allows us to assist at the Entered Apprentice's lecture [p. 22]:

"The first section of the Entered Apprentice's lecture," it says, "principally consists of a recapitulation of the ceremonies of initiation. But on this account, a knowledge of it is highly necessary to every Mason, that he may be the better enabled to assist in the correct performance of the ritual of the degree. It is, however, introduced by some general heads which qualify us to examine the rights of others to our privileges, while they prove our claim to the character we profess.

"It is of course impossible in a monitorial work to give a full explanation of the various symbols and ceremonies which are used in the inculcation of moral and religious truths ; but an allusion, in even general terms, to the most important ones, in the order in which they occur, will be sufficient to lead the contemplative Mason to a further examination of the subject."

We sincerely regret that at times we must be content with mere allusions in the explanation of the symbols that are used to inculcate moral and religious truths in Masonry ; but we thank our Guide for advising us beforehand of the fact. We shall take advantage of allusions to look more carefully into them than we might otherwise have done. In no allusion, however, but in clear English, he tells us of the inculcation of religious truth in

Masonry. For this we thank him ; and we thank him for more.

“In the symbolic science of Masonry,” he tells us [p. 22], “the Lodge is often represented as the symbol of life. In this case, Lodge labor becomes the symbol of the labor of life, its duties, trials, and temptations, and the Mason is the type of the laborer and actor in that life. The Lodge is, then, at the time of the reception of the Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering among the errors and covered over with the pollutions of the outer and profane world, he comes enquiringly to our doors, seeking the new birth and asking for a withdrawal of the veil which conceals divine truth from his uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given : ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground’; and the ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him to new views of life and its duties. He is indeed to commence with new lessons in a new school. There is not merely to be a change for the future but a total extinction of the past ; for initiation is, as it were, a death to the world and a resurrection to a new life. And hence it was that among the old Greeks the same word signifies both to die and to be initiated. But death to him that believes in immortality is but a new birth. Now this new birth should be accompanied by some ceremony to indicate symbolically and to impress upon the mind, this disruption of old ties and formation of new ones. Hence the impression of this idea is made by the symbolism of the Shock at the entrance. The world is left behind—the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are broken—the portal of the Temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth shall be fully accomplished” [p. 23]. . . . .

“The Shock of Entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death, and the throes of the new birth” [p. 24].

No wonder that the candidate is “shocked” when he “begins to discover” the real design of Masonry. He is discovering what perhaps he never imagined before, what certainly he did not know,

for else there would be no "discovery." He thought that he was joining an association which was purely social and charitable, whose purposes were material help and assistance, and he begins to find out that its design is quite a different one. It aims at effecting a great moral and intellectual transformation in him. It tells him that all the old ties that bound him must be disrupted. "All?" he asks. "All," it answers. "You must die to the past to receive the Masonic birth. It is not 'a mere change for the future, it is a total extinction of the past.' You have wandered up to the present time in error and pollution. You stand at my door in darkness, helplessness, and ignorance. Divine Truth is hidden from your eyes and you are asking now that the veil that hid it from your uninitiated sight be withdrawn." "But," stammers the candidate, "I-I-didn't come exactly for that. I thought that being a Mason would help me to obtain office or to keep my employment. I was also told that Masons were a companionable lot of fellows, and that there would be no harm in joining them. I have always tried to be a moral man—and, as regards divine truth—I thought that that belonged to the domain of religion and that religious discussion was excluded from the lodges. Besides, having been brought up a Catholic, I-I-thought that I possessed divine truth. I knew that I was going against the will of my Church in joining Masonry, but I never thought that I would have to change my faith. I was'nt told that." "These," answers Masonry, "are only the agonies of the first death, and the throes of the new birth. They are only proofs of your darkness, helplessness, and ignorance. I must change your mental and moral condition. When the veil that conceals divine truth from your uninitiated eyes will be removed, you will know this truth in the fulness of Masonic light."

This, therefore, is the design of Masonry, plainly enunciated, to impart to its candidates what it calls divine truth, and according to this divine truth to fashion their intellectual and moral nature. This is evidently the work of religion. To Masonry, all outside itself is the profane world. The ties that bound the Mason to this world, all the ties, must be disrupted, that the new birth may be accomplished and the new moral and intellectual and religious or irreligious Masonic life be lived.

Does the conscience of the candidate rebel? Does his reason tell him clearly that before disrupting the ties of the past and blindly committing his eternal destinies to the uncertainties of the future, he should first closely examine the credentials of Masonry to be the teacher of divine truth?—that before binding himself to believe and practise a religious system, he should have a clear knowledge of that system in all its parts? "These," he is

told, "are but the agonies of the first death and the throes of the new birth. This is no time for qualms of conscience; there is now no turning back; the die is cast and the Entered Apprentice must bear the shock and abide by the result. Are not the declarations made to the Senior Deacon in the ante-room of the lodge and in the presence of the Stewards still upon his lips?"—

"Do you seriously declare, upon your honor, that unbiassed by the improper solicitations of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?"

"I do."

"Do you sincerely declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, and a desire of knowledge?"

"I do."

"Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the fraternity?"

"I do." [Mackey's Ritualist, pp. 21-22.]

With such declarations has Masonry already bound him. He has freely and voluntarily offered himself as candidate; he has expressed his favorable opinion of the institution and has asked to be instructed; he has promised blindly to conform to the customs of the fraternity—the shock of entrance will be more or less rude, according to the moral and intellectual condition of the candidate, but having given his word of honor he can not recede.

The "Shock of Entrance" is, however, but a symbol. It represents what we have already touched upon, viz: "The Shock of Enlightenment." Of this next week.



## AN IMPORTANT DECISION OF THE U. S. COURT OF APPEALS in re MUTUAL BENEFIT SOCIETIES.

A recent decision of the U. S. Circuit Court of Appeals, (reported in the Philadelphia *Inquirer* of June 16th, 1903) is of vast importance not only to the members of the Legion of Honor directly concerned, but also to the many thousands of members of fraternal assessment "insurance" societies holding similar contracts.

The facts are given as follows: Hugh W. Black held since March, 1883, a certificate of the Legion, providing for a payment of \$5,000 in case of his death, conditioned upon his responding to assessment calls. Some time after the corporation adopted an

amendment to the by-laws, providing "that \$2,000 shall be the highest amount paid by the order on the death of a member, upon any benefit heretofore or hereafter issued."

Black did not assent to this, and having complied with all the terms of his contract, brought suit to recover all the money paid into the concern, together with accrued interest. Judge Dallas, after hearing testimony and arguments on both sides, decided in favor of the plaintiff.

The Appellate Court, after reviewing a number of similar cases, finds that the defendant corporation had lawful authority to make the contract. It had also the power, though not the right, to repudiate it and this it, did by the amendment to its by-laws.

A decree was issued by the same court affirming the judgment of the lower court in the case of Wm. H. Henderson against the Legion. The same points were involved and decided.

The American Legion of Honor started as an assessment insurance company, regardless of scientific principles, and had the usual experience of such concerns. When the income was no longer sufficient to meet the ever increasing losses, the benefits were reduced by amendment to by-laws. The result is shown above, and as the concern is not prepared to return to all its members the money paid in, let alone accumulated interest, the outcome can be easily foretold. Unfortunately a number of Catholic insurance societies are now, or will soon find themselves, in a similar situation regarding income and death losses. The "scaling" process was very popular up to date, since the members for some reason were more easily satisfied with a decrease of expected benefits, than with the only other alternative, an increase of contributions while from a legal point of view much depends upon the wording of the contract, (certificate of membership) and the rule applied to the Legion of Honor may not apply to all of the Catholic societies. Yet the principles involved are the same in all such cases, and in view of the court's decision it were only common prudence, not to speak of justice, for all our Catholic insurance societies not already established on a permanent basis, to promptly reorganize without "scaling" the benefits promised to members.





## BOOK REVIEWS AND LITERARY NOTES.

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*Ne Obliviscaris.* A Daily Reminder of Our Dead. Compiled by Florence Radcliffe. London: Sands & Co. St. Louis: B. Herder. 1903. Price 75cts. net.

It used to be the fashion, (and is still for ought we know), to keep a "birth-day book" containing a quotation from some great writer for each day in the year, in which the autographs of friends were set opposite the day of their birth. The Church does not celebrate the birth-days of her favorite children. She chooses rather to commemorate the days of their deliverance from the trials of this mortal life and their joyful entrance into Paradise. So she sings the praises of the saint on the day when he finished his course in triumph and "laetus meruit beatas scandere sedes." This little book follows the plan of the birth-day book. We are to set opposite the date of their deaths the names of our loved ones departed, so that we may remember to pray for them. For each day there is a sentiment relative to the holy souls,—sometimes quoted, sometimes original. A more practical, effective, and at the same time tender method of cultivating devotion to the souls in purgatory we have yet to learn. 'Ne Obliviscaris' is certain to be most acceptable and will be a boon to the poor souls.



*Rambles Through Europe, the Holy Land and Egypt.* By Rev. A. Zurbonsen. B. Herder, St. Louis. 1903. Price \$1.

A description of an extended trip taken by the author. Tourists will find therein useful information, while the stay-at-home, who must see the sights of the great world through the eyes of others, will find much to interest him and excite his wonder and admiration.



*A Daughter of the Sierras.* By Christian Reid. B. Herder, St. Louis. Price \$1.25.

The scene of this story is laid in Mexico, and the author has so vividly pictured the wild grandeur of the mountainous region of which she writes, as to make a most attractive back-ground for the exciting incidents of the tale. For the rest, the writer is too well known to Catholic readers to need introduction or commendation.



*In the Shadow of the Manse.* By Austin Rock. London: Sands & Co. St. Louis: B. Herder. Net \$1.

A bright little controversial story, which will furnish the everyday champion of the faith with many sound arguments. The

didactic element is too pronounced to admit of an artistic development of the plot, and the form, being that of the romance, forces the instructive part of the work into second place. Strange to say, this warring of elements does not mar the interest of the book, which is lively from first to last.

*Lecture on The Signs of the Times*, by the V. Rev. Aloysius M. Blakely, C. P., Vicar General of Nicopolis, Bulgaria.

This lecture was delivered by V. Rev. Fr. Blakely at the Philadelphia Cathedral on Palm Sunday of the current year. It shows the alarming growth, in our present-day society, of infidelity, which, unless checked, is bound to lead to the overthrow of legitimate government and the destruction of religion.

The proceeds go towards the erection of a seminary for the Bulgarians. Nicopolis has been in charge of the Passionist Fathers since 1780. Address: Au Très Rév. Père A. M. Blakely, C. P., Evêché Catholique, à Roustchouk, Bulgaria.

—The *Civiltà Cattolica* (quad. 1269) discusses "a new way of writing the lives of the saints," giving special attention to the Joly series ("The Saints") and in particular criticizing the recently published life of St. Gaëtan by R. De Maulde La Clavière, whose work is declared to make the Saint out as much more prone to human weakness than is compatible with his real character and with his canonization by the Church.

The *Stimmen aus Maria-Laach* (No. 4) express certain reserves with regard to the introductory volume of the "Saints" series, 'The Psychology of the Saints,' by the editor, M. Joly, and severely criticize Pingaud's 'Saint Pierre Fourier,' which "is a pamphlet parading under the colors of the biography of a saint" and "must inspire us with cautious reserve towards the whole series."

—We are indebted to His Eminence Cardinal Satolli for a copy of the new French edition of his 'Conferenze Storico-Giuridiche di Dritto Pubblico Ecclesiastico,' published by the Abbé Aug. Lury, D. D., V. G., under the title: 'Études Historiques et Juridiques sur les Origines du Droit Public Ecclésiastique.' (Paris: H. Oudin, Editeur. 1902.) We shall give the book a more extended notice later.



## MINOR TOPICS.

TO THE EDITOR OF THE REVIEW.—*Sir:*

I find in your No. 22 a letter from Msgr. Baumgarten of Munich, on a communication of mine in No. 16 on the subject of Catholic legends and their true character in history. I have not the article before me now, as I am on my way across the continent to Europe, so will ask excuse if my memory fail to accurately bring back its details. However, I believe, I only called attention to the fact that things "unauthenticated" are not necessarily "spurious" and suggested that Catholic charity seems to call on Catholics not to use needlessly offensive terms in discussion among themselves, or indeed with anyone. I think I also pointed out that the staple of all history which has passed into literature, is made up of traditions, most of which have not been submitted to strict judicial investigation and in fact are incapable of it. This fact seems to be often overlooked by writers on historical criticism. Cardinal Wiseman, e. g., in one of his works mentions how a distinguished German scholar searched for years for the legal proof of the reason for the transfer of the Council of Trent from one Italian city to another in the course of its history. The transfer itself was a matter of true history for over two hundred years before the medical certificate on which it was based was published to the outside world. In the mean time it might be called "unauthentic," but it would be incorrect as well as offensive to term it "spurious."

I tried to illustrate the same principle by calling attention to the fact that Scott's historical romances contain much of true historic fact in their own way and that Catholic legends may do the same. If the eminent prelate differs with me in either of those points, I shall be open to conviction of my errors; but he gives no indication of his opinion in his communication.

I alluded *en passant* to the thesis of Father Holzapfel (whose name I did not mention nor even know) on Loretto, to ask one or two questions on its arguments. I did so in perfect good faith, and as far as I recollect, I only asked the names and dates of the particular "bulls of the Popes," somewhat clumsily described as "the bulls of the Popes" generally, which established conclusively that the long received Catholic traditions on the subject of the Holy House were without historical basis. The 'eminent prelate' does not answer this question. He merely treats it as an impertinence on my part, laments my lack of historical training, and expresses his surprise that any man who wished to be taken seriously should make them. Now, as a matter of fact, there are numerous alleged papal bulls which are more or less doubtful in a historic view, and it does not seem to me unwarrantable for even a layman to ask the name of those relied on by P. Holzapfel to establish his thesis. The eminent prelate assures me, my question shows I have "not even an elementary knowledge of the problem as such;" I must own I fail to see why, *pace prælati dicti*.

Even though only a layman, I must confess I am not prepared to accept the fact that a thesis for the doctorate maintained before a German university faculty must therefore be an absolutely authentic and unobjectionable demonstration. I fear human fallibility may attach even to the learning of a German university,

as well as to the best of mankind in its ordinary condition. I am not prepared to pin faith on the accuracy of Dr. Döllinger or many others who have attained the doctorate in such institutions, much as I respect German scholarship as such.

The last question addressed to my humble self: "Does Mr. Clinch really imagine that Professor Knöpfler neglected to inform himself respecting such elementary points as he adduces?"—I can easily answer. I never imagined anything on the subject, never knew that the Doctor in question had anything to do in the matter, and to my shame must confess, had not even heard of his name in the connection. I can hardly then have thrown any discredit on his name. I shall read P. Holzapfel's thesis with much pleasure and must disclaim the title of its critic in the mean time. It seems to me what I have written in *THE REVIEW* can not be affected materially in its conclusions. If the Munich eminent prelate thinks otherwise, I shall be most thankful if he will point out how.—BRYAN J. CLINCH.



Archbishop Fischer of Cologne, in a recent circular to his clergy, recommends to them greater simplicity and moderation in building. He says that to erect splendid and luxurious rectories, veritable palaces, creates a bad impression. The spirit of poverty which should distinguish the clergy from the laity, should appear also in their residences, which ought to be commodious and well-furnished, but not luxurious. Highly ornamental and expensive priests' houses, he says, "are a scandal not only to the poor who hardly dare to enter them, but also to well-to-do Catholics who justly expect their shepherds to cultivate sacerdotal simplicity and moderation; they diminish and undermine the spiritual influence of the clergy, often lay a heavy burden on the parishes, and challenge the criticism of malicious outsiders." He adds that he will in future refuse to approve the building of rectories if the plans do not accord with these principles.

Msgr. Fischer also disapproves of splendid church edifices in poor parishes where the money must be raised by house collections. He does not even like to see comparatively wealthy congregations spend large sums upon the decoration of their churches. "It is quite true," he says, "that for the service of God *per se* nothing is too precious. But I must confess—and I believe I speak the Master's mind—that my heart bleeds when I see here and there how for a single piece of church furniture, such as a communion railing, sums of money are expended which would almost suffice to build a small church; and when I consider, on the other hand, how many of our Catholic brethren living scattered among non-Catholics, have no place of worship or are compelled to hear mass in a public hall or an old barn containing little more than a table for an altar, no communion railing, no pulpit, vestments threadbare and sacred vessels of the poorest and cheapest."

These common-sense reflections are applicable everywhere, even here in the United States where thousands are used for merely ornamental purposes which could be far better employed in assisting poor, struggling parishes in the North, West, and South, and in establishing missions where they are sorely needed.



# The Review.

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## THE LYNCHING MADNESS.

**B**ISHOP BUTLER once speculated on the possibility of a whole people going mad. That the general brain may suffer a lesion resulting in what looks like popular insanity, it might, indeed, be argued with a good deal of force. The early stages of lunacy in the form of "fads" and "crazes" often manifest themselves in whole communities; and, as we are unhappily seeing just now in the outbreak of barbarous lynchings, East and West, North and South, the thing sometimes mounts to acute mania.

An alienist might easily detect in the bearing and actions of the frenzied mobs many of the symptoms of dementia. There is the wild obsession, the insensate fury, the cries, the howls, the "fixed idea," the rage knowing no bounds. It is a point at which the psychology of the crowd most strikingly reflects the mental condition of the individual maniac. But the madness of the mob is worse than that of the single man, because it is infectious. One crazy band bent on murder incites another to bloody-mindedness. In these days of quick communication, impulses pass swiftly from one section of the land to another. It is like the inmates of adjoining padded cells in an asylum stirring each other up by the example of shrieking and foaming at the mouth. A mob at the South bellows, and presently another in Belleville, Ill., takes up the hoarse cry. Thence the mania passes on to Indianapolis, only to break out later with redoubled fury and with every refinement of cruelty at Wilmington and Evansville. We almost seem to be beholding the fancy of Butler come true, and an entire nation losing its reason.

This conception of the passion for lynching as a vast wave of madness, inundating people by the thousand, is one, it seems to us, which is fitted to heighten our sense of public peril, as we con-

front the startling phenomenon. Where it will declare itself next, no man can tell. It is the instant and urgent duty of all sane men, and of every community not yet bedlamized, to gather up all the resources we possess against this threatening evil which has already become a stinging national disgrace. For there is method in this madness. It takes its origin, as everybody can see, in the notion that there is one class of men beyond the pale of the law. Mind, we say class of men, not class of crimes. Not all bestial outrages or ferocious murders are punished by mob law and with every circumstance of atrocity, as was the horrible crime by the more horrible lynching in Delaware. The trembling brute who was burned to death spoke the simple truth when he told his tormentors that he would not have been dealt with in that savage fashion had he not been a negro. Not all monsters of depravity are black; yet where do we hear of the red fury of the mob turning upon white fiends? No, the idea is abroad that "niggers" may be hunted like wild beasts. Beginning by attempting to de-citizenize them, we have passed on to considering them de-humanized. We deny them the inalienable rights of every human being under our laws. For the white criminal the orderly processes of the law, the court, the sentence, the noose; but for his fellow in crime—that is all he is—the colored man, there is nothing but the howling of the mob and the leaping flame.

This is the first and great warning which the lynching mania speaks to every man who will hear. Class prejudice is at the bottom of these ferocities. In Bessarabia it is the Jew who is the outlaw, and who may with impunity be massacred because he belongs to a hated class; in America it is the negro for whom the most sacred guarantees of the law simply do not exist. Discrimination against a man because of his race or color shows us, in the insensate mob at Wilmington, into what wild animals it turns human beings when it does its perfect work. And we have not the slightest security that such class prejudice, erected into the controlling passion of the mob, will stop with any particular race or color. Any day it may suddenly be declared, and adopted in practice, that other classes of men, other races, other colors, are fit only for lynching. When once you depart from the principle that all men as such have fundamental and equal rights, or from the duty of doing justice even upon the vilest under the strict forms of the law, you can not tell to what fearful and bloody consequences you may be driven.

That is really the alarming aspect of this invasion of old communities by the lynching habit. It threatens to burst the social bond itself and make us all cave-men again, every one taking justice into his own hand. "Rough justice" lynching has been called

by its apologists. We perceive the roughness, but not the justice. Society exists at all only because individuals agree to put their private griefs into the hands of the ministers of the law; and every attempt by individuals or by mobs—be they “mobs of gentlemen”—to wreak vengeance on their own account, is a stab at the life of society. How deep our shame as a nation should be at these awful barbarities, no one perhaps can fully perceive who does not read the foreign newspapers. The story of our lawless ways is telegraphed to them in all its ghastliness. Englishmen, Germans, and Frenchmen were thinking of Americans, at their breakfast tables the other morning, just as we were thinking a few weeks ago of the murderous Russians in Kishenev. The stain has come upon our country’s name at the very moment when we were loudest in protesting against the atrocities of others. It is like the French writer Linguet, declaring that the stories told by Tacitus of the cruelties of Tiberius were incredible, since they did “dishonor to human nature”; only to go out shortly and fall a victim himself to the more cruel September massacres. What a crushing *tu quoque* Russia can make to the President’s petition, if she chooses!

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We have nothing to add to these timely and not altogether inept observations of the N.Y. *Evening Post* (June 25th), except the remark that a paper which daily proclaims it as a part of its mission to “inculcate just principles in religion, morals, and politics,” ought to probe deeper in such questions as this, which affect the moral character of our people. What is it that is thus brutalizing us? Were such degeneration possible if we were indeed what we pretend to be: a Christian nation?

The *Post* calls upon the nation to “gather up all the resources we possess against this threatening evil which has already become a stinging national disgrace.” What are these resources? Is there any one more powerful than that which we, as a people, most flagrantly neglect: the training of our youth in the principles of religion, which is the only sound basis of morality?

It is a poor philosophy of correction which does not penetrate to the root of an evil.

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In reply to a pastoral letter of the Archbishop of Bogota, the government of the United States of Colombia has by official decree consecrated the republic to the Sacred Heart and ordained a special holyday in its honor, together with a collection, the proceeds of which are to go to the fund which the Archbishop is gathering for the erection of a great Sacred Heart church in the national capital. Colombia is what we claim to be—a Christian country.

## TRADES UNIONISM vs. STATE OWNERSHIP.

This important question, which has already been discussed by us in a brief and academical way, is now a practical and burning one in Australia. In Victoria, the railroads are owned by the government, and in consequence of the recent labor troubles, the government forbade its railway employés to ally themselves with the "Trades Hall," which is for Victoria what the American Federation of Labor is for the United States.

Mr. Benjamin Hoare, who is on the spot, describes the resulting situation substantially as follows :

On the part of the men they say, and say quite truly, that they are members of a great trades union, and that unionism is the salt of industrial organization. Trades unionism is now recognized as a potent engine for raising and sustaining the status and dignity of labor. Why should these engine drivers and firemen of the Victorian railways be debarred from affiliation with the Trades Hall, which is the centre and focus of all labor organization in the State? To the men it seems that the very perfecting of their strength and influence demands that their individual bodies shall be connected with the central bodies. And the men ask, with no feigned indignation : "Are we to be slaves, that in our own time and leisure we can not dispose of ourselves as we think fit?"

That is one statement of the case. It is a strong one ; but it is only an *ex parte* presentation. The government position is not less formidable. The government railways are a national asset, on which rests the stability of the State. Those railways belong to no section of the people. They belong to the whole people. They must be governed and managed for the whole people. They stand in this respect in quite a different position from that of any private industrial enterprise. Even a private firm has relations with so many people that its failure or collapse brings down many fortunes. But this government ownership of the railways, with its responsibility for paying £120,000 a month in interest, and with all the daily interests of the people dependent on its service, is a far more important thing. No single body of men may be permitted to hold the working of these lines at their will. Six months ago the engine drivers of Victoria let us all know that they held this power *in terrorem* over us. Some of them threatened to "stop the wheels going round." They did not carry out their threat because of public opinion being at the time overwhelmingly against them. But they left the public in no doubt that they refrained only for the time, and that they still hold the power of paralyzing the State at any moment when they may think their interests demand it.

I don't think the men themselves will demur to this statement



of the facts as they exist. At the present moment they have made it known that they have taken every precaution and thought out every eventuality for making themselves masters of the situation. They are quite sure, they say, that a general strike of the organized railway servants will paralyze all train running, which means the stoppage of State trade. They may be right in this, or they may be wrong. They assert it. The Minister denies it. It is not for me to pronounce as to this fact. What I am dealing with here is the contention of these public servants that they hold the power. They say they do hold it. They say that at any time they please, that is when they think they have sufficient motive, they can almost ruin £40,000,000 worth of State property, and jeopardize a hundred millions' worth of private interests. Of course they hold that they will never use this power except in self-defence, and that thus the power is safely resting in their hands.

But here again the government's view must be recollected. Ministers, representing not a few thousands of servants, but the whole body of the people, say this power ought not to reside in the hands of a small minority. It must reside in the majority alone, or the government which represents the majority. The Ministers point out that six months ago the railway men threatened to strike because of certain percentage reductions made in their pay by decree of the whole State electors. There was a case in which this small body thought for a time they had full warrant for putting their power into operation contrary to the interests of all other men. The Ministers therefore say that any such power, if held by railway servants, would be a perpetual peril and terror to the State. It might, if possessed, be used unjustly or capriciously at any moment. The many would be subordinate to the few. The servants of the State, in every great emergency, could become the State's masters, and responsible government would be at an end. The people would not govern themselves. They would be governed by a small minority of their own people.

That is what the government asserts when it says that it will not permit the railway men to affiliate with the Trades Hall. And let me say here that this view is not at all academic.

It must be plain, if we in Victoria permitted a body of 2,000 railway servants to obtain such a mastery of the railways that at any time they pleased they could "stop the wheels going round," the integrity of our self-government would be gone. The Ministers would have to perform their functions and conceive their policies, not in obedience to the whole people, but at the will of their masters, the railway servants.—

Would not the same situation develop in the United States if the government assumed the ownership of the railroads?

## EVOLUTION OF THE SALOON.

The saloon of to-day is so essentially a product of modern life that the memory of men who have been in the business of selling liquor at retail for twenty-five or thirty years, goes back over the whole story of its growth. The change from the old-fashioned tavern, with its tap-room and parlor, to the modern saloon, with its bar and little shut-off back room, is one not only of form, but of reputation and standing in the community.

In the old tap-room there were always a large fire and a number of little tables, while the bar at one side was generally fenced in by a kind of wooden railing, something like that in a bank, and what was sold across it was drunk at the tables or standing before the fire, for there was not enough room for both serving and drinking in front of the bar itself. The tap-room was a kind of lounging-room in town as well as in the country, particularly for the poorer customers; the better class were more apt to stay in the front room, where their drinks were brought in to them. Gradually the bar grew, and the rest of the tap-room shrank, while the hotels drew off the richer class of customers. As the life of a town grew more strenuous, and the sense of pressure and lack of leisure became more pronounced, the habit of "perpendicular drinking" and of tossing off a drink in front of the bar, and then hurrying out, put an end to the old habit of lounging at a table and taking one's liquor slowly.

In our day the bar has become the main and practically only feature of the long narrow room of which most saloons in our large cities consist. The more respectable saloon-keepers regret this state of affairs. Of late years a number of them have put in little tables, and they encourage customers to sit down. This is not done at all in imitation of the beer-gardens, which have grown up beside the saloons and occupy quite a distinctive field, but because the saloon-keepers think, many of them, that it gives a more respectable tone to their establishments, and they would rather have tables in front in plain sight than shut off in a little room. Modern saloons had some time ago lost most of the old tap-room character of social meeting-places, and had become essentially a place for drinking; to this some of their proprietors attribute the fact that it has come to be considered by many people a disgrace to go into a bar, whereas in former times no such sentiment existed. The honor in which taverns were held in the early colonial times, not as drinking-places, but as places of social re-union, where distances in the almanacs were frequently stated from tavern to tavern, instead of from town to town, is familiar to every student of American history. Then, indeed, the amount of liquor to be drunk by one man at the inn was carefully regulated, and the tavern itself,

as a club, a hotel, and even on occasions a meeting-house, was under the close supervision of the authorities.

The constitutional objection of Germans to drinking on their feet has been one cause, among others, of the growth of beer-gardens here, but these have not essentially affected the character of saloons. The bar with a passageway in front of it, into which the saloon has developed, is thoroughly American, and as much the result of our life here as is the quick-lunch counter, which is its counterpart. The revival of some of the old sociable tap-room features would unquestionably raise the general tone of saloons, but many people who are interested in the question feel that a more effective improvement would be made by the substitution of something else for the saloon. The café, as it exists in France, particularly the sidewalk café, never seems to have taken root in this country, even in that season of the year to which it is adapted.

A prominent retail liquor-dealer says that one reason why many people go into saloons, particularly on Sunday morning, is because of the lack of public toilet conveniences. It has been observed that nearly 50 per cent. of those who drop in at a saloon for this reason stay or have a drink. If our large cities were not worse provided in this respect than other cities of one-quarter their size in the world, a great many drinks would be lost to the saloons.



### IS THERE NEED OF A NEW CATECHISM?

There is no dearth of catechisms, old or new, yet a clerical critic in the *Providence Visitor* (No. 35) complains that we have no catechism suitable for a working-boy who comes a few weeks before Corpus Christi to be prepared for his first communion on Corpus Christi, and is then more or less left to himself.

The reverend editor of the *Visitor* agrees with his critic on the defectiveness of the Baltimore Catechism, "hastily prepared nearly twenty years ago, during the last sessions of the Third Plenary Council of Baltimore;" but he questions the need of a new catechism, "though, of course, we should welcome anything that made for precision, simplicity, and clearness in the manuals to which we are accustomed."

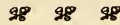
The *Visitor* thinks, catechisms are exceedingly difficult to write. In the first six centuries they were left to intellectual giants such as Cyril of Jerusalem, Clement of Alexandria, Athanasius, Augustine. In Reformation times the learning of a Blessed Peter Canisius supplied the want. His little manual has seen more than a hundred editions and is still used in many places in

the Fatherland. "There were many who regretted that it was not officially enjoined as a model by the Fathers of the Baltimore Council. . . ."

"What is really needed, almost, if not quite, as much as a new catechism," he thinks, "is a new order of catechists and a new spirit in their work. We are getting beyond the period when any exemplary young man or maiden, who has reached the years of discretion in a parish, is considered good enough to impart Sunday school instruction to the young. The whole business of catechetical teaching is growing to such proportions that it may well be doubted whether an hour or two on Sunday can be accepted as meeting its needs. The excellent Manual of Instruction prepared by Father Spirago and translated by Bishop Messmer for use in this country. . . . is a much wiser step towards reform, it seems to us, than any attempt at multiplying the catechisms at present in use. No printed page, no cut-and-dried formulary can ever dispense with the living teacher where Catholicism is concerned. Everything that tends to stimulate fertility and inventiveness in the catechist, while lessening the drudgery of unintelligent memory-work on the part of the taught, is a step in the right direction. As for the special difficulty created by the circumstances amid which the modern working-boy is condemned to prepare for his first communion, we are of the opinion that not even a new book would remove it. He must be brought back to the Sunday school for at least three years after his confirmation; some would make it five. If such subsequent attendance can not be secured, we shall be obliged to confess that we are in the habit of admitting whole classes to the sacraments who are morally certain to fall away after their initial grace. That is a problem for Church councils to meet; but meanwhile we must enlist the services of the working-boy's family on our side; we must compel his parents, his grown-up sisters, his sweethearts, even, to make common cause with the Church; and do everything in our power to make the first communion class something more than a beautiful episode in a difficult and otherwise menaced life."

Thus far the *Visitor*. As for ourselves, we should have preferred to distinguish from the outset between a catechism as a help in oral religious instruction, and a manual of religion. A catechism in its formal questions and answers, even if they are very precise, simple, and clear, can not impart warmth and edification; these qualities must come from the teacher. It is quite different with a manual of religion. And in that line Spirago's 'Katholischer Volkscatechismus' or Spirago-Clarke's 'Popular Catechism,' published by Benziger Brothers, will answer in full. All the objection that can be raised against the English edition,

is the price, \$2.50. A cheap edition at a dollar or a dollar and a quarter is needed. The Benzigers publish some very commendable books, such as the *Little Life of the Saints* and Goffine's *Explanation of the Epistles and Gospels* at a moderate price, why can they not offer *Spirago-Clarke* at a reasonable figure? If they will not or can not, we suggest that a new translation be made and printed by some other Catholic publishing house.



### THE "SHOCK OF ENLIGHTENMENT" IN AMERICAN FREEMASONRY.

"The material light which sprung forth at the fiat of the Grand Architect, when darkness and chaos were dispersed, has been ever, in Masonry, a favorite symbol of that intellectual illumination which it is the object of the Order to create in the minds of its disciples, whence we have justly assumed the title of the 'Sons of Light.' This mental illumination, this spiritual light, which after his new birth, is the first demand of the new candidate, is but another name for divine truth—the truth of God and the soul—the nature and essence of both—which constitutes the *chief design of all Masonic teaching*. And as the chaos and confusion in which 'in the beginning,' 'the earth, without form and void' was enrapt, were dispersed and order and beauty established by the supreme command that established material light; so at the proper declaration and in the due and recognized form the intellectual chaos and confusion in which the mind of the neophyte is involved, are dispersed, and the true knowledge of the science and philosophy, the faith and doctrine of Masonry, are developed" (Mackey's *Masonic Ritualist*, p. 33).

Here then you have a clear statement of what Masonry pretends to do. It pretends to create a spiritual light in the mind of every candidate. It pretends to impart divine truth—the truth of God and of the soul—the nature and essence of both. This spiritual light, this divine truth is found in Masonry alone. You must enter its portals to know God and his essence, to know the nature and essence of your own soul. Are you shocked by the enlightenment? So proportionally was the world of material darkness and chaos when material light was created. Every man who is not initiated, cleric or layman, bishop or pope, is in intellectual chaos and darkness as regards the true nature of God and of the human soul. This is Masonry's benevolence which would free minds from religious error and substitute for ignorance divine truth.

Wonderful benevolence! But what are its proofs of the profound

ignorance of everybody else, and of its own transcendent wisdom? Its own unsubstantiated "*Iipse dico*"—I say so—that is enough. Truly a great intellectual change must be operated in a sane man to swallow all this without evident proofs. He must deny his own reason; for reason has demonstrated to him the existence and nature and attributes of the Supreme Being; he must deny every form of divine faith which he has hitherto professed; for according to Masonry every form outside its own is ignorant of divine truth—the nature and essence of God and of the human soul. This is a fundamental Masonic dogma. He must blindly accept all that Masonry will tell him, for all repugnance must be attributed to the errors and helplessness and ignorance of the past, to the chaotic confusion that reigns in his intellect. He must die to the past to be born into Masonic life. And this is what contains no harm for Catholics! This is what the Church must countenance in her children! She must permit them to turn their backs upon her and insult her; she must let them call her an imposter, since she presents herself to the world as "the pillar and ground of truth," when she does not even know, according to Masonry, the nature of God or of the human soul; she must permit all her work to be undone; she must permit another to supplant her in their affections; and while they on their part are dead to her, since they have cut every tie that bound them to her; while they seek in their hearts to extinguish the past, to live another life not her's; while they press forward to an eternity which she reprobates, worship a god whom she abhors; she, their mother, must stand by indifferent, or to avoid the accusation of ignorance and bigotry and superstition, must approve all this for at best a doubtful transitory advantage.

She will not, she can not do it; nor will any fair-minded man, understanding the case, ask her to do it? The shepherd gives his life for his sheep when the hireling flies; and the Church is more than a shepherd, she is a mother.

And here, as the eye of a Catholic priest roams over these pages, let him realize more fully why it is so difficult, even on a death-bed, to reclaim a Catholic who has been a Mason. The difficulty is not a mere moral one, it is an intellectual one. It is not merely disobedience to the Church and the neglect of her sacraments; it is a formal and complete apostasy in which the very God of Christianity is denied, as well as the very nature and essence of the Christian soul. What is there to work on? Without a miracle of divine grace, nothing. Were it passion or interest or other worldly and temporal motives that had led the heart astray, while leaving at least the roots of faith intact, the nearness of eternity and the fear of an offended God might again revive what long had

lain dormant and as dead ; but when the very roots of Christian faith have been cut and all past ties are broken, when the great intellectual change of Masonry has produced its baneful effects, and not one single dogma, but the whole Catholic system has been cast aside as error, helplessness, and ignorance, the case, as Masonry knows and as it has cunningly planned, is wellnigh hopeless. If there be any human hope it will be in understanding the source whence springs the lack of responsiveness in one who should be a Catholic ; and in seeking to recall what has been so sedulously banished, the truths of divine faith that he had learned at his mother's knee.

What we say of the anti-Christian nature of Masonry, on the testimony of Masonry itself, should also open the eyes of every Protestant that loves his church, to the dangers that threaten it from Masonry. Methodism, Presbyterianism, Episcopalianism, and all the other Protestant forms are, in the eyes of the craft, as devoid of divine truth as is Catholicity. Only in Masonry are we taught the nature and essence of God, the nature and essence of the human soul ; outside the lodge all is error. The various Protestant churches have, therefore, if they are sincere in the faith which they profess, the very same reason for condemning Masonry that the Catholic Church has. Masonry will indeed embrace them all, as the wolf will embrace every lamb that it comes across, with the inevitable result of all wolf and no lamb. The Catholic Church knows the danger ; the Catholic Church, regardless of consequences to herself, fearlessly proclaims the danger ; let sincere and candid Protestants compare her action with the supineness of their own clergy in reference to Masonry, nay with the too frequent positive connivance, and then decide themselves where is the true guardian of the faith of Christ.



## BOOK REVIEWS AND LITERARY NOTES.

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*St. Edmund, Archbishop of Canterbury.* His Life as Told by Old English Writers. Arranged by Bernard Ward, President of St. Edmund's College, Old Hall. St. Louis: B. Herder. 1903. Price \$1.60.

This life is a compilation from old Latin chronicles. In translating the extracts the author has adhered as closely as possible to the originals, and the style of the book has in consequence a quaint simplicity, a flavor of antiquity, which contributes in no small degree to the life-like impression produced on the reader's

imagination. The reality of the portrait is further heightened by the numerous [well-chosen illustrations, which are fully explained in the appendix. Altogether Msgr. Ward has presented a unique life of one of England's greatest saints, a saint who played an important part in the history of his times and inspired for centuries the fervent devotion of his countrymen. When England slew her prophets and stoned those that were sent unto her, St. Edmund continued to be honored and invoked by the faithful in France. Now that the Church in England has risen from her ashes, the Saint has come unto his own again, and will be once more the great patron and lofty model of the Catholic scholars of "Mary's Dowry."

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*Catholic London Missions from the Reformation to the Year 1805.*

By Johanna H. Harting. London: Sands & Co. St. Louis: B. Herder. 1903. Price \$2.

An account of the chapels in which the faithful met in London, surreptitiously for the most part, during the long years when Catholic worship was proscribed in England. Most of these chapels belonged to the embassies from foreign countries, and for a long time it was under foreign protection that the London Catholic managed to perform his religious duties, if indeed he managed it at all. The book can not fail to be of interest, but this interest would have been enhanced had the matter been arranged in a more orderly way.

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—Realizing the pernicious influence which Socialism exercises in so many spheres, the German Catholic *Districts-Verband* of Chicago last February inaugurated a series of lectures in that city, to show the masses that modern Socialism is the most absurd remedy yet suggested for existing social evils and that the Catholic Church alone teaches the only true and sure way to social happiness, as she has always done. Rev. Dr. Heiter of Buffalo lectured in Chicago, and the force of his arguments was remarkable. The *Priester-Verein* has now published his lectures in pamphlet form and is endeavoring to spread them far and wide, appealing especially to Catholic societies to encourage the reading of this literature. An English translation is contemplated for English speaking Catholics. The pamphlet is entitled 'Sieben Vorträge gegen Socialdemokratie' and sells at 10 cents per copy, \$7 per 100, \$25 per 500. Address: Secretary of Deutscher Katholischer Priester-Verein, Rev. Ed. Berthold, 247 Le Moyne St., Chicago, Ill.





## MINOR TOPICS.

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It is unfortunate that the *Denver Catholic*, this self-constituted champion of the faulty "insurance" system of the C. M. B. A., in criticizing our comments on the business methods of the Catholic fraternal, does not confine itself to a calm discussion of the facts presented, but prefers to go about hair splitting by taking up unimportant matters without touching the real question involved. For the information of our readers and the *Denver Catholic* we wish to emphatically state that all the figures given in our insurance articles are obtained from *official* sources, and we usually quote our authorities. Now here is an example of the way the *Denver Catholic* (No. 15) misinforms its readers:

"THE REVIEW asserted that the C. M. B. A. did not do any business in Pennsylvania. Now, the fact is, as the *Denver Catholic* asserted, that next to New York, Pennsylvania has the greatest number of members of the C. M. B. A. of any State in the Union. Thereupon THE REVIEW quoted some insurance report. Now, this did not really deny what the *Denver Catholic* said, but it did give the impression to the uninformed that the *Denver Catholic* was wrong."

The C. M. B. A. is a regularly chartered fraternal organization under the laws of the State of New York. The insurance laws of Pennsylvania provide explicitly under what conditions such outside corporations can do business in the State, and one of the conditions is to obtain a *license of authority for doing business* from the State Insurance Department. Detailed reports of the business done and the financial standing of the concerns are also required, and these are published in the Insurance Commissioner's annual report for the information of the proper authorities and the public at large.

Such being the case, it was natural that, in order to answer the *Denver Catholic's* claim of the large Pennsylvania business of the C. M. B. A., THE REVIEW wrote to the Pennsylvania Insurance Department, not to "some" department, but to the Insurance Department of *Pennsylvania*. The reply was that "the C. M. B. A. is *not* authorized to do business in Pennsylvania, and the Department is in ignorance regarding its financial standing."

The "Catholic Benevolent Legion" does business in Pennsylvania, is properly authorized, and its annual reports are regularly published by the Department. The C. M. B. A. *can not be found* in the Department's publications, and therefore THE REVIEW did say that it had no standing in Pennsylvania. *Officially it has not*, and if the *Denver Catholic's* claim is correct, (and we have no further means of testing it, *official authorities prove the contrary*), we sincerely regret that a *Catholic* order is deliberately doing work in the State of Pennsylvania in utter disregard and *direct violation* of the laws of that State passed for the protection of members.

To the members of Catholic fraternal in general, and to the C. M. B. A. and the *Denver Catholic* in particular, we recommend a *careful* study of the report of the Committee on Revision of Rates appointed by the Catholic Order of Foresters and published after

two years' study of the subject of fraternal insurance, on May 1st, 1903. We quote a few passages as conclusion of our remarks for the benefit of all concerned :

"Two things were, however, shown to the satisfaction of the committee by the history of fraternal organizations on their insurance or protection side, namely:

"*a.* That notwithstanding oft repeated assertions and opinions of many advocates that rates once in vogue were high enough to mature their contracts, the course of short time proved that they were not ; and

"*b.* As far as the history of insurance goes, that any and all plans which failed to provide for payment in advance yearly or monthly, of a sufficient sum, which, properly invested and increased, would accumulate enough to meet the contracts when due, failed in their final outcome."

Once more "the organ on Holy Thursday":

We have received this note from the Rector of the Provincial Seminary of St. Francis, at St. Francis, Wisconsin :

Allow me to refer once more to the controversy raised in your columns on the use of the organ on Holy Thursday. Rev. Dr. Baart (No. 26) tries to prove from the wording of the *Caeremoniale Episcoporum* that the organ may be used during the whole mass. His argument might be considered convincing if the plain words of a late decree of the S. C. of Rites would not state the contrary. As the latter is the case, I suppose we have to apply the rule that general decrees may be and are modified and limited by particular decrees. I quote from the latest edition of Gardellini's "*Decreta Authentica*": "*Ad Dubium VII. Quum in variis ecclesiis etiam insignibus iuxta immemorabilem consuetudinem pulsatur Organum per totam missam in Feria V. in Coena Domini ; quaeritur : Num servari possit talis consuetudo haud facile abrumpenda ? Resp. Invetam consuetudinem esse eliminandam. In Urgellensi, die 30. Dec. 1881, No. 3535.*"—From this I would infer that the words of the *Caeremoniale* "*In missa*" are to be understood in the sense of the above decree, i. e., that the organ should not be played during the whole mass, but only to the end of the Gloria according to the rubrics and another decree of the same Congregation, No. 3515 ad IV.—J. Rainer.

Prof. J. Singenberger submits the following : In the *Caeremoniale Episcoporum, Editio typica, 1886*, and *Editio prima post typicam 1902*, I read : "*Item feria quinta in Coena Domini ad Gloria in excelsis Deo et Sabbato sancto ad Gloria in excelsis Deo.*"

So it must have been an antiquated edition of the *Caeremoniale Episcoporum* from which Rev. Dr. Baart quoted in our No. 26.

During the recent strike in the anthracite coal region, much sympathy was created for the striking miners by the plea that, owing to the insufficient earnings of the fathers of families, their children were compelled to work in the mines. The Philadelphia legislature came to the rescue by passing a law prohibiting the employment of minors under sixteen years of age in work under ground. While intended only for the anthracite region (so the

miners thought) the law actually applies to any and all coal mines in the commonwealth. Strange to say, now trouble is threatened all over the State, because the officials of the Department of Mines purpose to enforce the law (see *Philadelphia Record*, June 27th).

The bituminous coal miners were the first to protest and are greatly encouraged by a majority of the miners in the anthracite region; there is talk of getting a test case before the Supreme Court in the hope that said body will find the law unconstitutional.

But what becomes of the objection to child labor in the mines, so effectually used during the great strike for creating sympathy and getting financial aid in the struggle for better terms? It looks as if the miners did not want other people's children to work, only their own.

According to the *Chicago Tribune* there were 2516 lynchings from 1885 to and including 1900, and there are now but four States (Massachusetts, New Hampshire, Rhode Island, and Utah) left in which no such crime ever took place. The mistaken impression that "lynch law" is gradually dying out, is corrected by the *Tribune's* tables. There were 90 lynchings in 1881 and 135 in 1901. Between these years the number shifted back and forth, going as high as 235 in 1892.

The apologists for "lynch law" claim that the regular process of justice is too slow and the result too uncertain to suit the masses in case of certain crimes; so they propose to make sure of the criminal's punishment. If there is any truth in this assertion, it seems to us that the laws should be changed and more rigidly enforced. Whatever the cause, it is a sad reflection on a government "of, by, and for the people," that these very people do not trust the laws of their own making, nor the law officers of their own choosing, to punish criminals as they deserve. There would seem to be a large field here for missionary work by those who are so anxious to educate the Christian Filipinos to the standard of "American civilization."

"And still they come." Now the order of United Workmen is framing a new schedule of insurance rates, largely increasing the present figures. (Cfr. *Philadelphia Record*, June 21st.)

The proposal to send Plymouth Rock on a triumphal tour of the country, though it be only a product of journalistic imagination, is full of suggestion. If this rock is moved from its firm base, others will follow its example. It would be but common courtesy for Bunker Hill monument to return the recent call of the Liberty Bell. It is large, to be sure, but could doubtless be divided into sections and put on the cars. The problem of carrying the Washington monument west for inspection by the farmers of Iowa and Nebraska differs from this only in degree. Such things have been done. Libby prison was taken bodily to Chicago some years ago. It used to be accepted as a matter of course

that every one would go to his grave without having seen some of the interesting objects even in his native country. But the founders of the new "movements" appear to insist that if John Smith can not go to see the famous and historic objects, they shall be brought to him.—

Meanwhile we Catholics, who are accustomed to being ridiculed as "relic-worshippers," are wondering what this latest craze among Protestant and infidel Americans will lead to.

Cardinal Kopp, Prince-Bishop of Breslau, has issued a rule requiring all newly-ordained priests to spend six weeks in a Prussian normal training college before entering upon the duties of the ministry, in order to obtain a practical insight into the whole system of primary education. "This," says the *Catholic Telegraph*, (No. 26) "is a capital idea. Those who are to have charge of parochial schools, should have as much knowledge of practical pedagogy as possible. Diocesan school boards, teachers' institutes, and the requirement that every teacher shall undergo an examination, has done much to raise parochial schools in many parts of the United States to a splendid position of efficiency, but, alas! a large number of dioceses and some archdioceses are backnumbers in the educational line."

A subscriber in Rochester, N. Y., writes: To the reasons given in No. 25, "Why Irishmen Are True To Their Faith," allow me to add the following: Because in Ireland the introduction and propagation of Protestantism was attempted by a foreign power very odious to the people; whereas in England, Germany, Sweden, etc., this was done by the home governments of those countries. This, humanly speaking, is the most potent reason why Irishmen are truer to their faith than other nations; the fact is a political one.—Fr. H. Sinclair, D. D.

In the light of our late article on "The Transformation of a City," contributed by a scholarly New Yorker, the following paragraph from an editorial in the *N. Y. Sun* of June 23rd will prove interesting: □□

"The old Christian demand that the secularization of education should not go to the extent of excluding the reading of the Bible in schools, has been succeeded by a Jewish demand for their dechristianization. New York can no longer be regarded as a Christian city."

We learn from Rev. P. Heribert Holzapfel, O. F. M., through the courtesy of our esteemed friend Rt. Rev. Msgr. P. M. Baumgarten, that the material for the thesis which asserts the untenableness of the legend of the Holy House of Loreto has been gathered by Professor G. Hüffer of the University of Munich and will soon be published by that scholarly writer. P. Holzapfel regrets that, being bound by a promise to Professor Hüffer, he can not furnish us this material before the publication of the latter's book.

# The Review.

VOL. X.

ST. LOUIS, MO., JULY 23, 1903.

No. 29.

## THE BULL "LAUDABILITER."



THE *Boston Pilot*, which considers itself the Irish-American organ *par excellence*, says editorially in its edition of July 11th:

"After a controversy of seven centuries, it has been reserved for an American Protestant scholar, Oliver Joseph Thatcher, of the Chicago University, in his paper, 'Studies Concerning Adrian IV,' to discredit finally and forever the long-lived, over-worked myth" (of the alleged bull of Pope Hadrian IV., "Laudabiliter," conferring Ireland on Henry II. of England to hold in fief.) "Professor Thatcher has spent a year in study in the Vatican Library, going over innumerable documents, sources of twelfth century history, and as a result of his investigations declares: 'Laudabiliter can not have been written by one who knew what was essential to such a document. It is merely a Latin exercise of some twelfth century student, who was practising in the art of composition, and for this purpose chose to impersonate Hadrian IV. It must be rejected as entirely worthless.'"

The *Pilot* calls this "a momentous discovery," which vindicates the wisdom of Leo XIII. in opening the Vatican archives to the scholars of the world.

It is surely not to dispute the wisdom of the late Pontiff, or the importance of any new discovery made by Professor Thatcher, that we take up this subject here. Not having seen the Chicago Professor's paper, we simply wish to ask,—Has he really made a new discovery?\*)

Having devoted some study to the alleged bull of Hadrian IV. more than thirteen years back, we never had the slightest doubt

\*) From a review in the *Wanderer* (July 15th), which comes to hand as we are reading our proofs, we see that Prof. Thatcher's book (Studies Concerning Adrian IV., by Oliver J. Thatcher. University of Chicago Press. 1903. Price \$1.10) contains nothing new on the subject.

that it was a forgery, for very obvious reasons : 1. It lacks all external credentials, not even containing the name of the monarch to whom it is addressed ; 2. It bears neither date nor signature ; 3. We know Hadrian's true sentiments on the subject of transferring sovereignties, from his authentic letter to Louis VII. of France ; they are in full harmony with the traditional policy of the Holy See and could not be made to tally with any such conduct as that imputed to Pope Hadrian by the "Laudabiliter;" 4. The bull was not published by the King until 1175, twenty years after its alleged date of issue, when Hadrian was already dead ; 5. The first historian who makes any mention of it, Gerald Barry, is unreliable ;\*) 6. The testimony of John of Salisbury has been proved to be worthless ;†) 7. It has also been established that up to 1177 no one in Rome knew the bull ; 8. The confirmatory letter of Alexander III. is unauthentic ; 9. Hadrian IV. had no love for Henry Plantagenet, and it is highly improbable, considering the character and antecedents of both, that the Pope should, in the very first year of his pontificate, turn over Ireland to a monarch whom he had more than one reason to mistrust ; 9. The silence of the Irish annals, which go back to the time of Henry II., also speaks strongly against the authenticity of the bull.

It is true that up to about the middle of the last century, the "Laudabiliter" was pretty generally held to be authentic by Catholics and Protestants alike, including such critical scholars as Macgeogan, Lanigan, Bossuet, Fleury, Döllinger, and Hergenröther. But this very fact is apt to inspire us with a degree of suspicion against Prof. Thatcher's statement quoted by the *Pilot*. Can we imagine that a spurious bull would have misled so many and such acute scholars if it were merely "a Latin exercise of some twelfth-century student"? Or can we believe that Henry II. was so short-sighted as to entrust the forgery of an important State paper to the hands of a school-boy tyro "just practising in the art of composition"?

The *Pilot* should not have hailed the Chicago Professor's essay on Hadrian IV. as "a momentous discovery" before it had made sure that he had added some new documents of real value and import to those marshalled years ago in the *Irish Ecclesiastical Record* (III. s. vi, 503, 579, 624,) by Fr. Morris, of the Oratory, who laid the "Laudabiliter" myth for good.

It is perhaps necessary to observe, in this connection, that the question of the authenticity of the "Laudabiliter" has no particu-

\*) Brewer says in his edition of the 'Expugnatio Hibernica,' that Gerald "regarded his subject rather as a great epic. . . . than a sober relation of facts occurring in his own day;" and Dimock, in his new edition of Barry's minor writings: "To prove their unfairness would need a large volume."

†) Cfr. Bellesheim, *Gesch. d. kath. Kirche in Irland*, Vol. I. (1890), p. 375.

lar apologetic interest for Catholics. For, as an eminent German Protestant savant has pointed out,\*) "whether the bull be authentic or not, it remains a fact that the Holy See, in view of the conditions then existing in Ireland, approved or favored the English occupation, and it is irrelevant whether Hadrian IV., Alexander III., or Urban III. took the first step in the matter. But if the bull is authentic, it can not, viewed in connection with the circumstances of the time, cast the slightest shadow upon the sublime figure of Pope Hadrian." Hergenröther has brought out this point more fully in his famous work 'Katholische Kirche und christlicher Staat,' vii, No. 13 sq.

"It appears from the contents of the papal letter," says Bellesheim, "that Henry II. had signified to the Pope his intention to subdue Ireland for the purpose of arresting the decline of morality and religion. Under the public law then obtaining in Europe, he could not possibly have chosen a better way to prove his right to undertake this Irish expedition, than by procuring the consent of the Supreme Pontiff. The occupant of the papal see was considered to be the spiritual head of the European family of nations; he had authority to decide finally all questions of international import. Furthermore, Ireland was counted among the islands transferred to the Pope by the so-called Donation of Constantine, a forgery manufactured in Gall in the course of the eighth century. Under these circumstances the leaders of ecclesiastical politics in England thought they were sure of success in Rome. We need scarcely add that, even admitting the authenticity of both the royal petition and the papal bull, Henry had long before made up his mind to undertake this expedition to Ireland and would have carried out his purpose even if his petition had been refused; while Hadrian, on the other hand, could not possibly have foreseen that, after such solemn promises of a Christian government, English rule in Ireland would degenerate into tyranny."†)

\*) H. Zimmer, Preuss. Jahrb. 1887, p. 52.

†) Bellesheim, op. cit., I, 370-371.



The Boston *Pilot* recently published sketches of certain Maine legislators who profess the Catholic faith. In one of these sketches (*Pilot*, Feb. 21st) we find this passage: "Mr. McFaul is a member of the Knights of Pythias, I. O. R. M., and Knights of Columbus." We suppose the Knights of Columbus are very proud of this eminent member of the Maine legislature and Knight of Pythias. He is another living proof of their carelessness in ascertaining and watching over the Catholic loyalty of those whom they receive into their organization.

## MASONRY CLAIMS TO BE THE UNIVERSAL RELIGION OF MANKIND.

Having learned that Masonry is a religious institution, we are not surprised that so much insistence should be put on prayer. We are told on p. 14 of Mackey's Ritualist: "It is a lesson which every Mason is taught at one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity." The same information is imparted to us ten pages later: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing of Deity" (p. 24). And lest we perchance forget the admonition, we are again reminded of it on page 44: "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution and we thereby show our dependence on and our trust in God."

Who or what this God of Masonry is, we are not at present prepared to discuss. He is evidently not the God whose existence we know from reason; for, not having been initiated in the craft, our reason, according to Masonry, lacks the spiritual light necessary to know Him. He is not the God of Christian revelation, for He is not known outside Masonry. Content, therefore, for the present, with this knowledge, we shall hasten on, grateful for being told so plainly that Masonry is a religious institution.

Confirmatory evidence, however, is not lacking. Turning to p. 56, we find mention made of the Blazing Star. Listen to what our monitor has to say upon the subject: 'The Blazing Star' is said by Webb to be commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuited to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers in Baltimore, in 1842" (p. 56.)

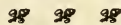
Note well, kind reader, that it is the reference to Christ and Christianity in general that is too sectarian and unsuited to the religion of Masonry; and such it must necessarily be in a system which welcomes Buddha and Confucius and Mohamet and Christ and Adonis on the same level; nay which gives the preference to the last named. But of this point later. Masonry's contention that it alone possesses divine truth, that it alone can give the spiritual light and life, necessarily excludes Him who said, "I am



the way, the truth, and the life." The "Blazing Star" of Masonry does not light the way to the chaste cave of Bethlehem.

The claim of Masonry, also, to be the universal religion of mankind is another necessary consequence of its claim to be the sole possessor of divine truth. If men can learn from it alone "the truth of God and of the soul—the essence and nature of both"—to it alone for light and guidance in religious matters must our whole race look. And so firmly is this point fixed in the mind of Masonry that it does not hesitate to apply to itself the name of Catholic religion. "Therefore," says the Ritualist, p. 249, in speaking of behavior after the lodge is over and the brethren not yet gone, "therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion or nations or State policy, we being only, as Masons, of the Catholic religion above mentioned."

Our reader will perhaps be surprised to learn that, with the exception of this last quotation, all the others have been taken from the lowest degree of Masonry, the degree of Entered Apprentice. The revelation of the religious nature and purposes of Masonry is not withheld from the candidate; and this revelation once made and accepted, he is prepared to receive as truth from Masonry's lips whatever in succeeding degrees it will tell him of God and of the human soul.



### THE OLDEST LAW-BOOK IN THE WORLD.

Under this title Dr. Johannes Hehn\*) lately published in the literary supplement of the *Kölnische Volkszeitung* an instructive article upon the recent remarkable publication of Father Scheil, O. P.

We have now (he writes) not only a Babylonian Nimrod, "Gilgames," and a Babylonian Noah, "Ut Napishtim," but also a Babylonian Moses—"Hammurabi." His law-book is the oldest *corpus juris* in the world. It was found in the Persian capital Susa by the French excavations undertaken there under the direction of J. de Morgan from 1897 to 1899. Whilst formerly we only knew the history of Elam, the mountainous country east of Babylon,

\*) This talented young priest has just had the rare distinction for a Catholic ecclesiastic of winning his degree as Doctor of Philosophy in the University of Berlin. Dr. Hehn, who had already obtained his D. D. degree, belongs to the Diocese of Würzburg, and after a short experience of parochial work, obtained permission to devote himself during three years to the study of Semitic languages, and especially of Assyriology, at the Berlin University, obtaining for this purpose a travelling scholarship awarded by the Bavarian government. In Berlin he studied chiefly under Delitzsch and Sachau. For his degree he presented a

dissertation entitled: "Hymns and Prayers to Marduk, with an Introduction on the Significance of Marduk in the History of Religion." He copied a number of Babylonian tablets in the British Museum and edited them for the purpose of this dissertation. The appearance of the candidate in his priest's cassock at the examination caused a certain degree of surprise in the University, and it was remarked with some amusement that the Doctor to whom fell the duty of conferring the doctoral degree upon him was the pronounced Protestant historian, Dr. Lenz, the biographer of Luther.

through occasional remarks, numerous monuments have now been found which open out to us the past of the country. "Ici commence l'histoire du pays d'Elam,"—such are the first words of Father Scheil in the preface to the second volume of the *Memoires* published by the direction of the French expedition. The fourth volume, which appeared in 1902, is immeasurably more important than the three preceding ones. It contains, almost complete, the Code of Hammurabi, of which a few fragments were formerly known from the library of Assurbanipal. Father Scheil, O. P., the Assyriological member of the French expedition, has merited the gratitude of the entire scientific world both for the rapidity with which he has made the text accessible to scholars and also by his own successful first version of the same.

Hammurabi, as is known, was a Babylonian king. How comes it then that his law-book was discovered in Elam, the later empire of Persia? The *stèle* on which the code was inscribed was evidently carried off to Susa by some Elamite conqueror and never carried back by the Babylonians. The time at which it came to Elam can only be determined in a very general way, since from the middle of the second millennium B. C. the Babylonian plain was often harried by plundering raiders from the mountains of Elam.

Hammurabi, long ago known to us under the name of Amraphel, King of Sennaar (Gen. xiv.), as a contemporary of Abraham, lived about B. C. 2250. His laws were therefore published more than 700 years before the legislation of Sinai. He united the small states of the Babylonian plain into one large kingdom, and thus became the founder of the Babylonian-Assyrian Empire.

Great as a warrior, he was greater still as a statesman and legislator. His code of laws gave his kingdom the internal vigor for a life of wellnigh two thousand years. He has thus merited for himself a position of importance in the history of the world: he claims one of the first places in the history of civilization.

The *stèle* on which the Codex Hammurabi appears, was discovered in December, 1901, and January, 1902, in the acropolis of Susa, broken into three very large fragments. On the top, the fine diorite block, nearly  $7\frac{1}{2}$  ft. high, has a bas-relief of Hammurabi receiving, in humble attitude, his laws from the Sun-God. The Sun-God, Samas, is the *dayyanu*, the God of Justice *par excellence*. He sits on a throne, having on his head a tiara, pointed at the top and formed of four rings like horns; two sets of rays proceed from him; in his right hand he holds a rod and a circle. We are in the presence of a fine carving, indicating a high level of art.

The code of laws is engraved on the stone in Old Babylonian cuneiform characters. It contains nearly 282 paragraphs in 16

columns on the front and 28 columns on the back. Columns 17 to 21 have been cut away, probably because the Elamites wished to engrave an inscription of their own upon it, so that nearly 40 paragraphs are missing.

The laws of Hammurabi are of quite special interest for estimating the Mosaic legislation in Exodus xxi. to xxiii. That Moses himself may have given his people a code of laws is self-evident. That the Biblical laws in many points coincide with those of Hammurabi, is evident at the first glance. But Hammurabi's code extends to a much wider range of conditions, and goes into far more details than the laws of the Bible. The latter, moreover, have a special stamp of their own, owing to the fundamental character of the Mosaic system. The parallelisms are to be explained partly by the natural law, partly by historical and cultural connections; the differences, chiefly by the very different religious conceptions of Israel, as well as by differences of time and place. Herein, too, it appears that the divine revelation and regeneration were communicated to men not immediately, but in connection with natural relations, so as to take the latter into its service.

Hammurabi's kingdom can be called a legal State in the best sense of the word. All civil relations are accurately regulated, with wise precautions, in his code. The laws are distinguished by brevity and precision, just as Babylonian contracts are models of brief, clear juristic formulae. By these laws we obtain a clear insight into the whole Babylonian life and activity, and so into the cultural circumstances of the third millennium B. C. The laws treat of all possible cases occurring in life: false accusations, calumny, bribery, theft, receiving stolen goods; the laws of fiefs, property, and hire; ordinances affecting fields, gardens, meadows; dispositions regarding trade and monetary transactions; regulations for tavern-keepers, with threats of severe penalties; laws of debt, arrest (slavery for debt) restitution; marriage laws, inheritance laws, adoption; corporal injuries; marine law; buying and selling. Matrimonial legislation occupies much space. Marriage is all along regarded as a bilateral contract; if one party break the contract, it is thereby dissolved, or the party in question is liable to punishment. The man has, however, many more rights and privileges than the woman, although the latter is treated in an altogether human manner and is by no means without her rights. In addition to the chief wife a man may have subordinate wives. Every piece of legal business must be concluded by a written contract before witnesses, otherwise it is invalid (sec. 123). Divine judgment (ordeal) is repeatedly mentioned; also in difficult cases an oath is decisive.

The penal enactments are severe. We read nothing of impris-

onment, although the Assyrian knows the word well enough. In reference to many crimes, e. g., robbery, burglary, it is simply said: "He shall be put to death, he shall be buried in the place where he has broken in." In many cases the delinquent was thrown into the water; burning to death is also mentioned as a punishment. The tongue was cut out of those who said to their foster father or mother: "Thou art not my father, thou art not my mother" (sec. 192). A son who strikes his father has his hands cut off (sec. 195); in another case, his eyes are plucked out (sec. 193). The same punishment occurs in two other cases (secs. 218, 226.) Adultery and murder of a husband are punished by impaling; incest, in the worst cases, by burning alive the guilty parties. Here we meet the strict *lex talionis* of the Old Testament: If any man destroy the eye of another, his own eye shall be destroyed (sect. 196); if any man break the bone of another, his bones shall be broken (sec. 197); if any man knock out the teeth of one of his fellows, his teeth shall be broken (sec. 200). If any man strike one higher in rank than himself, he shall receive sixty blows with an ox-hide whip (sec. 202); to strike one's equal costs only a monetary fine. A blow followed by death costs  $\frac{1}{2}$  mana, if the one slain be a free-born man (sec. 206, sq.); if a freed man (?), only  $\frac{1}{3}$  mana. Secs. 210 and 230 are curious: according to them the daughter of a man is put to death for a free-woman that the latter may have slain; the son of the architect, for the son of the proprietor of the house that, owing to its faulty construction, may have killed the proprietor's son by falling in.

We can not but recognize and admire the elevated legislative ideas of Hammurabi. He gave his laws, as he tells us, "to bring about justice in the land, to destroy wicked people and criminals, so that the strong may not oppress the weak, and in order to enlighten the land like the Sun." "The oppressed who hath a case to plead shall come before his statue, the statue of the King of Justice; his inscription shall he read, his precious words shall he hear; his inscription shall enlighten him; his rights shall he find; his heart shall become glad, for he shall say: Hammurabi is a Lord who is like a true father for his subjects; the word of Marduk his Lord [the city god of Babylon] he hath made to be feared, the triumph of Marduk he hath secured above and below; the heart of Marduk his Lord he hath rejoiced; he hath prepared good auguries for his subjects for ever, and hath brought the land into good order."



## THE TEACHINGS OF GEOLOGY IN REGARD TO FLYING REPTILES.

The pterodactyles were neither reptiles, birds, nor mammals, but to some extent a mixture of the three, in which each has lost its identity. More than a dozen genera have been discovered, in sizes ranging from a couple of inches to twenty feet in spread of wings. They flew like birds or bats, but, unlike the case of bats, the skinny flying membrane was stretched from the body to a single much elongated wing finger. Theirs was true flight, not mere sailing like that of flying squirrels, or the so-called flying lizards and frogs. Their geological record begins below the Lias in the Rhætic, or possibly in the Muschelkalk, and continues to the Upper Chalk of the Secondary Rocks, where it is lost. Throughout their course the pterodactyles were little affected by evolution or even by degeneration, unless it may be in the loss of the tails or of the teeth in some of the later genera. The enormously developed wing finger characterized the group from the first; its ancestral history is unknown. According to our present knowledge, the pterodactyles had no ancestors and left no descendants. They are related to the birds as a parallel, not a transitional, group between them and the reptiles; their relations to the Mammalia are such as to bring them more nearly than the birds intermediate between mammals and reptiles. Before the wing finger was developed, in all probability the ornithosaur was a four-footed animal, with affinities such as might have come from some progenitor of the Dinosauria, an extinct group commonly placed between birds and reptiles, or by some said to represent a common ancestral stock.

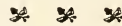
From the teachings of geology on the subject, as expounded by Prof. Seeley, one of the best living authorities,\*] the relations of the great groups of animals are parallel, like the rays of the solar spectrum or the fingers of the hand, rather than successive; there is no evidence of approximation of mammals to birds, and birds give no evidence that their ancestors were reptiles such as now exist on the earth. Nature does not by transition pass one type of animal into another group by slow accumulation and summing up of differences: the occurrence of mammals, birds, and reptiles, distinct early in the secondary epoch, favors parallelism. The cause of the start into existence of the Ornithosauria was the patagial membrane, which in turn may have been the cause of the chief skeletal differences separating the pterodactyles from birds. The type ceased to adapt its organization and modify its structures to suit the altered circumstances forced upon it by

revolutions of the earth's surface ; consequently it became extinct.

Some of these ideas do not favor the building of genealogical trees, but, if growth of the vital organs modifies the distinctive form of any vital organ, brain, or lungs, and, as a consequence of modification of the internal structure due to changes of food and habit, brings a new group of animals into existence, as the author holds, he has not made the necessity of parallelism in evolution or origin of the great groups from the same stock about the same time sufficiently obvious.

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\*) *Dragons of the Air : An Account of Extinct Flying Reptiles.*  
By H. G. Seeley, F. R. S. D. Appleton & Co., 1901.



### A NEW VIEW OF PATRIOTISM.

There is a healthy, though somewhat radical reaction among sober-minded Americans against the twaddle of Fourth-of-July orators who celebrate the "Glorious Fourth" all the year round and know of no higher virtue than what they are pleased to call patriotism, which is in truth chauvinism of the most pronounced type.

By way of contrast, Mr. John C. Havemeyer presents this "new view of patriotism":

In these days of patriotic fervor I venture to make the following assertions suggestive of the true character of what we call patriotism.

1. There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

2. The sentiment called by this name, like the word which expresses it, is probably of heathen origin.

3. The usual definition of patriotism is "love of country." The man who seeks to learn what this phrase means and to carry out its teachings in his life attempts a hopeless task.

4. It is an exaggerated form of selfishness and is one of the Devil's most successful devices to deceive and mislead the human race.

5. It is, in fact, a delusive method of inducing a violation of the commandment, "Thou shalt not kill," and is practically in opposition to the spirit of the other nine.

6. Ministers and others who teach the coördinate obligation of religion and patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

7. The religious organization which sends missionaries to for-

eign nations to preach the gospel of peace and good-will and the duty of self-surrender and obedience to God, and rests its claim for support on the value of the human soul and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

8. No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow-men.

9. The claims of the State are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

10. The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

11. No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates divine law and jeopardizes his happiness for eternity.

12. The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open violations of human and divine law, can not be justified.

13. It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception and unfit the men who pursue it for useful lives.

14. It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb, and property involved in war, should be hailed as benefactors, treated with exceptional honor, and often placed in high official positions.

15. This high estimate of the merit and proper reward for military service disparages self-denying men and women who consecrate their lives to the effort to lift up and save their fellow-men, and makes a false standard of excellence.

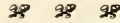
16. It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind and heart, and that what he thinks and how much he loves is the true test of worth.

17. A nation that maintains a great army and navy to be indispensable for protection, disregards the Bible requirement of trust in and dependence on God and eventually will reap a harvest of disappointment and humiliation.

18. The teaching of "patriotism" in public schools is illogical and harmful, and will lower the tone of citizenship with the coming generation. The salutation offered a piece of bunting called the flag is a form of idolatry.

19. The true patriot interprets "love of one's country" to sig-

nify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest, and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, need, nature, and destiny.



### IMPORTANT NEW PAPYRUS FINDS.

We have before us in the London *Times* the report of Messrs. Grenfell and Hunt on the fresh discoveries of papyri which they have made at Belmesa, the ancient Oxyrhynchus. These papyri have recently reached Oxford, and the results of a brief examination of some of the more important finds will no doubt interest THE REVIEW's readers.

The first place in the collection is claimed by a third century fragment of a collection of sayings of Jesus, similar in style to the so-called "logia" discovered at Oxyrhynchus in 1897. As in that papyrus, the separate sayings are introduced by the words, "Jesus saith," and are for the most part unrecorded elsewhere, though some which are found in the Gospels (e. g., "The Kingdom of God is within you" and "Many that are first shall be last, and the last shall be first") occur here in different surroundings. Six sayings are unfortunately preserved in an imperfect condition; but the new "logia" papyrus supplies more evidence concerning its origin than was the case with its predecessor, for it contains an introductory paragraph stating that what follows consisted of "the words which Jesus, the living Lord, spake" to two of His disciples, and, moreover, one of the uncanonical sayings is already extant in part, the conclusion of it, "He that wanders shall reign and he that reigns shall rest," being quoted by Clement of Alexandria from the Gospel according to the Hebrews. It is, indeed, possible that this Gospel was the source from which all this second series of "logia" were derived, or they, or some of them, may perhaps have been taken from the Gospel according to the Egyptians, to which Professor Harnack and others have referred the "logia" found in 1897. But Messrs. Grenfell and Hunt are disposed to regard both series as collections of sayings currently ascribed to our Lord rather than as extracts from any one uncanonical gospel.

Latin papyri from Egypt have been so rare that a Latin historical text of some length is as unexpected as it is welcome. This papyrus, which is of the third century, proves to contain part of an epitome of Livy, covering books 37-39 and 49-55. Of Livy's history all books later than the forty-fifth are lost; but an



epitome of them is extant, from which, however, the papyrus differs very largely in respect of the events selected for mention. The back of the Livy papyrus was subsequently used for writing a text of the Epistle to the Hebrews, of which a considerable portion is preserved, being much the largest piece of the New Testament on papyrus that has yet been discovered. Another interesting Biblical fragment comes from the Septuagint version of Genesis, and is probably a century older than any of the extant vellum manuscripts.

Among the numerous fragments of lost Greek classics, the most noteworthy that Messrs. Grenfell and Hunt have hitherto deciphered are, 1. a first century B. C. papyrus containing on one side an epinician ode or odes by a poetess, who may perhaps be Corinna, the rival and reputed instructress of Pindar, and on the other several new epigrams by Leonidas, Antipater, and Amyntas; and 2. part of a philosophical dialog, in which the tyrant Pisistratus is one of the speakers, and which is concerned with Periander, Solon, and other historical personages. We may also mention a long second-century papyrus containing an elaborate invocation addressed to a goddess, of whose titles both in Egypt and throughout the civilized world a detailed list is given, while on the back is an account of a miraculous cure effected by Imhotep, who is identified with the Asclepius of the Greeks. Both compositions seem to be products of the later Alexandrian school, to which belong the writings known under the name of Hermes Trismegistus.

All these papyri will be published in Part IV. of the 'Oxyrhynchus Papyri,' which Messrs. Grenfell and Hunt expect to issue within a year.

The mounds of Oxyrhynchus cover an area which is surpassed by that of few ancient towns in Egypt; and two or even three more seasons' work will be required to exhaust the more promising portions of the site, which has proved itself far richer than any other in opportunities for the discovery of lost classical and early Christian literature.



Total abstinence, says the *Messenger* (No. 6), is most commendable when practiced for the sake of self-denial and mortification; when it springs from a Manichean warp of the mind which regards certain things as essentially evil, it is reprehensible.

## MINOR TOPICS.

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A Polish bishop recently informed the S. Congregation of Rites that there obtained in his Diocese the custom "ut in missis solemnibus, praesertim diebus per annum solemnioribus, canant *Gloria, Graduale, Credo*, et in choro super majorem ecclesiae portam, ubi organum est, constituto, mulieres ac puellae sive solae ipsae cum organista, sive juvenibus et viris conjunctae, in quibus cantorum choris mixtis vocem soprano exequentur puellae;" and enquired, "I. An mos supradescriptus licitus sit et conformis legi et sensui Ecclesiae? II. Et quatenus negative ad I, an saltem tolerari possit."

The reply of the S. Congregation, dated February 19th, 1903, is: "Negative ad utrumque et Decretum n. 3964, De Truxillo, 17. sept. 1897, ad hunc casum extendi."

The decree of Sept. 17th, 1897, was in answer to this *dubium*: "An servari possit mos in aliquam ecclesiam, etiam cathedralem, invectus, ut mulieres ac puellae intra vel extra ambitum chori canant in missis solemnibus, praesertim diebus per annum solemnioribus," and read as follows: "Invectam consuetudinem utpote apostolicis et ecclesiasticis praescriptionibus absonam, tanquam abusum esse prudenter et quam primum eliminandam, cooperante capitulo seu clero ipsius ecclesiae curae et auctoritate Rmi sui Ordinarii." (Text from the *Rev. Ecclés. de Valleyfield*, vol. xiv, no. 1.)

The *Ami du Clergé* (June 4th) is no doubt right when it says that both these decrees are to be interpreted strictly, i. e., that *women and girls may under no circumstances be permitted to sing at solemn high mass, especially on the great feast-days of the year.*

The "abusus" is quite common in this country; it should be "prudently" abolished "as soon as possible," because the S. Congregation says that it is contrary to Apostolic tradition and the Church laws and can not therefore be tolerated.—A. C.



Umberto Gnoli, the art critic, has published an essay in which he makes it appear highly probable that Titian's famous painting called "Sacred and Profane Love," to which four centuries have paid profound admiration without knowing its subject, really represents "Venus Persuading Medea to Follow Jason," one of the best-known mythical episodes of the 'Argonautica' of Valerius Flaccus and the 'Metamorphoses' of Ovid. Venus appears to Medea and urges her to follow Jason and save him. Medea at first indignantly repels the proposition, which offends in her at once the virgin, the daughter, and the queen. The seductive arguments of the Goddess of Love, however, lead her to forget father and country and duty, supplanting all with a burning love for Jason, who will die unless aided by her magic charms. She decides to follow Venus: "Te ducente sequor." But before setting out, not content with her poisons—"nec notis stabat contenta

venenis"—she girds her belt, and takes the portentous, never-fading herbs, then goes to overtake Jason in the wood near by. This, briefly told, is the myth which has so numerous illustrations in Greek and Roman literature, and it was from literature rather than from art, we must believe, that Titian received the inspiration for the Borghese picture, in which he seems to have wished above all to illustrate the famous words of Medea, when, after a fiery struggle between duty and love, she decides to follow Jason and exclaims :

"Video meliora proboque,  
Deteriora sequor." (Metam. vii, 20-21.)



Mrs. Lucy Baltazar, who says she belonged to the late Charles Chiniquy's parish before he fell away from the Church, in a letter to the *Portland Catholic Sentinel* (July 9th) makes some interesting statements. She says that Chiniquy "was apparently a good priest for so many years that his people believed in him thoroughly," and "when he was expelled from the Church two-thirds of the people followed him, and, though most came back after a time, many remained with him." Little by little the apostate priest then introduced changes in his church. First he "threw down the confessional," then "he stopped saying mass and stripped the altar." Finally "he had the stations of the cross removed" and went so far as to have "the cross on top of the church sawed off." When he had been at length forced out, he got two of his followers to go to confession to his successor, Father Bunnell, and then had that defenseless priest imprisoned for slander. Mrs. Baltazar declares that for a long time she went to confession to Chiniquy twice a week, but never heard anything wrong, and adds : "It was not until twenty years after he was expelled that Chiniquy started to say there was scandal in the confessional."



The *Nation* thinks Leo XIII. will be longest remembered as the promoter and patron of studies, especially those of philosophy and Church history : "An enthusiast for St. Thomas Aquinas, he has not only spread the study of the great schoolman throughout the Catholic world, but has founded and endowed in Rome an academy which bears his name and, at a personal expense of about \$60,000, brought out a new and splendid edition of his works. In 1883 he took the almost revolutionary step of throwing open to students the Vatican Library and archives. Pope Leo maintained that the Church would not suffer by the publication of documents, and so far his faith seems to have been justified. This action rendered possible the most important additions to our knowledge of Church history. The combined impartiality and authority of such a work as Pastor's monumental history of the Popes would not have been possible without the freest use of the Vatican archives. It is not too much to say that the name of Leo XIII. will remain connected with the Vatican Library along with the great Mæcenas-names of Nicholas V. and Sixtus IV." (Quoted from the *N. Y. Evening Post* of July 9th.)

With the passing of Leo XIII. the world loses a personage of no small literary interest. This is one reason why newspapers and periodicals that would not otherwise have taken a particular interest in his death, now devote more or less lengthy articles to him. "Almost since his school days," says a scholarly writer in the *Post* of New York (July 9th), "he has been an industrious writer of Latin verse. His productions in this line may not take rank as great poetry, but they are at least pleasing, and are invariably models of scholarly elegance. Even more than his Latin poems, his encyclicals have given him an enduring name as a writer. The long series of great State papers he has given out since his accession to the papacy, have commanded attention and influenced current thought to a degree which his authority as head of the Catholic Church did not at all explain. Even those whom he did not convince still recognized that they were important contributions toward the solution of present-day problems and masterpieces of prose style as well."

✽

Archbishop Ireland is reported to have sent an officious Fourth of July message to Gov. Taft, expressing his "hope that the land negotiations with the Papal Delegate will soon be closed," and a no-less officious cablegram on the same day to the Papal Delegate, Msgr. Guidi, in which he said: "How is it that there is so much delay in the negotiations relating to the monastic lands? Here people are rapidly becoming impatient."

"If these messages have been sent," observes Dr. Lambert in the *Freeman's Journal*, "it is evident that the Archbishop and the other 'impatient people' are in a great hurry to get the friars out of their property, if not out of the islands. Who are the other impatient?"

The fanatic Protestants, the Church-bating infidels, and, perhaps, that entire group of American Catholics who love to call themselves "liberal."

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At the twenty-first biennial convention of the Christian Endeavorers at Denver, on July 13th, "Rev." Dr. Sherman Doyle of Philadelphia said, according to the Associated Press report: "Our foreign problem at home is. . . . a very great one. We must Americanize and Christianize them (the foreigners) or they will Europeanize and unchristianize us. In this work the church must bear a prominent part."

By "church" Mr. Doyle meant, of course, the Protestant sects. But are "Americanize" and "Christianize," and "Europeanize" and "unchristianize" really synonymous terms? Whence did we in America derive what little Christianity there is among us? And whence came the ancestors of those who now haughtily look down upon poor "foreigners" and declare they must be "Americanized"?



# The Review.

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## THE GERMANS AND THE "CATHOLIC UNIVERSITY."



AT the annual convention of the German Catholic State Federation of Ohio, on June 8th, a resolution was adopted to revive the project of establishing a chair of German language and literature in the "Catholic University of America" at Washington, and a committee appointed to present the matter before the Centralverein at its next convention. Archbishop Elder declared that the resuscitated project had his unqualified approval and bade it godspeed.

In moving the resolution, Rev. Father A. H. Walburg, of Cincinnati, said that the establishment of the chair was of vital consequence to the best interests of Germandom in the United States.

"With the German tongue," he said, "stands or falls Germandom. Language lost, all is lost. If we would preserve German ideas and manners, we must continue to speak the German language; without that the rest disappears. The man who ceases to speak German, gives up the German habit of thought and feeling. He is no German and wishes not to be. This chair will be established for the German tongue; not for the speech of everyday parlance, but for the higher, nobler language of German thought and fancy and the wealth of German art and science, for the cultivation of German literature, this legacy of German blood and feeling. It will stand as a beacon light of all that the German mind has accomplished in this country in the domain of the beautiful and great, and hand down the message from generation to generation. By the establishment of this chair we shall best provide for the welfare of Germandom. Our coreligionists of Irish blood, the Hibernians, have already given \$50,000 for a Celtic chair in the University. We should take pride in emulating their example."

Father Walburg further declared that the accusation that the

Germans were dissatisfied with the management of the University and held back from supporting it, was a calumny and a slander. "We have always shown ourselves true and obedient sons of the Sovereign Pontiff, we have in all our conventions declared our love and loyalty to the Holy See and stood up always for the temporal power. The Catholic University was founded in 1889 by Leo XIII. It is his work, his darling project for the well-being of Catholics in this country. Can we be indifferent to a work that bears the honor of his name? Can we afford to oppose it? Against this presumption we protest most energetically both in word and act, by calling into life once again the project of founding a chair of German language and literature in the University."\*)

Father Walburg offered to head the subscription list with a personal donation of \$1,500, and assured his hearers that Bishop Horstmann would renew his subscription of \$1,000, and perhaps increase it.

If the *Western Watchman* (No. 32) and a few other newspapers conclude from this, that "the Germans (are) rallying to the University," it is plain to any one who knows German sentiment intimately and who has no desire to misrepresent it, that such is not the case. We have not learned how much money was subscribed for the German chair at the Ohio convention, nor has the list been passed around anywhere outside of that State. The position of the German American Catholic press remains partly apathetic, but for the most part distinctly hostile.

We may as well face the facts, for a true insight into the actual situation will do more than fine phrases to remedy existing evils and bring all the Catholics of the country together in support of the University. Now we state a fact when we say that the Ohio resolution can not in any sense of the word be said to have been favorably received by the German Catholics of the country. On the contrary, their mouthpiece, the German Catholic press—we quote as its representative here the *St. Paul Wanderer*, which is well-meaning, reliable, and conservative—takes this opportunity to reassert, positively and deliberately, that a large proportion of the German American Catholics, without prejudice to their deep-rooted devotion to the Holy Father, have turned their back upon the Catholic University. When Msgr. Schröder some years ago inaugurated a movement for the endowment of a German professorship, they enthusiastically took up the idea and many contributions flowed into the coffers of the Central Verein. Why and how this enthusiasm was extinguished, dampened beneath the freezing point, is a matter of history.

Bitter attacks were launched from the halls of the Catholic

\*) We quote Fr. W.'s remarks as printed in the Cincinnati Volksfreund of June 9th.

University, and the Germans were ignominiously kicked out of its portals. Their contributions were welcome enough, but outside of that the authorities of the institution had no use for them. In view of the position which the University took on decisive public questions,†), and the ill will which it showed towards the German element, no reasonable man can blame them for withdrawing their sympathy and support—not because they were in any wise opposed to the favorite project of the Holy Father *per se*, but because, not having the slightest influence to raise the institution up to his high ideal, they did not wish to play the rôle of a drummer who reënters at the back door after he has been kicked out in front.

In spite of all, however, their interest in the University never died out entirely, and they would willingly forget, as they have long since forgiven, the injuries which they have had to suffer in the past, if there were the slightest indication on the part of the authorities to ease the sacrifice and meet them at least part of the way. Instead, one professor of the institution calumniates the "Germans and Jesuits" in a non-Catholic periodical,\*); the non-official conduct of others is anything but apt to restore the shattered confidence,†) while the newspaper organs that pose as the special representatives and champions of the University (*Catholic Citizen*, *Western Watchman*, et al.) continue to jeer and defame the German Catholics on account of the position into which they have been forced.

So long as those things continue, the great mass of German American Catholics, who stand second to none in their devotion to the Holy Father and in their readiness to make every reasonable sacrifice, can not be blamed for refusing to make themselves ridiculous for a second time in the eyes of the general public. If the new Rector is in earnest about carrying out the admonitions of the Pope, let him do his best to make it possible for them to revive their active sympathy for the institution over which he has been placed for the purpose of correcting past mistakes and clearing the way for a peaceful and strong development.

Inasmuch as absolutely nothing has so far been done in this direction, it appears to us that the time is not yet come for a successful renewal of the agitation in favor of a German chair. The Central Verein, which, up to two years ago, had bother enough with refunding the contributions which had originally been gath-

†) The school question, for instance, and "Americapism."

\*) Prof. Egan's recent venomous article in the *Pilgrim*.

†) E. g., Prof. Scharf's newspaper correspondences on the Philippine situation and the statement of the *Western Watchman* (No. 27), which poses as a kind of semi-official organ of the University, after a conference with Rector O'Connell, that the Pope had told that gentleman "to walk over" the Germans and Jesuits.

ered for this purpose, can surely not be expected to take the matter up anew, and if it would, the prospects are that the second failure would be far more pronounced than the first; while the State federations have already too many irons in the fire, being hardly able to hold their own.

But these considerations are after all secondary. If the new Rector will reform the University; if he will call the offending professors sharply to order; if he will prove his willingness to treat the German Catholics *al pari*, and not as pariahs, the Catholic University will have no more enthusiastic friends nor stauncher supporters than these same German Catholics. Then it will be time enough to deliberate whether their active support had best take the shape of an endowment for a German chair or show itself in some other practical way.

Thus far the *Wanderer*, †) which is a competent exponent of German Catholic thought and sentiment, and whose above-quoted article, moreover, has been endorsed by several of its best and most influential German contemporaries.

It is clearly a condition, not a theory, which confronts Msgr. O'Connell, whose realization of the gravity of the situation is generally believed to have induced him to return so promptly to Rome, where, however, he arrived when Leo XIII. was already on his death-bed and utterly incapable of receiving his report or giving any further directions.\*)

That Msgr. O'Connell is deeply interested in this German chair project—though he has done nothing so far, to our knowledge, to approach or conciliate the German element—appears from a glowing letter which he addressed on June 27th to the *Catholic Columbian*, which had commended the movement revived by Father Walburg. Therein he said (*Catholic Columbian*, No. 27):

"Before my departure for Rome, I wish to write you and express my appreciation and my thanks for your editorial notice of 'The German Chair' in your issue of the 20th inst. In that notice you have struck a chord that found an echo in hundreds of thousands of hearts, because every honest man recognizes that you have spoken the truth and stirred the noble sense of Catholic unity. It is, I feel, an answer to the words and inspiration of our

†) No. 38. We have given the substance of its remarks.

\*) With what expectations the Rector set out, can be seen from the remarks made shortly before his departure by the Washington correspondent of the *Freeman's Journal* (letter dated July 2nd, printed in No. 3653): "Msgr. O'Connell will have an audience with the Holy Father himself while in Rome and the greatest dignity will be thrown around the event. It is purposed on this occasion to make Msgr. O'Connell the herald of the papal purpose. Hereafter the American Catholics will be expected to support the Catholic University not perfunctorily, but loyally. It is mooted that His Holiness will express a behest to the hierarchy to diligently foster the interests of this institution, and the laity will be exhorted most fervently to greater zeal in the support of the University, which is intended to be the focal point of Catholic educational effort" . . . "Msgr. O'Connell will return before the autumn with a decided papal plan, which will be obligatory upon the members of the hierarchy. . . ."



Holy Father, and when you wrote those words the spirit of the Pontiff was throbbing in your bosom."

All this in spite of the remark made in the very same issue of the *Columbian*, of June 20th, that the Catholic University "will never succeed, nor will the laity be satisfied with its success, while it is conducted in an un-Catholic, factional, lop-sided manner."

In an interview published in the N. Y. *Sun*, July 5th, a few days after the Monsignore's departure, he was quoted as saying, among other things :

"The Jesuits and the German party have also shown a change of attitude." (Which is not true !)

"The Central Verein of the West, at a recent convention, came out strongly in favor of the University, and it has pledged itself to collect \$50,000 for the endowment of the chair of German literature." (Which is absolutely and utterly false !)

"The *Catholic Columbian*, a German organ, has pledged itself to the cause of the University and promises that the Germans will be second to none in their loyalty and coöperation." (Which is also very wide of the mark, for the *Columbian* itself has declared (No. 28) that it is *not* "a German organ," and it has not pledged German support to any cause, because it has too much sense to pledge anything which it does not control.)

Again Msgr. O'Connell said :

"For the first time since its inception the University has the unanimous support of the hierarchy and Catholic laity of America." (Which all the world knows to be untrue.)

In conclusion a few more paragraphs from the *Sun* interview :

"There is a rumor to the effect that Cardinal Satolli has been advised to induce Msgr. O'Connell to award the vacant vice-rectorship to a German professor in order to make more complete the conciliation of the Germans. The archbishops considered the suggestion most unwise, saying that if the University is to escape the pitfalls of the past, if it is to be kept above all race and party prejudices, then the administration must have a free hand to guide and direct it on lofty academic principles.

"Msgr. O'Connell, when asked about the rumor and the stand of the archbishops, replied : 'The question of the vice-rectorship has not been decided. However, the position of the archbishops is the only possible one for a university. The Catholic University is too big to be hampered by questions of race prejudice or party considerations.'

"The suggestion was made to Msgr. O'Connell that, to complete the conciliation between the University and the German element, it would be wise to award the vacant vice-rectorship of the University to some German professor. This was not approved

by the hierarchy, following the note struck by Msgr. O'Connell, whose first asserted policy was conciliation, to accomplish which, it was argued, all race and party questions must be done away with.

" 'If the man for the position be German,' said Msgr. O'Connell, 'he should receive the appointment, not because of his nationality, but because he is the best man for the place. My policy is to feed the University from its own offspring. These will be attached to the different faculties as instructors, then as associate professors, and, finally, as professors. Thus, Dr. Healy of New York has just been made instructor in history, and Dr. Melody of Chicago professor of moral theology, to succeed the illustrious Dr. Bouquillon.' "

It is to be hoped that the successor of Leo XIII. will appoint a new rector not identified with "Americanism" or any other offensive movement or *ism*, with positive orders to effect a reconciliation among the warring factions and a united support of the University by all elements of our Catholic population, which is an indispensable condition of its ultimate success. And succeed it must, not only because Leo's name is in it, but because twentieth-century America needs a good and up-to-date Catholic University



### **THE RELIGION OF AMERICAN FREEMASONRY, AS REVEALED BY ITS SECOND OR "FELLOW CRAFT" DEGREE.**

Let us pass on to the degree of "Fellow Craft," the second in American Freemasonry, and learn from it what it has to say about the religion of Masonry.

"Speculative Masonry, now known as Free Maçonry," says Mackey's Ritualist,—(note, p. 75), "is therefore the scientific application and the religious consecration of the rules and principles, the technical language, and the implements and materials of operative Masonry to the worship of God as the Grand Architect of the Universe, and to the purification of the heart and the inculcation of the dogmas of religious philosophy.

Religion, therefore, according to Masonry, enters into its very definition. It unites its members in the worship of its deity, which it calls the Grand Architect of the Universe; it proposes to itself the purification of the heart and the inculcation of what it believes to be religious philosophy. The art of the stone mason will be taken as a figure of that secret art to which it devotes its disciples. It will take the instruments, the rules, the language, the materials of the builder and use them as types to symbolize, and as expressions to cover, what it would teach its votaries, and

conceal from us, the profane. It calls all this a religious philosophy and the worship of its God. It defines itself a religion.

"In the investigation of the true meaning of every Masonic symbol and allegory," says the Ritualist, p. 99, "we must be guided by the single principle that the whole design of Freemasonry, as a speculative science, is the investigation of Divine Truth. To this every object, every thing is subordinated."

The speculative science of Masonry is that part which deals with Masonic theory and principles, and of which Masonic life and practice is the natural outcome. As, therefore, all of its speculation is directed to religious truth, all its practice must be directed to the carrying out in action of what its theory has taught it. The one naturally and logically leads to the other. Religious speculation leads to religious life and action.

Doubtless, reader, you are beginning to think with ourselves that Masons must be very pious men, since they spend so much time in the investigation and contemplation of divine things, and wonder with us at their modesty in so cleverly concealing the fact from the eyes of the world. But perhaps our wonder arises from our forgetting that their divine things are not our divine things; their piety is not our piety; the lily of Christian purity is not that of Masonic indulgence; the holiness of Masons is not supposed to be measured by Christian standards. We must be on our guard, wandering as we are in our errors and destitute of spiritual light, not to presume to judge those who are so much more enlightened than ourselves. We have indeed the light of reason, we have the doctrine of Christ, we have the results of the profound and life-long studies of the best minds of the ages, but we haven't alas! the benefit of Masonic instruction, which throws open the sacred portals, and presto! a spiritual light is created, and the farmer, the carpenter, the man engrossed in money making and in politics, becomes presently a profound theologian, knows the essence and nature of God and of his own soul, is freed from helplessness, error, and ignorance, and becomes a follower of the "Angel of Light"! We confess that to the sane, common-sense reason by which Masons as other men guide themselves in the affairs of this sublunary sphere, such pretensions are the grossest impostures; but as in religious matters a great intellectual change is required of Masons, we must not be too strict perhaps in applying the rules of sane, sober sense to Masonic theories.

But let us return to our author, and now that we are within the portals of the lodge, let us mount with him the "Winding Stairs."

The "Winding Stairs" consists of a number of steps, which number has varied at various times. In the United States it is

fifteen. "As a symbol of discipline and instruction," says the Ritualist, p. 101, "the Winding Stairs teaches him (the candidate) that here must commence his Masonic labor—here he must enter on those glorious but difficult researches the end of which is to be the possession of divine truth." And a little later on, p. 106:

"It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now what are the wages of a speculative Mason? Not money, nor wine, nor oil. All these are but symbols. His wages are truth or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful but at the same time most abstruse doctrines of the science of Masonic symbolism, that the Mason is ever to be in search of truth, but is never to find it. And this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us and give us an entrance into a more perfect life, that this knowledge is to be attained."

Truly, the "Winding Stairs" of Masonic instruction are as devious as the ways of Bret Harte's famous Celestial! Masonry has asked from the first a total surrender of our whole nature, intellectual and moral, the severance of every tie that bound us to the past, and has promised us as a reward what every serious mind should yearn for—the knowledge of God and of our soul,—for from the knowledge of these evidently springs the knowledge of the relation that subsists between them. And now when the time comes for Masonry to begin to fulfil its promise, it shirks the difficulty and remits its disciples to those shores from which we are separated by the gulf of death, and consoles them with the "beautiful but humiliating" assurance that it can give them but an approximation of truth.

The doctrine is neither beautiful nor abstruse. It is not beautiful, because it is not true. It is not abstruse, because it is but a particular application of the principle of physicians who would free themselves from cases that they can not cure—they recommend a change of climate. Masonry can with all confidence direct its disciples to a future life for knowledge; no one doubts that they will get it fully there; but how, is another question: meanwhile the harm is done here, for the principle of intellectual and moral license is firmly rooted, since this is the necessary outcome of ignorance of God's nature and our relation to Him.

Do not take things so much to heart, says our guide, "All this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an al-

legory to teach us the ascent of the mind from ignorance through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to our stock of ideas at every step, until in the middle chamber of life—in the full fruition of manhood—the reward is obtained, and the purified and elevated intellect is invested with the reward, in the direction how to seek God and God's truth—to believe this is to believe and know the true design of speculative Masonry, the only design that makes it worthy of a good or a wise man's study" (p. 107).



## BOOK REVIEWS AND LITERARY NOTES.

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*Earth to Heaven*, by Monsignore John S. Vaughan. Net \$1. B. Herder, St. Louis.

The book treats of the great problem of man's end here below, in a practical, original, captivating, and up-to-date manner. "Beginning with the merely natural gift of the right use of our reason"—we quote from the preface written for the book by the Bishop of Emmaus—"he [the author] has shown that by simple force of looking on the world into which we are born, we must perceive that all which we see, either by our bodily or by our mental powers, invariably has a cause; so that when we see the effects of whose cause we are ignorant, the conclusion which ensues is not that such effects have no cause, but that the cause, if unknown, is so to us by reason of our ignorance."

Having firmly established the necessity of a Supreme Lord, the author in three beautiful chapters, entitled: Who? What? Whither? enquires into the nature and the end, temporal and eternal, of reason-gifted man. Our attention is then called to the struggles and difficulties which our high destiny involves against the world, the demons, and the flesh. Again we are told of the helps by which we may ensure our victory and prepare ourselves to face the dread ordeal of a severe judgment. A glowing description of the Ascension of Our Lord, and a vivid picture of the glories of the risen body and of the celestial joys, invite us to strain every nerve towards obtaining the glory, never wearying and never fading, of our eternal home.

While the author tells us nothing new on the great topics which he treats—and what indeed could he have found out?—everything he has to say is put before us in a new and attractive form.

He does not carry on stiff and formal argumentations, but appeals to our practical sense and converses with us in an easy, familiar tone. Still most of the staple proofs which faith and reason afford us in this important matter, are brought to bear on us with such thoroughness and clearness that we can not but feel and confess their crushing force. The book, on that account, will commend itself highly to people who shrink from the stiffness of schoolmen. Even the most ordinary Christian will relish Monsignore Vaughan's treatment of the subject and peruse the book with real pleasure and ample profit. It is written with a deal of unction; illustrations are very numerous and aptly chosen from the Scriptures, from history, modern and ancient, as well as from every-day life.

For a preacher who finds it difficult to make his sermons interesting without sacrificing force and solidity, Msgr. Vaughan's little treatise is a godsend. From it he may learn how to put life, color, and action into the naturally dry and untoward subjects which he is often called upon to handle.



*Christianity and Modern Civilization*, being Some Chapters in European History, with an Introductory Dialogue on the Philosophy of History. By William Samuel Lilly. London: Chapman & Hall, Lt. St. Louis: B. Herder. 1903. Price \$3.25 net.

This is practically a new edition, more or less rewritten, of Mr. Lilly's Chapters on European History, published in 1886, of which the *Saturday Review* said at the time that they were remarkable for "copious learning and wealth of varied illustration, graphic style and luminous handling of a great theme." New chapters on The Nascent Church, The Inquisition, Holy Matrimony, and The Age of the Martyrs have been added. The introductory dialog on the Philosophy of History is the weakest thing in the book, which aims to illustrate the supreme importance of the Christian revelation as forming the substratum of the whole fabric of European society and civilization. Mr. Lilly is a thought-compeller, and even where we may not entirely agree with him, we read his luminous periods with genuine pleasure and profit.



*The Life and Life-Work of Pope Leo XIII.* Vicar of Jesus Christ and Bishop of Rome, etc. Endorsed by the Catholic Hierarchy of America (?). By Rev. James J. McGovern, D. D., Lockport, Ill. Author's Edition. Monarch Book Company, Chicago and Philadelphia. 1903.

An incompetently wrought cheap-John publication in lurid red covers, bristling with errors and tinged in spots with liberalistic

bias. Some of the illustrations (*a non illustrando!*) notably the repulsive blotch defacing page 240a, are enough to give one the shivers.

We only regret that Rev. Dr. Selinger, by writing a brief introductory note (evidently without having seen the contents!) has put his good name in imminent danger of being used as a bait by the publishers of this unsightly and unscholarly *librone*.



*Index to the General History of the Christian Era, by Guggenberger.*  
B. Herder. 1903. 52 pages. Price 25 cents net.

By the publication of this booklet Rev. P. Guggenberger has restored our wavering confidence in his literary *noblesse*, which, according to old Pius Gams, obliges every author to add a comprehensive and correct index to his book. The second edition of the third volume, which is in preparation, will contain this index as an integral part, but those who have the original first edition can purchase it separately.



*The Pope and His Election.* By Ferdinand Brossart, V.-G. Covington, Ky. For sale by Fr. Pustet & Co., Cincinnati, O. Price 15 cents.

This brochure bears the earmarks of hasty preparation: it is inaccurate in its statement of facts and slovenly in its style.



—Rev. W. Devivier's 'Christian Apologetics,' edited, augmented, and adapted to English readers by Rev. Joseph C. Sasia, S. J., will soon be published in two volumes at San Francisco. 450 pages of additional matter have been inserted by the editor throughout the work, to adapt it to the English public. Entire articles have been added on the following important topics: evolution, hypnotism, miracles, the supposed vicious circle, Christian Science and faith cure, Agnosticism, Theosophy, the destiny of the human soul after death, etc. The two volumes constitute a complete treatment of the theological treatises *de religione et ecclesia*, explained in a popular form and highly useful to the clergy and particularly to seminary students. The work is written especially for the benefit of the students of the higher classes of our Catholic colleges, with a view to furnish them a rational exposition of the tenets of Christian Catholic faith and to enable them to answer the chief objections advanced against religion. With a view to extend their usefulness, the price of the two volumes (not sold separately) has been made as reasonable and low as possible (\$2.50), consistently with the considerable expense incurred in the publication.

## MINOR TOPICS.

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*A Modern Electric Alarm-Clock Described in Classical Latin Phrase.*—One should think that such a new-fangled invention as an electric alarm-clock with phonograph attachment would be a subject wellnigh impossible to describe in scholarly Latin phrase. The subjoined extract from our clever Roman contemporary *Vox Urbis* (No. xi.) will prove that it can be neatly done and that Cicero's pliable tongue has stronger claims upon our recognition as a possible and practical universal language, than most of us are apt to imagine.

*Horologia expergeficientia, iuvante electrīde.*—Pulcherrima nunc narrantur de electrīdis applicatione, melius de phonographo horologiis adiuncto. Rei seriem narrabo. Multiplex usus. Prima itaque machina additur idonea iis, qui exigua quamvis luce, si haec in cubiculo sit, requiescere nullimode possunt, ac tamen dum expergiscuntur horam scire desiderant. Est ad manus,—ne phosphoreis cereis, periculo certe non carentibus, ii utantur,—est, inquam, ad manus laqueus sub pulvillo latens. Ubi nodum extimulaveris in nuce latentem, horologium in tenebris fatur, et horam annuntiat faciente phonographo. Amplius. Constituta indicibus hora, qua e lectulo surgere decrevisti, prout elegeris, horologium, amoto illo stridore tintinnabuli molestissimi, humana penitus te voce compellat, et :—Age,—exclamat,—age ; surgendi hora est ;—[puta, hora septima], neque a clamando desistit nisi surrexeris et machinulam exclamantem cohibueris. Est et amplius. Apposito portae laqueo, si quis, te in scio, fur, latro, carnifex noctu vim vel insidiam portae fecerit, phonographus ab horologio te vocibus appellat, apparatus vocat, et probra et vituperia simul in latronem impingit, ea tamen arte, ut plures tecum esse homines videantur. Dicitur eiusmodi horologia, seu "phonorologia" grandiuscula nunc esse ; posse in bulgis deferri ; quae autem in peris ferri possunt magni nimis aestimari, et vix pecuniosissimis ea comparare licere.



*A Plea for the Rod.*—In "A Plea for the Rod," Rev. C. Clifford says: "Seriously, we have overdone the business of child-worship in America ; and for proof we find ourselves surrounded with about the worst-mannered generation it has ever been the lot of untrammelled democracy to produce. In every other section of the civilized world, even in France and in Italy, where he is all but spoiled by overindulgence of every sort during the first five or six years of his existence, a growing boy is taught the elements of decorum. He is trained to defer to his elders on no other ground than the fact that they are elders. Years connote exper-



ience ; and courtesy is the tribute he is habitually encouraged to bring in testimony of the older world's regard for it. He will rise instinctively and uncover to a woman ; he will not lightly venture upon a familiarity with a grown man. He may be a 'muff' in a hundred other points ; (and, if he comes from the Latin districts of the continent, we fear there is no defending him on that score), but in the rudiments of civilization, the things that refine one and mark him as unconsciously urbane, city-bred in form, if not in reality, with the boorishness, which is the inevitable after-growth of isolation, rubbed off—in these things, we say, America with all its magnificence of equipment has nothing like him to offer. We are poor in such jewels as Cornelia is said to have had the bad taste to parade. They began to disappear some thirty years ago, when a number of soft-hearted ladies and gentlemen up and down the country declared against the 'barbarism' of using the birch-rod in the schools. We are reaping a whirl-wind harvest for that thin crop of sentimental folly to-day. Let us carry our sheaves with such dignity as we can. The American child is mostly what his public school teachers have made him. We have spared the rod where it would have done the nation most service, and spoiled a brood of citizens singularly in need of self-discipline."



*Msgr. O'Connell Opposed to Msgr. Conaty's College Consolidation Plan.* Msgr. Conaty's pet plan as Rector of the "Catholic University of America" was, as our readers will remember, to bring all the Catholic colleges of the country in some measure under the control, to make them "feeders," as it were, of the University. This scheme has been dropped by Msgr. O'Connell, if we may believe the Washington correspondent of the *Freeman's Journal*, who writes (No. 3653) :

"Some well-wishers of the University thought to further its interests by making all other Catholic schools directly subordinate to the central head. A scheme was proposed by which the Catholic University was to become the censor of the degrees issued by other colleges and universities under Catholic control. Much pressure was brought to effect this end. Msgr. O'Connell pointed out that many of the Catholic institutions were *older*, had experienced faculties, their standing in the educational world had never been questioned, and the greater of these would be loathe to submit their work to the approval of any censor whatsoever. He is a man in close touch with the 'university spirit,' as it is called, and pointed out the intrinsic evils of the scheme. It was abandoned. The present program has been substituted by Rome."

And what is "the present program," pray ?

One great trouble with the University has been that each new rector has had a new program, which was promptly reversed by his successor.

What wonder, then, that, as the same writer complains, "the hierarchy was lukewarm" and "it has been hard to arouse enthusiasm among the laity," even outside of the "Germans and Jesuits"!

*Leo XIII.*—Just as we went to press last week, the news reached us of the death of His Holiness Pope Leo XIII. With the whole Catholic world we mourn over his departure. It is not necessary for us to print a biography of the departed Pontiff or to write his eulogy; for more than three weeks the papers have teemed with information about him and praise of his long and splendid pontificate. We of THE REVIEW have ever loved and honored him as our father and shaped the course of this journal according to what we honestly and prayerfully understood to be his directions. Our heart is too full now to allow us even to sketch his long career or to estimate the import of his life-work. "Great Pontiffs there have been in the past; greater the universal Church will see again before the last soul be baptized into open communion with her; but a Pontiff more suited to his time it would be difficult to imagine. We American Catholics are debtors to him, if we only knew it, in more ways than we can define." Have we not, therefore, an added reason for praying that his indomitable soul may rest in peace? *Oremus pro Pontifice nostro defuncto Leone; Dominus non tradat eum in manus inimicorum ejus, sed det ei requiem aeternam!*



*Against Luxurious Churches and Parish Houses.*—Rt. Rev. Msgr. A. Adolph writes to THE REVIEW from Williamsville, N. Y.: "I was greatly pleased to see in your paper (No. 27) the recent remarks of His Eminence Cardinal Fischer\*), on the subject of wasteful luxury in churches and parochial residences. I remember that his predecessor on the archiepiscopal throne of Cologne held the same healthy views. When I was in Rome last winter, another eminent Cardinal asked me about the luxury which he had heard American priests indulge in with regard to their parsonages. Cardinal Fischer's censure applies to our clergy in a larger measure than to his own, for the way money is wasted in this country upon parochial residences is more scandalous than in the Archdiocese of Cologne; it is an abuse that causes many to fall away from the faith, and I think it high time that the authorities forbid the erection of churches and parish houses which exceed the means of the people. All honor to His Eminence Cardinal Fischer for having the courage to speak the truth!"



According to the celebrated bibliographer Jacquin Garcia Icazbalcetta, the first printing press was set up in America not later than 1537. It was the Viceroy Antonio de Mendoza and his contemporary, the first Archbishop of Mexico, Fray Juan de Zumarraga, who were responsible for the establishment of this first printing house in Mexico. A printer in Seville, of the name of Juan Cromberger, and said to have been very celebrated in his day, was given the order, and he either sent or brought the outfit about the

\*) Who, by the way, we are proud to say is a faithful reader of THE REVIEW.

date mentioned. The press was set up in the residence of the Archbishop of Mexico.

A work entitled 'Escala Espiritual para llegar al Cielo' was among the earliest books printed in Mexico, the date of its publication having been set by some authorities as far back as the year 1532, but more probably issued in 1535 or 1536.

We read in the *Pittsburg Observer* (No. 6):

"The Jesuit College of Santa Clara, California, has honored Charles F. Lummis, editor of the *Outlook*, with the degree of Doctor of Letters. The honor is well deserved, as Mr. Lummis, a non-Catholic, is a talented writer and an able defender of Catholics and Catholic interests."

We do not covet our neighbor's honor, and as for Mr. Lummis, our readers know how highly we esteem him; but the thought naturally suggests itself in this connection: who ever heard of an American Catholic college thus honoring a *Catholic* journalist who devoted his whole life and all his energy to the defense of Catholic truth? Outsiders reap the reward and glory, while the children of the household are fed mainly with rebuffs.

By the death of Msgr. Katzer of Milwaukee, who departed this vale of tears on the same day with Leo XIII., the German Catholics of this country have lost their only representative in the council of the archbishops. He always stood up valiantly for equal rights for all nationalities and distinguished himself as a courageous champion of Catholic education in the Bennett school law fight. In the controversy on Americanism he threw the weight of his influence upon the side of strict orthodoxy and conservatism. Archbishop Katzer was a friend of *THE REVIEW* since its establishment, though the assertion, at one time widely current, that he was its real founder and subsidized it, had no foundation whatever in fact. *R. I. P.*

The New York *World* recently published a symposium regarding the word "obey" in the marriage service, made up of opinions from well-known "strong-minded" women and prominent brides-elect. The "strong-minded" women, of course, repudiated the word, and all of the brides-to-be announced decidedly that they did not intend to have it used in the ceremony.

It would be superfluous to comment on these opinions. They are enough to make the grandmothers turn in their graves and the grandfathers rise up in indignant protest.

Says Father Phelan in the *Western Watchman* (July 12th):

"We feel towards apostate priests very much as Southerners feel towards a certain class of negro criminals."

But you wouldn't go so far as to lynch them, would you? We

A subscriber in Southern Missouri sends us this clipping from a local newspaper :

"A new game called 'Christianity' is being played in certain parts of the city. The girls get on one side and are the Christians. The boys get on the other side and are the heathens. Then the heathens embrace Christianity."

And that's about all the "Christianity" most of them ever embrace.



President Eliot of Harvard has defined the new ideal in university education as the effort to teach a student one or two subjects thoroughly, and to give him a familiarity with as many other branches of learning as possible. The growth of knowledge renders no other course possible.



It has been discovered that the ancient Grecians used automobiles. In the 'Knights' of Aristophanes (verse 26) two slaves are debating how they can best escape, and one of them suggests :

Μόλωμεν αυτο, μόλωμεν αυτο.  
Let us take the auto.



The editor of THE REVIEW deplores the recent demise of Rt. Rev. Henry Muehlsiepen, Vicar-General of the Archdiocese of St. Louis, as a personal loss and solicits for the repose of his gentle soul the ardent prayers of all friends and subscribers.



on our part can not help seeing even in the apostate priest the "sacerdos in aeternum," and believe that he if any one is entitled to the benefit of St. Augustine's charitable counsel: "Interficate errores, *diligite errantes.*"





# The Review.

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## CHURCH MUSIC REFORM IN THE EAST.

**O**N June 7th last several church choirs of New York, Brooklyn, and Newark, N. J., respectively, united for the purpose of performing some works by Witt, Haller, Stehle, Thiel, Wiltberger, Ebner, Kothe, and Hillebrand, the latter one of the conductors of the occasion. The performance took place in St. Peter's Church, Newark, N. J., in the presence of Rt. Rev. Bishop O'Connor of the Newark Diocese, Msgr. Doane, several priests, and a large congregation of laymen. The reproduction of the several compositions is reported to have been successful.

Rev. Fr. N. M. Wagner, of Holy Trinity Church, Brooklyn, improved the occasion by delivering a vigorous address, in the course of which he set forth the laws of the Church regarding the use of music in her cult and also uttered a severe but well deserved indictment against those who ignore or violate the laws and wishes of our Holy Church. He showed that the quality of the music performed in the vast majority of churches in New York and vicinity is not only unliturgical, but also devoid of artistic value. Father Wagner names those whose compositions dominate most organ lofts in the Metropolis, among them Wiegand, Lambillotte, Millard, Giorza, Diabelli, Dachauer, La Hache, Mercadante, Farmer, Stearn. He might have added many other names such as Rev. Ganss, who in particular has done unspeakable harm with his trivial and frivolous musical settings of sacred texts.

Nothing which Father Wagner said in his sermon, no matter how severe, adequately expresses the nausea and disgust a musician worthy of the name experiences on hearing the frivolities and inanities by Millard, Giorza, Ganss, Marzo, and all the others. If a program consisting of works by the above mentioned so-called composers were to be performed before an audience such as usually attends the New York Philharmonic concerts, or

the performances of the New York "Oratorio Society," the audience would either demand its money back or laugh the perpetrators off the stage. And that which is too insignificant, silly, and frivolous to be performed in a respectable concert hall (I defy anybody to prove that a composition by any of the above named composers has been performed at a first-class concert in New York) is year in and year out produced before the Blessed Sacrament in some of the most prominent churches in the Metropolis.

It is therefore gratifying to hear that priests are beginning to raise their voice in protest against the shameful or rather shameless invasion of the sanctuary by pseudo-musicians, who not only throw liturgical regulations to the wind, but whose elucubrations have absolutely no artistic *raison d'être*.

It has been pointed out before in *THE REVIEW* that, if we except a few German churches and St. Francis Xavier's in 16th Str., the best and only place in New York to hear the great masters of Church or Cecilian music properly performed is Carnegie Music Hall on some evening when the Musical Art Society—composed mostly of Protestants and conducted by a Hebrew—gives one of its concerts. Excluded from the sanctuary which gave them being and for which they were destined,—by the indifference, ignorance, and neglect of those in authority, the immortal works by Palestrina, Lassus, Gabrieli, Lotti, Croce, and others find adequate interpretation at the hands of aliens in a secular temple of art. Is it not high time that the traffic in meretricious vulgarity be banished from our churches and that heed be given to the many, many decrees on the matter of Church music issued by the Holy See?

JOSEPH OTTEN.



### SHOULD LABOR UNIONS INCORPORATE?

In view of the many recent proceedings against trade unions by way of injunctions and suits for damages, the National Civic Federation addressed enquiries to a number of representative men, asking for a statement of opinion regarding the proper course for trade unions to take in the matter of incorporation. Attention was called to the Taff Vale decision in Great Britain and to several cases in the U. S., where members of unincorporated unions have been held personally responsible for damages and costs of prosecution. The question was asked whether, in defending such suits, the unions would be placed in a better or in a worse position if they were incorporated, than they are at present when unincorporated. Enquiry was also made as to whether a special law should be enacted for the incorporation of

unions, differing from the law for business corporations, and if so, what should be its terms.

The answers were published in the monthly bulletin of the National Civic Federation. Although they are all very interesting, space does not permit us to give more than a synopsis. The reader will readily understand that with such a discrepancy of views, it is next to impossible to frame a law, national or State, settling the above query to general satisfaction.

With the apparently increasing power of trade unions it is to be expected that a demand should arise for their proportionate responsibility. The grounds of this demand vary, but they usually turn on different meanings of the word responsibility. Some advocate incorporation, in order to hold the unions responsible for violation of contracts; others do so with the intention of fixing responsibility on them for unlawful acts—known legally as “torts.” The latter group is again to be subdivided accordingly as the members have in mind the acts of different parties in varying conditions—some contemplating the acts of officers and members authorized by the union; others the acts of members unauthorized by the union; and still others the acts of sympathizers not members and not authorized by the union.

Certain of the legal contributors to the symposium hold that for illegal acts—“torts”—such as trespass, intimidation, boycott, violence, etc., authorized by the unions or their officers, the unions can already, even though not incorporated, be held legally responsible to the extent of their treasuries, and also that each member of a union can be held legally responsible to the extent of his private estate. They also hold that the incorporation of the union would not relieve the individual member of legal responsibility for illegal acts. Incorporation “would not in the least protect individual leaders and members from being ‘joined’ as defendants in suits for damages for conspiracies and other ‘torts.’” Incorporation “will not relieve the individual members of the corporation from responsibility likewise.” According to these views, incorporation of a union would not increase its responsibility for illegal acts of its members.

One of the employers, however, seems to hold that by incorporation the union could be held for illegal acts done by sympathizers in the prosecution of a strike. Other contributors hold exactly the opposite view, that incorporation would relieve the union of liability for damages inflicted in its interests, and the only answer received from an incorporated union cites this as the main advantage gained by incorporation. Extending responsibility of a corporation to cover the unauthorized acts either of members or non-members, does not seem to be advocated by the legal writers,

and they hold that an unincorporated union would not be held in damages for the unlawful acts of members or non-members committed in sympathy with the union's cause, but without authorization from the union or its officers. This does not apply to the acts of officers themselves, since their acts are held to be those of the union. One employer holds that what society and employers want is not damages from unions for injuries unlawfully inflicted, but restraint from committing these unlawful acts, and this, he says, can be had through the injunction.

The other kind of responsibility is for violation of contracts. Those who desire it hold that employers can not enter on contracts with unions on fair terms, because, while the employer is financially and legally responsible, the union is only morally responsible. Here, again, two very different kinds of responsibility are in view. The one responsibility is for individual members, the other for joint action of all the members. One contributor seems to maintain that the union should be held financially liable for a violation of contract by a member who, for example, leaves his work without consent of his employer. This would seem to be a kind of responsibility which very few unions would care to assume, and it is a misapprehension of the whole nature of a union agreement with employers. By such an agreement the union would become a contractor to farm out labor. Certain unions, such as the Garment Workers and the Longshoremen, agree to furnish what labor is required by the employer, but they relieve themselves of the usual responsibility of a contractor by a proviso that the employer may hire non-members if the union can not supply the force required. But this class of union contracts is exceptional. Union agreements are not contracts to furnish labor; each laborer makes his own labor contract directly with his employer. The union agreement is simply an understanding by which the parties represented agree to make similar contracts respecting hours, wages, and work. The employer enforces his side of the agreement through his right to discharge the workman, and the union enforces its side by its right to strike. One employer fears that should the unions thus become contractors to farm out labor, as do the Chinese companies, their greatly increased power would be productive of more harm than good, and would not tend to improve the character of the working men; and, on the other hand, if they should not become contractors for labor, their responsibility could be easily evaded, even though they were incorporated.

Other contributors hold the customary view that the union should be held responsible only for the joint action of its members, such as a stoppage of work by a strike, or the support of a



member who violates his agreement. Here the question arises. Would incorporation of unions lessen the number of strikes in violation of agreements not to strike? Answering this in the affirmative, several writers refer to the probable added feeling of responsibility on the part of leaders and members which would come through incorporation. Others, replying in the negative, point out the very small funds in the union treasuries. But more generally it is held that incorporation is not necessary in order to promote the observance of contracts. Several union representatives assert that unions do not violate their agreements and that only employers do. Others do not go so far. One employer, a prominent member of the National Founders and the Stove Founders' Association, argues that where employers free themselves of sentimental opposition to trade unions and then deal with their agents on a business basis, the unions are in a better position to be held accountable. Other contributors strongly urge that the trade agreement is the proper substitute for incorporation. A statistician asserts that nearly all violations occur in the field of agreements with individual employers, and that there have been very few violations of trade agreements made between associations of employers and associations of workmen. Certain union representatives admit the lack of discipline within some unions, but hold that all are gradually being educated to higher standards and that this education will be the more rapid as employers show a greater willingness to make and observe agreements.

Supposing it is not necessary to have incorporation in order to compel unions to abide by their contracts, the converse proposition is presented by a union representative, who contends that unions, even if incorporated, can not secure damages from employers who violate their contracts with the unions. Referring to the experience of the Garment Workers, who have brought suits on bonds given by employers, he argues that the employer can raise in defense the plea of duress, since he was compelled, in view of the alternative of seeing his business ruined, to agree to the terms laid down by the unions. On the other hand, a representative of another branch of the clothing industry, whose union is incorporated, states that the legality of their contracts has been sustained in the courts; but a former counsel of this union thinks the union would have fared better if it had given up its corporate organization.

Among the objections raised to incorporation by the unions is, of course, first of all, the liability of exposing their treasuries to attack. But if the trend of legal answers is correct, as stated, these treasuries are already liable for unlawful acts even without incor-

poration, and there is even an intimation that they are also liable for violation of contract.

If this be true, the danger which the unions may meet through incorporation must be found elsewhere. Several writers contend that the real danger lies in the internal affairs of the union. The union must have almost arbitrary control over its members in the way of discipline, and were it incorporated, its constitution and by-laws would be subject to judicial enquiry, and it would be continually in court on suits brought by dissatisfied or expelled members, oftentimes instigated by employers. It is pointed out that the New York Stock Exchange, under advice of the ablest legal talent, avoids incorporation in order that it may enforce complete discipline upon its members without interference by the courts.

Some of the writers fear also that judicial interference would operate against the democratic character of union management, would do away with the initiative and referendum and would make the directors and officers powerful and oligarchic. This result would stand in the way of growth in membership, which would be unfortunate both to the unions and to society. To incorporate the unions would drive them into politics and a crude form of Socialism.

There is a curious contrast in the opinions regarding the attitude of the courts. The union spokesmen in general speak of the hostility of the courts to unions and their bias towards the employers, mentioning the interstate commerce and anti-trust laws as having been perverted from their original object to the injury of unions. Yet some of the employers speak of the whole machinery of justice in our State courts as paralyzed by fear of the union vote. Not more law is needed, they say, but more honest and courageous enforcement of the laws as they are, and incorporation would not add responsibility, since prosecuting attorneys, judges, and juries would, through their sympathies with the unions, temper the laws even more than now.

Other contributors, while not emphasizing the attitude of the courts toward either side, believe that their tedious processes place the unions at a disadvantage. At present there is a disparity between the treasuries of unions and corporations, the latter having an unlimited call on high-priced legal counsel.

Of those who answer the question as to the need of a special law for the incorporation of unions, the legal writers all agree that such a law is necessary, but there is only one writer who offers suggestions as to its necessary provisions. One union officer would have the benefit funds separated from the other funds and would have the union exempt from responsibility for the personal acts of members in violation of law. It is pointed out that

the federal law providing for the incorporation of unions exempts members as well as the corporation itself from liability for "the acts of members or others in violation of law." Other contributors think it would be difficult and even impossible to frame a special law making the union responsible for authorized acts and not responsible for unauthorized acts.

Compulsory incorporation is rejected by all who refer to it, one legal writer pointing out that it would be equivalent to prohibiting workmen from enjoying the liberty of the citizen, the freedom of contract, and the right of free assembly.

Finally, several union representatives dismiss the whole subject by boldly asserting that, whatever the arguments presented, the unions *will not* incorporate. This assertion is hardly vital, since it is conceivable that a special law could be so framed that the unions would choose incorporation as an alternative to increasingly drastic decisions against them when not incorporated. One writer suggests that under a compulsory arbitration law, like those of New Zealand and Australia, the unions would find a decided advantage in incorporation.

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The symposium as a whole seems to indicate that the customary arguments for and against incorporation of unions are invalid, since they turn on the responsibility of unions for unlawful acts. Incorporation would not increase or decrease their responsibility in this respect. Both the treasury of the union and the property of the members are liable in damages on account of such acts, whether the union is incorporated or unincorporated.

As regards the enforcement of contracts, the opinions in the symposium are at wide variance, both from the standpoint of the union in enforcing the agreement upon employers and from the standpoint of employers in enforcing the agreement upon the workmen. That existing laws governing corporations are not adapted to the needs of labor unions, is generally admitted in the suggestion that special laws should be enacted for the purpose.

☞ ☞ ☞

*What Ails France?*—Thirty years ago Mme. Julie Lavergne pun-  
gently put it thus: "Fire broke out in the room of a drunkard,  
who opened the window and cried for help. The neighbors came  
running with buckets full of water. 'Stand back,' he cried. 'I am  
afraid of water. Bring me wine or whiskey, or I won't open.' And  
he barricaded his door and perished in the flames. Frenchmen,  
you, who pretend to end the Revolution by riding its principles,  
do not laugh at this drunkard."—Correspondence of Julie La-  
vergne, letter of Oct. 24th, 1873.

### AN IMPORTANT NEW BOOK ON EDUCATION.\*)

With hardly an exception, our American and English non-Catholic books on education give more or less a caricature of Jesuit education. What wonder, then, that our educators rarely display correct ideas of this educational system? Unluckily they are confirmed in their preconceived notions by a well-known French author, whose work is translated into English and very extensively used in this country. It is true, Rev. Thos. Hughes, S. J., had written his 'Loyola and the Educational System of the Jesuits' for the 'Great Educators Series,' published by the Scribners. But could not the bold and very positive statements of other writers be correct in spite of Father Hughes' praise of the Order's school system? Illogical as this position might be, the opponents did not admit themselves refuted.

Nothing, therefore, could be more timely than a book on Jesuit education from the pen of a Jesuit, which would add to an explanation a direct refutation of the numerous objections made against the much maligned system. Father Schwickerath's work, in which this task was undertaken, lies before us, and after a careful perusal we gladly give it unreserved praise. The writer has done his work thoroughly, after long and careful studies; and as he has won for himself a place among authorities on education, he has made it impossible for all fair-minded educators to repeat in future from Compayré, Painter, or Seeley, the many misrepresentations of the Jesuit educational system. With a book like this in the market, President Eliot would certainly not have followed blindly in his ill-timed utterances on Jesuit education, authors of whom some are here proved to have been inspired by direct enmity (p. 11) to distort the Jesuit system, and thereby to have forfeited their right to be regarded as trustworthy authorities (pp. 649 sqq.)

Father Schwickerath gives us a powerful apologia of the Jesuit system both as a whole and in every one of its leading features; and this from the double standpoint of an earnest and learned student of theoretical education, and a practical schoolman.

It will be impossible to give an exhaustive account of the many questions discussed in each chapter. The student of the history of education will find much new material in the first part, "History of Jesuit Education." After reviewing the school systems in vogue in various countries at the close of the Middle Ages, the author briefly characterizes medieval education; then follows a survey

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\*) Jesuit Education, its History and Principles Viewed in the Light of Modern Educational Problems, by R. Schwickerath, S. J., Woodstock College, Md. (XVI. and 687 pp.) B. Herder, St. Louis. Price \$1.75 net. The book is neatly printed and bound and presents a very attractive appearance.

of the influence of the Reformation on education. One more general chapter on religious as educators, and we have the whole broad ground surveyed on which the Jesuit system was built up. Being an offshoot of the then prevalent systems,—and not merely a copy of the Protestant schools, as P. Schwickerath successfully and convincingly proves (pp. 140-141),—it soon began its independent career, which led in a short time to the first “Ratio studiorum,” that of 1599.

That neither this “Ratio,” nor the second of 1832, which is discussed in the sixth chapter, had a narrowing influence on the Jesuit teachers, is demonstrated by an extensive history of Jesuit colleges and Jesuit writers. With great delight we read the paragraphs where the men who are said to have become narrow by a classical system including little else than Latin and Greek, are shown to have been (pp. 148 sqq. 226 sqq.) able competitors at least, if not the leaders, in all branches of learning; including in the earlier times geography and history as well as the study of the mother tongue, and last but not least mathematics and sciences; and in the nineteenth century the various branches of modern learning (p. 124 sqq., 198-199).

After this minute research Father Schwickerath easily refutes the many charges of his opponents (esp. pp. 223 sqq., 243 sqq.)

Not every thing that had to be discussed in the first part is new to educators. But certainly new and interesting is the manner in which these questions are discussed. Starting from the opponent's view, which is given in full, our author offers us the unique spectacle of seeing the enemy refuted by more able enemies, or at least by men who have no special sympathy for the Jesuits. He then compares the Jesuit system with the school systems of countries that are recognized leaders in education. Finally he adds his own refutations, characterized by keen logical reasoning.

A most powerful weapon in the hands of our author is the comparison between the Jesuit and the German school system and the continual quotations from German authorities. These arguments must go far to convince American educators, for whom up to the present day Nägelsbach, Paulsen, Ziegler, Schiller, etc., were the oracles on education, for whom works like Schmid's ‘Geschichte der Erziehung,’ Baumeister's ‘Handbuch der Erziehungs- und Unterrichtslehre für höhere Schulen,’ Kheirbach's ‘Monumenta Germaniae Paedagogica,’ and similar work were the true sources of educational wisdom, and for whom Germany is still the classical land of genuine education. Both sarcastic and convincing then is Father Schwickerath's question (p. 10), whether or not President Eliot would have dared to tell in his charges

against the Jesuits system, that it is essentially the same as the official system of Prussia, where, after a short trial of the reform of studies advocated by Eliot, the old system was reënforced (pp. 280-291.)

The second part, "Principles of the Ratio Studiorum," is abundantly rich in the discussion of the educational problems of all times, but especially of those that are now most hotly agitated. From the vast Jesuit literature which the writer masters to an astonishing extent, he shows the soundness of the Society's standpoint with regard to the elective system, the question of expurgated editions, coeducation, etc.

Undoubtedly the best chapter of the book is the sixteenth on "The Method of Teaching in Practice."

What Father Schwickerath has to say in the seventeenth and eighteenth chapters on the moral and religious scope of every true, and in particular of the Jesuit, educational system, should be earnestly considered by every teacher. For Catholics his standpoint is the only true one, and it were nothing less than treason to immortal souls to follow the modern educational systems in their utter neglect of a moral training based on religion.

The twentieth chapter we may sum up by saying that the Jesuit as teacher strives always to imitate as perfectly as possible Jesus Christ, the master-teacher.

We are sure, then, that the reader will agree with us that Father Schwickerath's book will prove a strong weapon in the hands of Catholic priests and teachers against false educational theories. It is more than a defence of Jesuit education; above all it is a victorious refutation of the many false statements of men like Compayré, Painter, Payne, and Seeley. We therefore recommend the book especially to all the Catholic school teachers who were taught in our State Normal Schools on the authority of the above named authors. We assure every truth-loving non-Catholic teacher that the author defends the system of his Order as a gentleman and a scholar. He tries to convince you, and aims at nothing else. There is nothing that will not make it a pleasure for the reader to follow him from assertion to assertion till the end of the book, where he gives a conspectus of his principal and auxiliary sources, including among the latter, we are pleased to note, our own humble

REVIEW.



### THE C. M. B. A. ONCE MORE.

Under the heading: "Clergy Please Take Notice," Chas. L. Brown publishes in the official organ of the Catholic Mutual Benefit Association, the *C. M. B. A. News*, for July, 1903, an article which is intended as a reply to our comments on the business methods of that organization, and which is promptly reprinted in the *Denver Catholic* (July 11th), that self-constituted champion of the concern referred to. We can not for lack of space, reproduce this strange amalgam of abuse of our journal, misstatement of facts, and error in figures, especially as it is not an official statement of the C. M. B. A., but simply an effort of some well-meaning friend of the society to defend it against our charges. In justice to the readers of our previous remarks we will, for the last time, refute the misrepresentations made on behalf of this society, and correct some of Mr. Brown's misleading figures.

To enlighten our alleged ignorance of the "true condition" of the C. B. M. A., Mr. Brown informs us that the society has 216 branches "within the Grand Council of Pennsylvania." That they do not figure in the official insurance reports of that State, he "explains" as follows:

"The C. M. B. A. was licensed to do business in Michigan and Pennsylvania before laws were enacted calling for these reports, consequently the society is exempt from making a report except to the insurance commissioner of New York."

We submitted this claim to the State Insurance Department of Pennsylvania and give its reply, dated July 15th, 1903, verbatim:

"Replying to yours of the 14th inst. permit me to say that the Catholic Mutual Benefit Association of New York *is not now and never has been registered* in this office, *or authorized to transact business in this State.*

"The Association *can not legally transact business* in Pennsylvania without being registered or having a license from this Department, and until it is licensed and the proper person designated as its attorney for service of process, *a member can not bring suit against the Association in this State*, but would have to go to the home office of the company in order to commence or maintain any legal proceedings against the Association.

Respectfully,

(Signed) ISRAEL W. DURHAM,  
Insurance Commissioner."

It follows that if the C. M. B. A. has any members in the State of Pennsylvania, it is doing business there in direct disregard and violation of the laws of the Commonwealth, and such members have no standing in any court of Pennsylvania, but must go to New York State for justice, if in need of legal action against the corporation.

Mr. Brown charges THE REVIEW with "taking particular pride in trying to shatter the hopes of mutual or co-operative societies,"

and says that it "in every instance in its vaunting way lauds Old Line." He informs us that, "out of 822 old line companies chartered to do business in the United States, 725 are out of business." Mr. Brown does not tell us where he found these figures, but we assert on the basis of official returns (insurance reports) that of all the mutual life insurance companies ever chartered on the old line basis in the United States, not one ever failed, but all are still doing business, and refer him to our article of April 2nd (No. 13) of this year's REVIEW, where we have given a partial list and a comparison of their expenses with those of Catholic mutual societies, unfortunately not to the advantage of the latter.

Passing over some unimportant claims equally incorrect, we now come to Mr. Brown's table, alleged to give the nonparticipating rates of the Mutual Life. Mr. Brown takes the liberty of deducting 20% from said rates, "to procure the net premium."

But there is no loading of 20% on non-participating rates, and any old line company doing business on the basis of Mr. Brown's figures would promptly be stopped from issuing policies by the State insurance authorities. 'Fritchcraft's Manual,' a standard insurance publication, gives the net annual premiums for the various ages based on the American Table of Mortality, with reserve accumulations earning 4% interest annually, and reaching face of policy age 96, (a very liberal allowance), but without provision for expenses.

To illustrate how unreliable Mr. Brown's way of figuring is, we give below in the first column the net annual premium required according to standard authorities for a straight life policy at ages quoted in his article, (4% American experience); next the *de facto* rates of the Mutual Life, then Mr. Brown's alleged rates, and last the charges of the C. M. B. A. according to Mr. Brown's statement. We do not know whether he has quoted the C. M. B. A. rates correctly, but if so, the rates are much too low for safety.

AGE.	STANDARD NET PREMIUM.	MUTUAL LIFE RATE.	MR. BROWN'S M. L. RATE.	C. M. B. A.
20	\$12.67	\$15.01	\$12.00	\$ 4.50
25	14.21	16.46	13.17	5.10
30	16.21	18.74	15.00	6.50
35	18.84	21.70	17.36	7.25
40	22.35	25.62	20.50	9.00
45	27.12	30.90	24.72	10.50
49	32.21	36.49	29.20	(50) 12.00

Since the "net premiums" in the first column are the money required for paying death losses and accumulating the needed reserve, with 4% interest income, to have \$1,000 in bank at age 96, without making allowance for expenses, it is easy to see how far short the C. M. B. A.'s rates are.

Mr. Brown says: "The membership of this society has been



taught that the cost will not increase." We believe this to be one of the few true claims made in his article, and it is the very reason why THE REVIEW has labored for years past to convince the managers and members of this and other Catholic mutuals of the necessity of studying the subject before misleading still more Catholic men in the vain hope that getting "new blood" will insure permanency for companies which are conducted on a false basis.

In conclusion let us quote once more the result of the two years' investigation made by the Revision Committee of the Catholic Order of Foresters and published on May 1st of this year :

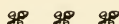
"Two things were . . . shown to the satisfaction of the Committee by the history of fraternal organizations on their insurance or protection side, namely :

"1. That, notwithstanding oft repeated assertions and opinions of many advocates, that rates once in vogue were high enough to mature their contracts, the course of short time proved that they were not ; and

"2. As far as the history of insurance goes, that any and all plans which failed to provide for payment in advance yearly or monthly, of a sufficient sum, which, properly invested and increased, would accumulate enough to meet the contracts when due, failed in their final outcome."

So will the plan of the C. M. B. A. fail in its final outcome, unless its managers silence the Browns and disavow the *Denver Catholics*, and undertake the by no means easy task of reconstructing their financial system.

"*Qui vivra verra!*"



## RELIGIOUS ASPECTS OF THE THIRD AND FOURTH DEGREE IN AMERICAN FREEMASONRY.

The third or master's degree is interesting on account of its religious symbolism. It is intended to teach the Masonic resurrection of the body and the immortality of the soul. This is certainly adding to the Mason's creed, which, we were told explicitly, required only a belief in a deity (p. 44). However, as the candidate has already advanced in the Masonic life and is anxious for higher degrees, he is not going to be particular about Masonic consistency.

"It was," says Mackey's *Ritualist*, p. 109, "the single object of all the ancient rites and mysteries practised in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and

aim of its ritual. . . . The important design of the degree is to symbolize the resurrection of the body and the immortality of the soul."

We may be excused for refusing to receive on the unproved assertion of our author that the teaching of the immortality of the soul was the single object of the ancient pagan rites and mysteries. The researches of the learned attribute, and justly so, quite other objects to them. For us it suffices that the degree typifies religious truths, or the parodies of religious truths; for Masonic resurrection is as different from Christian as Masonry is from Christianity.

In view, therefore, of the claims and the religious nature of Masonry we can better appreciate the hymn that is sung in the lodges:

"Hail Masonry divine!  
 Glory of ages shine,  
     Long may'st thou reign;  
 Where'er thy lodges stand,  
 May they have great command,  
 And always grace the land,  
     Thou art divine."

There isn't much of the tone of a "handmaid" in the hymn—"Long may'st thou reign"—"May they have great command"—but we think that the theory of the handmaid has been long since shattered.

From another hymn, on p. 219 of the Ritualist, we copy the opening and closing stanzas:

"Hail universal Lord,  
 By heaven and earth adored,  
     All hail, great God!  
 Before thy throne we bend,  
 To us thy grace extend,  
 And to our prayer attend;  
     All hail, great God!  
 .....  
 To thee our hearts do draw,  
 On them, O write thy law,  
     Our Saviour God!  
 When in this Lodge we're met  
 And at thy altar set,  
 O do not us forget,  
     Our Saviour God!"

The fourth degree, or that of Mark Master, contains an interesting charge to the candidate, which, "with slight but necessary modifications," as the Ritualist tells us, "is taken from the 2nd chapter of the 1st Epistle of Peter and the 28th chapter of Isaiah."

The words of St. Peter are the interpretation of the words of the prophet and are explicitly applied to Christ. Permit me first

to quote the charge and then to note "the slight but necessary modification."

"If it be that ye have tasted that the Lord is gracious, to whom coming as unto a living stone, be ye built up a spiritual house, an holy priesthood to offer up sacrifices acceptable to God" (p. 271).

In such shape does Masonry deck itself out in the borrowed robes of Christianity to deceive the unwary! But St. Peter was too sectarian for Masonry and hence the slight but necessary change. We quote the passage from the Vulgate:

"If so be you have tasted that the Lord is sweet. Unto whom coming as to a living stone, rejected indeed by men, but chosen and made honorable by God: Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God *by Jesus Christ*" (1. Pet. II, 3, 4, 5.) The slight but necessary change was to take out the whole pith of the passage, that thus mutilated it might fit Masonry. The living stone, according to St. Peter, is Jesus Christ, rejected indeed by men but chosen and made honorable by God. In Him, as living stones, are we to be built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God. Masonry, which omitted all mention of Jesus Christ, omitted also, as a trivial matter, the word "spiritual" before sacrifices. "Wherefore," says the Apostle, "it is said in Scripture. . . . . The stone which the builders rejected, the same is made the head of the corner" (ibid., 6, 8.) Masonry rejects Christ, as we have proved by its fundamental principles and as the present and other instances show; but have we ever reflected how characteristically both St. Peter and Isaiah have described its votaries, the one calling them men; the other, builders? The idol of Masonry is humanity in the strong, healthy, physical man. Such is its type and the standard of its perfection. And what does "Mason" mean but "builder"? These builders, these men (for only the male sex can be Masons) these men whose aspirations are limited to humanity, reject Christ as the corner-stone of their lives to substitute what at present we dare not breathe.



### LEO XIII. AND THE SPANISH-AMERICAN WAR.

We read in the N. Y. *Evening Post* of July 31st:

One of Leo XIII.'s attempted services to humanity was his endeavor to avert the Spanish-American war. New and illuminating details of his efforts on that occasion are given in an article published in the *Revue Historique* for July-August. The writer, A. Viallate, has had access to Spanish diplomatic correspondence, and clearly brings out certain facts only suspected before, and not at all disclosed in the official publications of our own govern-

ment. For example, on April 2d, 1898, the Spanish Minister to the Vatican telegraphed to the Minister of Foreign Affairs at Madrid that he had just had a call from Cardinal Rampolla. In behalf of the Holy Father, the Cardinal said :

"The news received from the United States is very alarming. The President is desirous of adjusting the controversy, but he is dragged along [*entraîné*] by Congress. The difficulty is to find some one who may request the suspension, of hostilities. The President appears strongly disposed to accept the aid of the Pope."

His Holiness thereupon asked if his intervention would be acceptable to Spain. The reply was favorable, and the result was that moving offer of the Queen Regent, "at the request of the Holy Father," to "proclaim an immediate and unconditional suspension of hostilities in the island of Cuba." This was telegraphed by Minister Woodford direct to President McKinley on April 5th, 1898, but the latter was by that time so much further dragged along by Congress that he did not even mention the critical despatch, nor was it deemed prudent to publish it at all until after the lapse of three years.

The claim was set up that this government had not really desired the good offices of the Pope. Another of M. Viallate's despatches, however, shows how close it came to asking papal intervention. On April 4th the Spanish Minister in the United States telegraphed that he had just had an interview with Archbishop Ireland. That prelate had come to Washington "on the orders of the Pope." He had seen the President twice, who "ardently desired peace," but was afraid that Congress would vote war, which the helpless man would finally be obliged to yield (*céder*). A final effort must be made, etc. All of which should somehow be commemorated in the McKinley monument. We suggest a bas-relief showing the President dragged along by Congress into a war from which he shrank, and which he might have prevented.

§§ §§ §§

*Peonage.*—The Georgia legislature has adopted a resolution which provides for a legislative investigation into the charges of negro peonage in that State, and which declares :

"That a system of peonage is practiced in this Commonwealth, persons male and female being held in bondage in violation of the legislation, State and national, contrary to a healthy public sentiment and injurious to the body politic as well as grossly wronging and outraging those unlawfully held."

A similar state of affairs seems to exist in Alabama. The white population of these two States is overwhelmingly native, the so-called "foreign" element being hardly represented there. Are these conditions samples of the "American civilization" which according to the political leaders of this nation should be the standard for the whole world ?

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## CATHOLIC WORSHIP AND PROTESTANT HYMNS.

**W**HILE the Holy Father was lying seriously ill and in the shadow of death, many kindly expressions of sympathy were heard from Protestant pulpits, and one minister of an Episcopalian church, Rev. H. C. Swentzel, Rector of St. Luke's, in Brooklyn, charitably asked his congregation to pray for the venerable sufferer. As if to justify so unprecedented an appeal, the reverend gentleman added (see *Sun*, July 13th): "The general interest taken in Leo XIII. is, I think, a happy omen for the future, as showing how the people come together. The old furious cries, 'No Popery' and 'Protestant heretics' will find no echo to-day. The bitterness has been passing away. *To-day Protestant hymns are lustily sung in Roman Catholic churches.*" (Italics ours).

*Fas est et ab hoste doceri.* Doubtless this Protestant clergyman did not speak unadvisedly, and his statement, if true, that Protestant hymns are in use in our churches, instead of being the compliment he intended, is, in reality, a reproach to whomsoever may be responsible for the practice. In discussing the matter we may safely assume that the hymns thus referred to are in the vernacular. Protestantism disavows the language of the Church and has not, and can not consistently have, a single Latin hymn, although we recall that Mr. Gladstone once tried his hand at turning the "Rock of Ages" into classical Latin. But the Church has her own, exclusive hymnody of ample range and variety, the accumulation of centuries of Catholic faith and Catholic genius. Passing the hymns and canticles which have been drawn directly from the inspired writings, her Breviary hymns and sequences are the work of men who were not only masters of the art of versification, but were at the same time profound theologians, men of eminent sanctity, who devoted their lives to the study of the

truths of religion. Such names as St. Ambrose, St. Gregory I., Prudentius, and Sedulius in the fifth century, Venantius Fortunatus, St. Thomas Aquinas, St. Bernard, Jacopone da Todi, Thomas of Celano, (if the "Dies Irae" be conceded to him), and many others well known in Catholic hymnology, attest not only the antiquity but also the distinguished sources of that matchless collection of sacred poetry which the Church has incorporated into her liturgy.

Every hymn which the Church has thus adopted, has for its theme one or other of the mysteries of religion, some dogma of faith, some invocation to our Lady or to the blessed martyrs and saints of God who confessed the faith of which the Church was the depository. They ring out no uncertain note. Indeed many of the hymns of St. Ambrose, who may be called the father of Christian hymnology, were written to counteract the evil tendencies of certain heretical hymns which were in use among the Arians, just as in the Eastern Church at an earlier period St. Ephrem, the Syrian, had written hymns against the heresies contained in the hymns of the Gnostics Bardesanes and Harmodius. Thus we find that from the earliest times the hymn has been employed as one of the most effective methods of stating the truth of religion and of impressing it, through the medium of both sight and sound, on the minds and hearts of the faithful.

And as we analyze and study those great hymns of the Latin Church, suited as they are to all the feasts and seasons of the ecclesiastical year, we find in each of them some one or more of the immutable truths of Catholic theology, expressed in vigorous and stately terms, whose meaning is unmistakable. And while we admire the strength and effectiveness of the theological expressions, we are charmed with the skill and taste displayed in the compositions and management of the verse. It is nothing new to say that our Latin hymns have been the admiration of scholars and equally the despair of translators who have attempted to transfer their full sense and meaning into vernacular verse.

With the development of the English language, and following upon the English schism, which rejected not only the doctrine but also the language of the Church, our Breviary hymns were studied with a view to their translation into English, and since then some of the greatest scholars have employed their talent in this direction with varying success. Notable among these of later times was Father Caswall, whose "Lyra Catholica," appearing about fifty years ago, comprised the entire body of Breviary and Missal hymns and sequences. So well was his work done, that Father Caswall's translations were at once adopted into the prayer and hymn books which were supplied to the faithful in this country.

Since then many other faithful translations have appeared, made by American as well as by English Catholic scholars, some of them as, e. g., Cardinal Newman, among the most distinguished names in English literature.

When we turn to devotional, as contrasted with dogmatic, hymns, the name of Faber naturally arises, as the writer who has supplied the English speaking world with a collection of beautiful hymns, which, while they inculcate Catholic truth, at the same time appeal to the tenderest emotions of the Catholic heart. Space does not permit us to enumerate the many devout and scholarly Catholics, both of the clergy and laity, who have enriched the vernacular hymnody of the Church by their contributions. Enough to say that our treasury of Catholic hymns in the vernacular is so ample that there is no office of the Church, no public devotion, no pious practice or occasion at which the faithful are assembled, but may find its appropriate hymns of undoubted Catholic character, written by Catholic authors, who, following the ancient admonition, believed in their hearts what they sang with their mouths. "*Vide ut quod ore cantas, corde credas et quod ore credis, operibus tuis comprobes.*"

When, therefore, we are justly charged with the singing of Protestant hymns in our churches, it argues either ignorance or culpable indifference on our part. For this erroneous practice the compilers of our so-called Catholic hymnals are in some measure responsible. In one such manual, which lies before us, published with the Imprimatur of an Archbishop,\*) out of about two-hundred and fifty hymns recommended for congregational singing, we count nearly one hundred derived from non-Catholic sources, including that staunch Methodist, Charles Wesley, and the Independent-Presbyterian Isaac Watt. We readily concede the poetic excellence of many beautiful compositions of Protestant hymn writers which contain nothing contrary to Catholic faith; nevertheless we have no doubt that the use of such compositions in the public service of the Church is contrary to the spirit, if not to the express letter, of its laws, which tolerates the singing of hymns in the vernacular solely for the purpose of nourishing the piety of the faithful, "*pietatis fovendae causa.*" We can not exchange hymns any more than we can exchange pulpits with our Protestant brethren. On this point the learned editor of "*Annus Sanctus*" states the principle that "intellectual gratification is not to be secured at the cost of spiritual edification. For the use of the faithful Catholics one requires in a book for devotional pur-

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\*) Catholic Hymnal, by Rev. Young, C. S. P. (Paulist). Cath. Pub. Society, New York.

poses, in the first and foremost place, unity of belief in both writer and reader. This condition is essential."

Accordingly, when hymns are injected into our services which have been written by men who denied the truth of Catholicity and called our worship superstitious, and who have, some of them, although professing Christianity, gone so far as to reject the divinity of Jesus Christ, while on the other hand our own Catholic hymns are thrust aside and discarded, we have good cause to feel humiliated and ashamed.

One of the so-called hymns which is so "lustily sung in Roman Catholic churches," as remarked by the Rev. Dr. Swentzel, is that bit of pious sentimentality known as "Nearer My God to Thee." No one who has read it will say that it contains any Christian doctrine beyond the mere implication that there is a God, and it would be hard to say what act of devotion it inspires or to what object of faith it directs the mind. The composition is so barren of all the elements essential to a Catholic hymn, that it is difficult to understand how it could have attained such vogue as it has in some of our churches. We are assured by respectable authority that it may be heard in many Catholic churches in New York, in one at least during the very canon of the mass. This hymn was written by an English lady, Mrs. Sarah F. Adams, who belonged to a sect of Independents who first professed Unitarianism and finally drifted into Rationalism. About 1856 it appeared in a Protestant hymnal, compiled by the noted Unitarian minister, James Freeman Clarke of Boston, and a Boston organist set the tune, which, rather than the text, has carried the hymn into such popularity as it has since obtained. The Moody and Sankey revivals gave it prominence. It was sung at camp-meetings and at all assemblages of the so-called Evangelical Christians. It may be heard to-day at Masonic funerals, and in the public schools, where anything savoring of religion is excluded by law, it is frequently sung after the reading of the Bible and by Jewish children equally with those of any other or of no faith at all. Its latest success was achieved when it amused the habitués of the Brighton Beach (N. Y.) race-track, as appears from the following extract from the *N. Y. Mail and Express*, July 20th:

"Brighton Beach Race Track, July 20th.—The new band which has been playing at Brighton Beach during the current week created quite a sensation just before the first race by playing 'Nearer My God to Thee.' The majority of the crowd was dumfounded, as a few seconds before the musicians had been blowing away at 'The Wearing of the Green.' Some of the spectators, uncertain just what it was all about, broke into applause. It developed that



the hymn was played immediately upon the receipt at the course of the news of the Pope's death."

In time we hope to see ecclesiastical music freed from the abuses which now so extensively prevail.

Whatever may be said in extenuation for the time being of some of the practises complained of, there can be no excuse for the continuance of the singing of Protestant hymns in Catholic churches.



## THE REORGANIZATION PLAN OF THE CATHOLIC ORDER OF FORESTERS.

The Report of the Committee on Revision of Rates and Classification of Risks appointed for the Catholic Order of Foresters, submitted May 1st, 1903, and on which our opinion has been officially requested, contains a great deal of valuable information and sound advice for the members. Yet, from an insurance man's point of view, it would be wise to disregard some of the suggestions made therein, if it is intended to reorganize the order on a permanently safe basis.

Instead of experimenting with the comparatively new and practically untried N. F. C. table of mortality, it were best to establish the order as a regular "old line" insurance company, properly incorporated under the laws and subject to the supervision of the insurance departments of the different States in which it does business.

As stated in the report, the natural premium or "step rate plan," even if modified by making the rate level at a given age, will make the cost prohibitive for the older members, who in equity should be taken care of. A game of "freeze out" may be all right in certain branches of commercial life, but is really indefensible for a Catholic life insurance society.

Even for new members such a plan would not be very attractive. Ordinarily a man can afford to pay the larger premiums during the earlier period of his life, but at age 55 or 60 he would rather be relieved from heavy expense than find such materially increased when his earning power is on the decline. No company of any age or standing has made a success of the step-rate plan, and it were best for the Foresters not to try another uncertain experiment.

The "level fixed premium monthly payment plan" (so called in the report) is the correct solution, but the rates should be based on the Standard American Mortality table, not on the National Fraternity Congress table, which is at best but another experiment. The actual difference in the rates caused by preferring

the first named will be very small in each case, and will certainly neither deter new members from joining, nor old members from continuing their membership. Yet this small difference may mean the salvation of the company in years to come. It will enable the corporation to comply with the requirements for regular life insurance companies, thus securing the help of the insurance departments in computing liabilities, which will be an additional safeguard.

The rate of interest can safely be figured at 4% if proper allowance is made for the loss of revenue by collecting premiums monthly instead of yearly in advance. In case of death the unpaid balance of the annual premium should be deducted from the benefit, while for withdrawing members the accumulated reserve could be returned either in cash, less a fair surrender charge, or in paid-up insurance for a correspondingly larger amount than the cash value. No extended insurance should be granted (which is a very risky and unsatisfactory business for both parties), but provision for cash loans on the basis of the accumulated reserve should be included in the policies. Such loans should carry 5% interest and thus furnish a source of safe and profitable investment for the society, while at the same time helping the members to retain their interest in the company.

In taking over old members, the rule should be adhered to that the rates are charged for age of entry into the old society and not for present age. The policy must be charged with the reserve which should have accumulated during time of membership. Such charge or lien could be deducted from the policy at time of settlement (either as death loss or for withdrawal), subject to an interest charge of at least 4% a year, to be paid with the annual premium.

In view of recent decisions of the courts it is imperative to have the old certificates of membership taken up and replaced by regular policies in the new company. That will avoid legal complications. †

If reorganized on the basis outlined herein, conducted on business principles, assisted by conscientious medical examiners (who will not pass people unfit for membership), not admitting dangerous occupations, as suggested by the committee's report, there is no reason why, with God's help, the Catholic Order of Foresters should not grow to be a large and permanent institution, furnishing reliable life insurance to its members as long as this world in its present shape will last.



## THE PHILIPPINE PROBLEM.

Aside from the tariff issue, to which the daily press devotes so much space, the main question which now confronts Congress and the administration is whether the Philippines shall be administered in the interest of the natives or of the Americans who by accident or design have found their way into the islands. Mr. Riggs, the editor of the Manila *Freedom*, who unquestionably represents those whose doctrine is "the islands for the Americans," to whom the Taft administration is "nigger-loving" because it grants "undue liberty" to the Filipinos, and because "practically every Filipino who was identified with the insurrectionist movement has since been given some government position," Mr. Riggs, in an article in the current *Atlantic* expresses his indignation, because a Chino-mestizo, a former revolutionist, has been voted \$3,500 in gold a year to obtain Filipino historical material from the libraries of Europe. "Many an American and European," he explains, "was most anxious to have the place." Mr. Riggs says it is the "anomalous position of the islands which does the mischief." It is for Congress to say whether this anomalous position shall continue. Mere humanity would call for the removal of the numberless American restrictions, dictated by selfish labor unions or by our still more selfish upholders of the tariff, which throttle trade and industry.

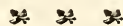
How bitterly Gov. Taft is opposed in carrying out his policy of giving the Filipinos a hand in their government, appears from a series of letters sent to the Boston *Transcript* (quoted in the N. Y. *Evening Post* of July 31st) by its able Washington correspondent, Mr. Robert L. O'Brien, who has been spending some weeks in the islands. Mr. O'Brien, too, has heard that Gov. Taft is a "nigger-lover." The Governor stooped so low as to tell the American "recalcitrants" in Cebu that the government "was going to be a Filipino government," and that any white-skinned people who could not tolerate that thought had better go back to the States. Naturally, this inflamed a portion of the American community. This is what a prominent officer of the civil government said to Mr. O'Brien about the American colony, when asked why there was so much stealing going on among American officials:

"Don't quote me; it sounds bad for an American to berate his own people; but since you ask, I will tell you the truth. We have one of the biggest assortments of scoundrels right here in these islands that is gathered on the face of the earth. Many of them are bright and will pass a sufficiently good civil-service examination; they are rapidly promoted, because we are short of material here all the time. These men often left the States under a cloud, but with the slate washed clean they begin life anew here, only

under greater temptations and without the better restraints of an old, civilized community."

This, says Mr. O'Brien, is the "universal opinion." He himself found the "Rev." Mr. Jernigan, who recently swindled hundreds of people out of their savings by pretending to get gold out of salt water, teaching English and morals to the "niggers" of Ilocos Norte. The news that a lieutenant or a civil official of one kind or another has been arrested or punished for embezzlement is so frequent as to have lost its novelty.

As our New York contemporary points out, all this is nothing new in the history of colonies. Had we sat down calmly to reckon the cost of our venture in 1898, it would all have been counted in as an inevitable accompaniment of a plunge into colonial government. South Africa is not the only English colony to afford a parallel. But, now that the expected has happened, the question for Congress to decide is whether the desires of American adventurers or the wishes of the entire Filipino people are to prevail. Mr. Riggs tells us that the Filipinos can be divided into two classes—those who hate us secretly and those who hate us openly. We have tried to buy their affections by various means—by assuring them of our good intentions, by applying the water-cure, shooting to pieces their government, then giving them schools and civil government and a certain amount of liberty to choose their local governments. Since all these means have failed, would it not be well to try to conciliate them by assuring them autonomy now and independence at an early date?



### RELIGIOUS ASPECTS OF THE SIXTH AND SEVENTH DEGREE IN AMERICAN FREEMASONRY.

The Fifth or Past Master's degree contains nothing of special interest to us, "for," says the Ritualist, "this degree was originally—and still is in connection with Symbolical Masonry—an honorary degree conferred on the master of a lodge" (p. 298). As, therefore, it is not intended to impart religious instruction by symbols, it bears no relation to our present matter, and hence we pass on to its successor.

The Sixth degree is that of most Excellent Master. "In the preceding degrees," says Mackey's Ritualist (p. 313), "the duties of life have been delineated under various types—the virtuous craftsman has been laboring assiduously to erect within his heart a spiritual temple of holiness fit for the habitation of Him who is the holiest of beings. If the moral and religious precepts of the Order have been observed, stone has been placed upon stone.

virtue has been added to virtue, and the duties of one day have been scrupulously performed, only that the duties of the next may be begun with equal zeal. And now all is accomplished—the spiritual edifice which it was given man to erect, that ‘house not made with hands, eternal in the heavens,’ upon the construction of which he has labored day by day and hour by hour from his first entrance into the world, has become a stately and furnished building, and there remains no more to be done, save to place the Cape-stone, death upon its summit” (p. 312). Having rejected Christ, the capestone of every Christian life, Masonry offers its votaries death as a substitute. Nothing remains for the Mason but to crown his spiritual life with death. The outlook is certainly far from consoling. For the rest, to the ordinary eye, the sentiments expressed in the quotation will, doubtless, seem very plausible.

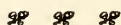
We shall make a great mistake, however, if we forget that the Masonic web is purposely so woven as to show two sides: the outer and plausible side to us, the profane; and the inner and true side to the disciples of Masonry, the initiated. Leaving therefore for future discussion Masonic virtue and duty, we shall content ourselves here with noting, as we have done elsewhere, the building of a spiritual temple of holiness by the observance of religious precepts, the moulding of the moral and spiritual life of man, works which Masonry aims at doing and which evidently are the works of religion.

In the Seventh degree or that of Royal Arch, we accompany man beyond the grave. “In the preceding degrees,” says the Rjtualist (pp. 338, 339), “we see the gradual progress of man from the cradle to the grave depicted in his advancement through the several grades of the Masonic system. We see him acquiring at his initiation the first elements of morality, and when about to represent the period of manhood invested with new communications of a scientific character and discharging the duties of life in various conditions. Again at a later stage of his progress we find him attaining the experience of a well spent life and in the joyful hope of a blessed resurrection putting his house in order and preparing for his final departure. . . . The great object of pursuit in Masonry, the scope and tendency of all its investigations, is truth. This is the goal to which all Masonic labor evidently tends. Sought for in every degree and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn and the inestimable prize is revealed.

“The truth which Masonry makes the great object of its investigations is not the mere truth of science, or the mere truth of

history, but is the more important truth which is synonymous with the knowledge of the nature of God—that truth which is embraced in the sacred tetragrammaton or omnific name including in its signification his eternal, present, past, and future existence and to which he himself alluded when he declared to Moses—‘I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty; but by the name of Jehovah was I not known unto them.’”

The reader is doubtless tiring of the constant repetition of the same thing, the constant repetition of the true end, according to Masonry, of Masonic study and investigation. Still each paragraph adds its quota to our knowledge and multiplies our witnesses in support of our assertion, that the object of American Masonry is primarily and essentially religious, that American Masonry is a religion.



## MINOR TOPICS.

### NOTICE.

*In order to obtain an urgently needed respite of at least two weeks, I shall not publish THE REVIEW on August 20th and 27th.*

*The next edition (No. 33) will appear, Deo volente, on September the third.*

**Catholic Journalism and the Hierarchy.**—The late Cardinal Vaughan was something of a Catholic editor also. The London *Tablet* (June 27th), informs us: “Cardinal Vaughan had a high estimate of the value of the press as a means of shaping and making public opinion. Of his long and happy association with this journal there is no need to speak. It suffices to say that his interest in its welfare continued unabated to the end. It is less generally known that before he was made Bishop of Salford he was actually the editor of the *Tablet* for some years, and so acquired by experience a practical knowledge of the inner working of journalism which afterwards stood him in good stead. He became the proprietor of the *Dublin Review* on the death of his life-long friend, Dr. W. G. Ward. He was a constant contributor to the correspondence columns of the *Times*, whenever public opinion was stirred by any controversy in which Catholic doctrine or practice was involved.”

Understanding of the mission of the Catholic press and sympathy for those who devote their lives to it, is sufficiently rare among the members of the hierarchy, at least in English speaking countries, to make this note of the *Tablet* worth reproducing.

Our own new Coadjutor-Archbishop, Msgr. J. J. Glennon, by the way, also seems to belong to the number of those prelates who

have a heart for the Catholic journalist. We noted the other day that the editor of the *Catholic Register* of Kansas City, in penning an editorial "Farewell to Bishop Glennon," said :

"The editor of the *Register* will miss him. His frequent enquiring solicitude for the welfare of this paper and his hearty congratulations on its steady improvement were bright lines in our path."

Which moved a writer in the *Catholic Columbian* (No. 22) to observe: "Surely this is a great comment on the young Bishop's life, and no greater praise could be bestowed than to say he interested himself in the Catholic press."

And he adds :

"There are many noble examples that throw into deeper shadow those who imagine or seemingly do so, that the Catholic press is merely an adjunct of Catholic life that can be dispensed with easily, and that Catholic writers are merely people who love to dictate, insinuate, and disturb. Once, a good many years ago, I had occasion to write a note to a Catholic editor, who long ago laid down the editorial pen for the more remunerative one of a novelist, in which I had something complimentary to say of the position he took on a then burning question of the day. His answer was that he nearly fell out of his chair when he read it, because in the same mail he had received a bunch of letters scoring him most unmercifully for the same editorial. He added: 'Never be backward in patting an editor on the back when you can conscientiously do so; especially if he is the editor of a Catholic paper; for I assure you, he gets many a kick that leaves a sore spot, until eventually he becomes so hard-skinned that he can be classed with the tribe of pachyderms.'"

*The Catholic University to Issue College Text-Books.*—In the New York *Sun* of July 5th, Msgr. D. J. O'Connell, in the course of a long interview, is quoted as follows :

"One of the most practical aims of the (Catholic) University just now—and one which will benefit the entire country—is the work on which the faculty of the University are now directing their talents and energies. That is the preparing of manuals and text-books which will be used in Catholic colleges, seminaries, and universities throughout the country. We aim to give to the United States authoritatively (*sic!*) the position of the Church on all matters of social, political, literary, scientific, and theological questions. Dr. Pace is preparing a psychology, Dr. Shields a biology, Dr. Shahan a history of the Church from the beginning of Christianity to the present time, Dr. Shanahan a complete dogmatic theology, Dr. Kirby a treatise on sociology, and Dr. Neill another on political economy. This work is worthy of a university, and is the fruit of years of labor on the part of the professors, who, after long study in the universities of the Old World, are giving the best of their lives to the up-building of a great Catholic university in the United States."

This work may be "worthy of a university," but it is not exactly university work as we understand it.

Besides, we already have good college and seminary text-books in most of these branches, better ones, perhaps, than we can ex-

pect from men like Professors Pace, Shields, Shahan, Shanahan, Kerby, and Neill.

Again, of what use will such text-books be if our bishops follow the example of one of their number in the far West, who has recently made a contract with the American Book Company\*) to supply the parochial schools of his Diocese with all text-books required, barring only the catechism and Bible history;—of what use, we say, will the finest manuals issued by Catholic University professors prove, if the American Book Company will obtain for its non-Catholic productions the monopoly in Catholic high-schools, colleges, and seminaries, as it has already obtained a monopoly in the parochial schools of one diocese?

*The Beatification Process of Joan of Arc.*—We read in a Rome correspondence: "In the last days, when the flame of intelligence flickered up for a moment brightly, Leo the Thirteenth asked anxiously about a Sunday session of the Congregation of Rites, at which he was to preside. It was for the promulgation of the Church's official judgment that Joan of Arc 'practised virtue in a heroic degree.' The world, and probably the Devil, long since gave the same verdict, reversing the sentence of those who burned her in the flesh."

The process of beatification of the Maid of Orleans is well under weigh. Some months ago it was asserted in a newspaper despatch that it was "all off," for reasons which the correspondent proceeded to give from the secret proceedings of the Sacred Congregation. It now appears that these precious reasons—the Lord only knows how a newspaper reporter got hold of them!—were nothing but the objections made by the "Devil's Advocate," whose business it is to rake together all that can be said against the memory of the person whose virtues, heroic or otherwise, are under discussion!

One of the objections was that the valiant Maid of Domrémy applied a cuss-word to the hated Britons. On this point we cull from a secular contemporary this interesting explanation:

"She was no linguist and was not obliged to know the derivation of the name which she applied to an English soldier during her trial—'Godamus quidam' the Latin report has it. The name still remains in French use, where its primitive meaning is equally unknown; and the dismay of an honored British guest who heard it for the first time at a Lyons banquet some years ago, is still remembered—a venerable ecclesiastic at his side had enquired with polite intent—'Vous êtes un *godam*, Monsieur, n'est-ce pas?' All which shows that through the centuries our race has been singularly unimaginative and monotonous in its profanity."

*Physiological and Pathological Aspect of the Liquor Problem.*—The fourth of the series of sub-reports to the Committee of Fifty which is investigating the liquor problem has just been published, (Houghton, Mifflin & Co.). This treats of the physiological and pathological aspect of the case. The best that can be said for alcohol is

\*) We have a copy of this contract before us. The American Book Company has had it reprinted for free distribution, in order, no doubt, to prevail upon other bishops and the managers of parochial schools generally to introduce

its books. No wonder a reverend reader of THE REVIEW in the Northwest enquires: "Is the Catholic text-book to be banished from Catholic schools?"



that, under very favorable conditions and in limited quantities, it may be regarded as a food, and that the recognized pathological changes which follow its free use as a beverage, short of pronounced and continued excess, pass away when abstinence is resumed. Moderation means nothing beyond three ounces of spirits freely diluted, or four glasses of beer, taken with the last meals. More than that is excess, and trouble follows. The food value is exhibited practically only when disease or disability prevents the assimilation of other nutriment, and it should be used as such only by a physician's direction. The sub-committee holds that mental work is impaired and physical effort lessened by the use of alcohol, that it does not protect against cold or fatigue, and that it diminishes resistance to infectious diseases; and it admits without reserve, and with no assembling of formal evidence beyond what is unfortunately common observation, that alcoholic excess leads only to evil, moral and physical. The sub-committee very justly condemns the degree and the kind of attention that many States require to be given to this subject in the public schools. Not that it is unimportant; a clear knowledge of the action of alcohol is most important. But it should not be exalted into a study by itself, nor be taught, as now is the case, with misrepresentation of many of the facts.

A very curious feature of the investigation is an analysis of many proprietary medicines and some drinks, advertised as "temperance," which range from 6 to 44.3 per cent. alcohol, whose sale is large in prohibition and local-option States.

**Fourth-of-July Accidents.**—The *Chicago Tribune*, a newspaper which makes a specialty of collecting statistics of crimes and casualties, has published the record of accidents due to the celebration this year of Independence Day. Returns are collected from some 200 cities, and the summary shows that 52 persons were killed and 3,665 injured in the "patriotic" demonstrations of the Fourth of July. The loss of property by fire, moreover, amounted to \$400,625. It appears that the celebration this year was of an exceptionally destructive character. The classification of accidents makes a strong case against the toy pistol, which injured 559 persons, but shows that gunpowder, as it is used in home-made bombs and fireworks is a still greater source of danger, claiming 768 victims. Fire-arms, carelessly handled, injured 562 persons, probably as many as are hurt in hunting accidents during an entire year. Sky-rockets caused 206 injuries, cannon 319, and runaways 81, while "fireworks," unclassified, brought disaster to no less than 1,170.

If no other motive than this one of the preservation of life and limb ought to induce our people to adopt a more quiet and dignified observance of the "glorious Fourth."

**What the Catholic University Wants.**—What the "Catholic University of America" needs most, is money, and since he can not get enough of it through free contributions, the purpose of its present Rector is to procure it by means of official collections.

"Having given to the faculty and students that atmosphere of tranquillity necessary for deep study and research," says Msgr. O'Connell's interviewer in the *N. Y. Sun*, July 5th, "he has un-

dertaken to secure the funds needed for current expenses and future improvements. It is believed that the suggestion approved by the hierarchy, to set aside one Sunday in each year to bring prominently before the Catholics of America the interest and progress of the University and for a special collection in every church of the country to meet these, will be indorsed by the Pope and Cardinal Satoli. It is thought that before the opening of the present scholastic year the Pope will order all the archbishops and bishops of the United States to call this general collection. In this manner several hundred thousand dollars would be aggregated annually."

Now that Leo XIII. is dead, it is hard to say what will come of these plans. So much is certain, however,—unless the discordant elements are conciliated and the University shows a decided improvement in tone and tendency, any official collection, no matter how urgently recommended, is bound to fall short of the results expected by Msgr. O'Connell and his friends. You may get the Pope to order a collection, but you can not force the people to go down into their pockets and contribute. You depend entirely upon their good will in these matters, and their good will you will have to obtain by proving to them that you are doing your very best to bring the University up to the ideal of its august founder.

*Religion in Education.*—At the National Educational Association's annual convention for 1903, in which twenty thousand teachers are said to have participated, the United States Commissioner of Education, Dr. Harris, read a paper which was the cause of an expression of opinions as various as could well be imagined. Dr. Harris held that religious instruction should be confined to the church, and that it should be divorced entirely from the public schools. Against this view, according to the *Boston Transcript*, "Pennsylvania, Texas, New York, Indiana, and other States, Methodists, Catholics and others, who did not give their denomination, rose in unison. The discussion was carried on in a very careful manner, and anything like acrimony was lacking. In defending himself Dr. Harris used a deep philosophical train of thought, and though several attempts were made to put the discussion of religious education on a talkable level and were successful, Dr. Harris was to be met on his own ground or none at all."

The admirers of Dr. Harris will be disappointed in hearing of the attitude he assumed in this matter,—says the *Messenger* (No. 2), whence we take this clipping—but the champions of religious education will take heart from the mere fact that the subject was brought up at all in so vast a gathering of teachers, especially as Dr. Pace said, "it appeared to him that the majority were agreed that there should be some sort of religious teaching in the public schools. It is a great problem which is not insuperable, and the fact that open discussion of it has begun, shows that it will be settled in America."

We sincerely hope so.

*The Birth-Rate in Fiction.*—The *Popular Science Monthly* calls attention to the fact that, while families of a respectable size may be found occasionally in Thackeray and Dickens, they scarcely exist in Meredith, Hardy, and James. A calculation of the increase of

population in a typical modern novel shows only 0.43 of a child per average family. The *Independent* (No. 2952) pleasantly discusses this "burning" subject thus: "Many prophets have foretold the future disappearance of the novel from changes in public taste, scientific tendencies, etc., but here is a new and more serious danger to this type of literature, for, accompanied as it is by an alarming death-rate, this low birth-rate threatens the extermination of the population of the novel. The question of causes and possible remedies is now open for discussion. Evidently the law of Malthus can not here apply, for it is just as easy to support a large family as a small one on paper, although the luxury in which most of the characters of the modern novel have to live, must require some effort on the part of the author. Very likely a heavy poll-tax on all bachelors and bachelor maids left unmarried at the end of the novel and a limitation of the number of divorces allowed per volume, might check this decline in the fertility of the pen."

*Pius X.*—"Habemus pontificem!" On August 4th the Cardinal Patriarch of Venice, Joseph Sarto, was elected successor of Leo XIII. of sainted memory and assumed the name of Pope Pius X. The details of his life have been sketched in the daily press. Inasmuch as they are vague and in some points contradictory, we shall have to look to the Catholic newspapers of Europe for a correct account of the career of the new Pontiff, who was not ere this prominent in the public eye outside of Italy. It is clear that he was elected as a compromise candidate between the Rampolla and the Vannutelli factions in the Sacred College, and we are told that Leo XIII., as long ago as April, 1902, pointed him out to Don Perosi as his probable successor. The speculations in the newspapers regarding his program and probable policy as Pope, are worth about as much as the attempts of wiseacres to apply to him the pseudo-Malachian epithet of "ignis ardens." With the rest of the Catholic world, we of THE REVIEW hail Pius X. as successor of St. Peter and vicegerent of Christ, promise him devotion and obedience, and wish him a long and fruitful pontificate.

*"Brass-Band Charity."*—THE REVIEW has time and again protested against "brass-band charity," as it manifests itself in "charity balls," "slum excursions," etc., and we are glad to give the *Catholic Universe* (July 17th) credit for the subjoined pointed remarks along the same lines:

"We do not believe in brass-band charity. Such charity workers are generally after a reward in the form of a percentage of what is placed in the box or kettle. They do their work so as to be seen by men and thus lose spiritual merit and deserve no reward. . . . . We hear of 'slum excursions,' 'children's picnics,' and 'summer outings' for the indigent. Many are encouraged to be indigent pro tem. for a free lunch or a free ride. We do not deny the existence of poverty or of distress, for the poor are always with us, but we do not like the kettle and the drum method of posting, publishing, and proclaiming distress linked with heroes or heroines who demand 'publicity.'"

*Secret Society Men Not Wanted.*—Among the changes to its constitution, adopted by the Texas State Federation of German Catholic Societies at its recent convention in New Braunfels, was one

prohibiting the holding of office by any one who is a member of any secret society whatsoever, no matter whether it be nominally forbidden by the Church or not. A similar clause has already existed for some time in two of the societies affiliated with this "Staatsverband," prohibiting the admission into their ranks of any one belonging to a secret society, and providing for the expulsion of any member who joins any secret society. The Staatsverband also adopted a clause providing that in future no member of any secret society shall be invited to deliver any public address at its meetings.

These provisions are wise and timely and might be profitably adopted by the great American Federation of Catholic Societies.

✽

In No. 2 of the current volume of his always interesting and valuable *Historical Researches*, Mr. Martin I. J. Griffin relates how he and Fr. Gillespie, S. J., were abashed by the result of a protest they made against an article in the Philadelphia *Bulletin* upon the Immaculate Conception. The article contained ten heresies, and Mr. Griffin wrote to the *Bulletin* to advise its editor to submit Catholic matters to a Catholic before printing them; while Fr. Gillespie was so shocked that he not only mentioned the article and the paper in a sermon, but wrote to another morning paper condemning it. The comical outcome was that both Mr. Griffin and Fr. Gillespie were made aware that the reporter who had written the objectionable article was a graduate of a Catholic college and a member of the sodality in Father Gillespie's parish. The same reporter afterwards made the astonishing blunder to speak of an afternoon mass. "So when next we rail," concludes Mr. Griffin, "we better be sure some one of ourselves is not the blunderer."

✽

We reproduce the following standing notice of the Roman *Vox Urbis* as likely to prove of interest and perhaps of direct benefit to some of our subscribers among the reverend clergy:

"Sociis pluribus morem gerentes Idib. Novembr. an. MDCCCXII apud commentarii *Vox Urbis* administratorem officium institui-mus, quod de negotiis ecclesiasticis sit; de expediendis scilicet rationibus omnibus, quae apud Romanae Ecclesiae 'Congregationes' aguntur. Itaque si quis procuratione nostra uti velit, profecto temperantiam in pretio, studium atque alacritatem in opere inveniet."

✽

We read in a report of the proceedings of the thirty-fifth annual convention of the American Philological Association, recently held at New Haven:

"It is worthy of note that all these Latin men (the scholars who lectured on subjects of Latin philology) speak Latin in the Roman fashion. The 'English system' of pronouncing Latin in American colleges is dead."

This is good news indeed, and it is sincerely to be hoped that the few Catholic colleges in which the "English system" is still tolerated, will hasten to abolish what in their precincts is really an insufferable abuse.

# The Review.

VOL. X.

ST. LOUIS, MO., SEPTEMBER 3, 1903.

No. 33.

## THE QUESTION OF A CATHOLIC DAILY.

**U**NDER the title "That Catholic Daily," the *Church Progress* of this city printed in its No. 10 an editorial article to which time and space have hitherto prevented us from devoting the consideration which for several reasons it deserves. We now purpose to take it up sentence by sentence.

1. "There are few subjects," begins our contemporary, "on which more time and space have been wasted than that of a Catholic daily."

To waste means to squander, to throw away uselessly. Now, is space devoted by Catholic periodicals to the subject of a Catholic daily newspaper wasted? We are very decidedly of opinion that it is not. For, in the first place, the subject is a good one and worthy of attention and consideration, and, secondly, it would remain so even were the discussion purely academic, without reasonable prospect of practical results.

2. "With some of our contemporaries it has become a hobby, and with others a good text to sermonize about, in the absence of any text whatever."

We are not aware that the subject of a Catholic daily has "become a hobby" with any one of our Catholic editors; if it has, surely no one could denounce it as a vicious or disreputable hobby. And for him who desires to "sermonize," it is as good a theme as a thousand others,—one fraught with as many useful and practical lessons, both positive and negative.

3. "In the one case it is a dream, and in the other a space killer." *Quod esset demonstrandum* in the first case; and in the second, the progress and the prospects of Catholic journalism, in any one of its various aspects, is a better space-killer than many of those employed by even such worthy Catholic newspapers as the *Church Progress*.

4. "So far the results of the discussion are neither good, bad nor even indifferent."

Not to speak of the grammar of this sentence, it is philosophically unsound. Every human action, even the "wasting" of space on the subject of a Catholic daily in weekly newspapers, must be ethically either good, bad or indifferent.

5. "The proposition has been advanced to the point where all that is required to insure the success of the venture is the subscription of the stock and a guaranteed support. That is, if the opinions of the enthusiasts be accepted."

Why should they not be accepted?

6. "As it is a cold business problem, however, it must be so handled."

The proposition to found a Catholic daily newspaper is not solely "a cold business problem"; it has a number of other important and ideal aspects which are worthy of the consideration of every Catholic writer. But for the sake of the argument, we shall for the present take up this aspect only. We beg to ask: If there is question of founding a newspaper, and the promoters make an effort to obtain stock subscriptions and guaranteed (financial) support, must we not say that they are handling a business problem in a business-like manner?

7. "It is no argument that similar publications (the *Progress* refers evidently to Catholic daily newspapers) "have succeeded in other countries."

It may not be an argument in the strict logical sense, but it is a sort of analogy. If Catholics in other countries can establish and support daily newspapers of their own, why should not we be able to do the same? assuming—which no one will dare to deny—that we have the literary talent and the financial resources.

8. "Its chances for life" (we presume the *Church Progress* here means *one* Catholic daily) "must be measured by conditions here."

Which is quite obvious.

9. "This is a point which many seem to overlook, and yet it is a vital point."

We venture to submit that the whole discussion so far has turned chiefly about this very point.

10. "Let us suppose that a large capital has been gathered for the purpose and that sanguine guarantees of support have been pledged."

That is a good supposition to begin with, though we may remark that the size of the necessary capital is a point in dispute. As for the "guarantees," what could they consist in unless it be promises of subscription and advertising patronage, or perhaps an offer by the one or other enthusiast to contribute a certain

specified sum annually for a number of years, beyond the price of subscription. Such guarantees will have to be good guarantees if they are to deserve the name at all; in how far forth they could be "sanguine," we are at a loss to understand.

11. "Let us further suppose that the best obtainable corps of practical Catholic journalists in every department has been secured."

It undoubtedly could be obtained with even a moderate starting capital.

12. "Have the difficulties been surmounted?"

To a certain extent and *ab initio*, they have.

13. "But let us see."

We shall see what we shall see. Our eyes at any rate are wide open.

14. "A Catholic daily presupposes a journal which shall contain correct and reliable Catholic news."

The *Progress* no doubt means to say that a Catholic daily ought to contain none but correct and reliable Catholic news. It certainly ought; and the better class of European Catholic dailies does contain correct and reliable Catholic news.

15. "Therefore, a serious problem at once presents itself."

A problem which has been satisfactorily solved in Germany, for example, and which could undoubtedly be solved here.

16. "How is such news to be obtained?"

In the same manner in which all other news is obtained: if necessary by wire, else by mail.

17. "Not through the common channel, the Associated Press, for that is too costly and wholly unreliable."

The *Progress* suddenly, without warning, switches off the main track and narrows down the discussion to telegraphic despatches. Now, first, the Associated Press is not the only channel of press despatches, nor is it "wholly unreliable," even if we concede that its service, which now costs about \$150 per week, would be beyond the means of a nascent Catholic daily. A sharp and experienced editor, who has learned to separate the chaff from the wheat, could make good use of this service by "killing" fake despatches and critically sifting the rest.

18. "Shall it be" (i. e., shall such correct and reliable Catholic news be obtained) "by trustworthy Catholic representatives in our large cities?"

That would be one way to get important special despatches.

19. "If so, would not the telegraph tolls be a killing burden and the news from smaller communities wholly neglected?"

How much really important Catholic news is there in any one of our large cities that could not be telegraphed by a special con-

tributor at press rates without constituting "a killing burden"? And how much of it is there that would be stale and unprofitable if sent on by mail and published a few days later? It is better that good Catholic news of general interest be published a few days late than not at all. Our secular dailies do not publish much of it at all. Does not the *raison d'être* of nearly all our Catholic weekly newspapers, including the esteemed *Church Progress*, lie largely in this that they print the Catholic news whenever and as soon as they can get it? And so far as the "smaller communities" are concerned, a Catholic daily newspaper, published, e. g., in St. Louis, would have only a limited number of smaller communities within its *rayon*, and the Catholic events that occur there, if worthy of notice at all in the metropolitan daily, could as a general rule be reported by mail; in special cases the pastor or teacher or some prominent parishioner might doubtless be gotten to wire a few lines.

20. "How long would the large capital and the sanguine guarantees hold out against these" (the telegraph tolls) "and the cable charges from foreign countries"?

The telegraph tolls for Catholic news would not need to be so very large, as we have shown. For a general news service, of course, some arrangement would have to be made. A Catholic afternoon daily could obtain a fairly comprehensive and reliable news service from the Publishers' Press Association of Chicago and New York, for about seventy dollars per week, which would not be excessive, and it could supplement this service by a judicious use of the special despatches of the large metropolitan morning dailies, the substance of whose news, once published, becomes public property.

21. "These are matters which every practical newspaper man will admit are of vital importance to the proposition under consideration."

The *Church Progress* has really raised only one difficulty: how to obtain fresh and accurate *Catholic* news. That question is of vital importance, to be sure, but not at all difficult of solution.

22. "It is to be feared, however, that too little weight has been given them by our enthusiastic advocates of the project."

This fear is absolutely groundless. The difficulty in question has been discussed time and again in *THE REVIEW*, not to mention other periodicals; nor has its weight been in any wise underestimated.

23. "Nor have we summarized all the difficulties."

Which the *Progress* should have done, as *THE REVIEW* has repeatedly done in the past; for so important a subject ought to be treated adequately if at all.



24. "Many of these have been set forth by others."

Yes, by THE REVIEW, for instance. We shall take the trouble to summarize them once again farther down in this article.

25. "We present these because we have not seen them heretofore presented."

It is only one, and that a minor difficulty, which the *Church Progress* has here presented, and far from being a new one, we must say that we have not only repeatedly animadverted to it ourselves, but have more than once seen it discussed in other Catholic journals.

26. "Until they are disposed of and settled to the satisfaction of those who might have the funds to invest, all hope of a Catholic daily is in vain."

We think we have "disposed of and settled" them satisfactorily. We are willing to go into the subject more deeply if required.

27. "There are men, no doubt, ready to risk their money in such an enterprise, but they will certainly demand some assurance of a probable return."

What we need is men who will go into such an enterprise primarily with the purpose of doing a good work, as J. P. Bachem and so many others went into the business of publishing Catholic dailies in Germany during the Culturkampf. But there can be no doubt, under existing conditions, that if the thing is started right, there is a reasonable "assurance of a probable return." Of course, like in all business enterprises, there will also be a certain risk.

28. "If this can not be given it is needless to anticipate their financial cooperation."

Is devotion to the Catholic cause and to truth, justice, and morality really at such a low ebb in this "Christian country" that a Catholic daily newspaper could not be established except on condition that it offered its proprietors "some assurance of probable return" in a material way? Can it be true then that we have no "Catholic Carnegies," large or small? There is a gentleman right here in St. Louis who, though he is a man of but moderate means, has offered the editor of THE REVIEW one thousand dollars as a free gift if he would start a Catholic English daily. Could not a few dozen more of the same generous disposition be found?

29. "Likewise is all further discussion of no consequence to practical results."

"Agitate! Agitate!" was the immortal O'Connell's watchword. Even if the *Church Progress'* gloomy and material view of the subject were the correct and Catholic view, there would be no reason why in this land of unbounded possibilities minor obstacles could

not by systematic agitation be removed. But it is *not* the correct view. It is a onesided and altogether unworthy view for a Catholic journal to take of an ideal and highly important subject.

\* \* \*

To sum up : In our opinion a Catholic English daily newspaper is feasible under these conditions :

I. It would have to be undertaken in a large city with a sufficiently numerous Catholic population within its limits and a radius of, say, two hundred miles, to enable a daily newspaper to become self-supporting.

II. It would have to have the unstinted and steady support of the ordinary of the diocese, who should consider and proclaim it his particular organ and favor it not only with his official circulars and reports of important acts, but also with sound inspiration in important religious or semi-religious questions. We make bold to add that such a bishop in learning and character would have to be somewhat above the present average of the American hierarchy.

III. It would require a scholarly, experienced, and self-sacrificing editor, a man endowed with an extraordinary degree of prudence and patience and an almost heroic measure of self-sacrifice and abnegation.

IV. It would require a small plant and a moderate capital to begin with and the support especially of the clergy.

V. Its general character and tendency is clearly delineated in the decrees of the Third Plenary Council of Baltimore, where we read (No. 227) :

“Valde optandum est ut in quadam ex urbibus majoribus habeatur folium diuturnum, quod opibus, auctoritate scriptorumque ingenio et pondere folia profana adaequet. Necessae non est, ut Catholicum nomen praeseferat. Sufficit ut, praeter facta recentia et ea omnia quae in ceteris foliis avidè expetuntur, religionem Catholicam, ubi propitia occasio se praebet, defendat ab hostium incursionibus et mendaciis, ejusque doctrinam exponat, praeterea totum id, quod scandalosum et lubricum est, sedulo a legentium oculis arceat.”

That is to say, (*a*) a Catholic daily ought to be as ably conducted (though, we beg to observe, it need not, especially in the beginning, necessarily be conducted with as great a capital or upon as large a scale) as the average secular daily ; (*b*.) it need not bear a distinctively Catholic name ; (*c*.) it should report all the legitimate news and contain such other intelligence as the people usually look for in a daily newspaper ; (*d*.) it should explain and defend the Catholic religion whenever a fit opportunity offers, i. e., it should present, and comment upon, the news of the day from

the Catholic view-point; and (e.) it should carefully exclude from its columns everything scandalous or morally offensive.

VI. The question of capital we consider secondary. The capital will be supplied if the right men take up the matter. Without ever having made any practical proposals in this direction, simply on the strength of an occasional public discussion of the subject, the humble scribe of *THE REVIEW* has received many promises of subscription and support from persons who, he is confident, would fully redeem them if called upon.

Besides, it would not in our opinion require such an immense sum to establish a Catholic daily. And eight-page issue with well selected and carefully sifted contents would fill the bill. Quality not quantity should be the motto. Gradually, as the receipts increased, the paper could be enlarged if necessary. The news of the day—the real news—can be easily condensed within reasonable limits, and we believe a considerable number of our people would prefer a clean-cut, well-edited and neatly disposed digest of the day's happenings to the *rudis indigestaque moles* of sense and nonsense—mostly nonsense—offered by the average secular daily and scattered without order or system over a dozen or more pages.

*The vital point is to educate the Catholic people, who have been for years corrupted by our scandal-monging sensational dailies, up to the higher and cleaner standard of a truly Catholic journal.* This would be mainly the difficult task of the clergy, under the leadership of a zealous and enthusiastic bishop.

This statement of one who is not without some experience in matters pertaining to the daily press, by no means exhausts the subject; but we honestly believe it is a correct statement and misses no essential point.

ARTHUR PREUSS.

28 28 28

### SOME SYMBOLS OF AMERICAN FREEMASONRY.

The emblem of the Royal Arch is held to be a sacred sign and is called the "triple tau." Mackey's *Ritualist*, p. 347, will tell us about it: "The tau was also familiarly known to the Hebrews and is thus alluded to in the vision of Ezechiel (ix, 4): 'Go through the midst of the city and set a tau upon the forehead of the men that sigh and that cry for all the abominations that be done in the midst thereof.' And this mark or tau was intended to distinguish those upon whom it was placed as persons to be saved on account of their sorrow for sin, from those who as idolaters were to be slain. The tau was therefore a symbol of those who were consecrated or set apart for a holy purpose. The triple tau may with the same symbolic allusion be

supposed to be used in the Royal Arch degree, as designating and separating those who have been taught the true name of God from those who are ignorant of that august mystery."

Were members of the Royal Arch deep students of Holy Scripture they would draw little consolation from the study of Ezechiel. Let up copy what the prophet tells us of the practices which had crept in among his people and which the God of Israel abominated, and we shall be better able to judge how far the tau of Ezechiel was from the triple tau of Masonry.

"And he brought me to the door of the court," says the holy seer (VIII, 7), "and I saw and beheld a hole in the wall. And he said to me : Son of man, dig in the wall. And when I had digged in the wall, behold a door. And he said to me : Go in and see the wicked abominations which they commit here. And I went in and saw and beheld every form of creeping things and of living creatures, the abomination, and all the idols of the house of Israel, were painted on the wall all round about. And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures : and every one had a censer in his hand : and a cloud of smoke went up from the incense. And he said to me : Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber : for they say : the Lord seeth us not, the Lord hath forsaken the earth. And he said to me : If thou turn thee again, thou shalt see greater abominations which these commit. And he brought me in by the door of the gate of the Lord's house, which looked to the north ; and behold women sat there mourning for Adonis. And he said to me : Surely thou hast seen, O son of man : but turn thee again and thou shalt see greater abominations than these. And he brought me into the inner court of the house of the Lord : And behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces towards the east, and they adored towards the rising of the sun. And he said to me : Surely thou hast seen, O son of man : is this a light thing to the house of Juda, that they should commit these abominations which they have committed here : because they have filled the land with iniquity and have turned to provoke me to anger ? And behold they put a branch to their nose."

The wall of secrecy that the prophet had to dig through ; the secret labor of the Lodge ; the worship of Adonis ; the adoration towards the East ; the branch so important in Masonry : whom, let Masons tell me, do these fit ? And when we remember that our Ritualist tells us, on page 371, that "the serpent has always

been considered by Masonic writers as a legitimate symbol of Freemasonry," we find even the creeping things of the prophet verified in the craft. These were the ones on whose brow the sign of the prophet was not to be placed; their practices were abominations in the sight of the Lord; and so are the practices of their modern imitators whose pagan triple tau bears no relation to the former save in a material similarity of name.

Let us therefore pass on to another Masonic symbol—the "leprous hand of Moses." Our Ritualist treats the matter on page 378.

"Here again," it says, "in the hand becoming leprous and being then restored to soundness, we have a reference to the loss and recovery of the word; the word itself being but a symbol of divine truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last degree."

"The name of God must be taken in Freemasonry as the symbol of truth, and then the search for it will be nothing but the search after truth, which is the true end and aim of the Masonic science of symbolism" (p. 392).

"And here we may incidentally observe that the same analogy that exists in the Master's degree to the ancient mysteries, is also to be found in the Royal Arch. The Masonic scholar who is familiar with the construction of these mysteries of the pagan priests and philosophers, is well aware that they inculcate by symbolic and allegoric instruction, the great lesson of the resurrection of the body and the immortality of the soul. . . . The same religious instruction is taught in the Master's degree. The evidence of the fact it is not necessary for us here to demonstrate. It will be at once apparent to every Mason who is sufficiently acquainted with the ritual of his order" (p. 413.)

We were right in saying that the resurrection of the body and the immortality of the soul in Masonry, are things quite different from the truths taught in Christian dogma. Masonic and pagan immortality are identical; so are Masonic and pagan resurrection. The soul, an emanation from the Great Architect of the Universe, returns to its source: the body, resolved into its elements, will live again in the blade of grass, in the shrub or in the tree that draws its nourishment from the corruption of the grave.



Even the Protestant Professor Paulsen remarks (in his *Geschichte des gelehrten Unterrichts*, vol. i, p. 418) that in the lives of the saints with their rich, beautiful, touching, and morally ennobling elements, and in the Christian legends, the Catholic Church has preserved a poetical treasure which in many respects surpasses the stories of the Old Testament both in purity and dramatic applicability.

## INTER NOS.

We are told that we have been neglecting our duties as "censor of the Catholic press." *Peccavimus*. It will not do to concentrate our entire attention upon a few organs of the liberal wing to the neglect of all the others which give out sweeter music.

Mr. Thorne no longer sends us his *Globe Review*, and we learn from one of the few subscribers left to him that we are still *persona ingratis* with the great Thunderer, but that the tone of the *Globe* is improving. "It appears that the falling-away of his subscribers is opening his eyes to the folly of his conduct." Poor Thorne! We hope he will learn wisdom in his old age. Let him ponder the immortal Sophocles' advice:

Πολλῶ τὸ φρονεῖν εἰδαιμονίας  
πρῶτον ὑπάρχει.

\* \* \* \* \*

μεγάλοι δὲ λόγοι  
μεγάλας πληγὰς τῶν ὑπεράιχων  
ἀποτίσαντες  
γῆρα τὸ φρονεῖν ἐδίδαξαν.

(Antigone, 1347-48, 1350-53.)

\* \* \*

The *Catholic Columbian* (No. 30) informs us that "they are going to start a national Catholic newspaper in New York with the editor of the *New Century*, of Washington, D. C., in charge," and adds: "A national (?) Catholic newspaper with a liberalistic editor may bring out another encyclical of a nature similar to that of 'Testem benevolentiae.'"

Is the "liberalistic editor" referred to Maurice Francis Egan? Egan was assistant editor of the *Freeman's Journal* under McMaster and is a shallow dabbler in many branches. Perhaps his course at the Catholic University is at last run. Is it to "let him down easy" that this "national Catholic newspaper" is to be founded in New York? We have no idea who is going to advance the funds and whether this national paper is to be a daily, a weekly, or a monthly. This much is pretty certain, however: if Egan is to be at the head of it, it will not prove an influence for good; nor will it prosper.

\* \* \*

The *Catholic Columbian*, by the way, is now edited by Mr. L. W. Riley, a facile journalist, who has been successively employed as editorial writer on a number of Catholic weeklies, among them the old *Catholic Telegraph* and the *Pittsburg Observer*. He is sound and well-meaning, and if he could be persuaded to eschew his offen-

sive methods of puffery, would get out a very readable paper.

\* \* \*

Our unfortunate friend O'Malley appears to be already losing his grip as editor of the *Chicago New World*. His initial enthusiasm is waning, and we learn that he and the board of directors are going to apply for a divorce on account of incompatibility of temper. That was to be expected, and our readers may remember that we predicted it, because a genial poet of O'Malley's stamp (*genus irritabile*) and a board of the "cold-business-proposition" stripe of the *New World's* directors can never pull together.

\* \* \*

Rev. P. Barnabas Held, O. S. B., is injecting a goodly amount of esprit and vigor into the nearly defunct *Katholische Rundschau* of San Antonio, Texas. He is a bold, fearless, and gifted champion of his honest convictions, and therefore every number of his journal affords a "treat" to kindred spirits.

In speaking of the probable causes of the failure of the "Catholic University of America," by the way, P. Held (No. 36) designates as one of them, in fact the chief one, the exclusion of religious from the faculty. "This provision," he says, "betrays such a narrow and un-Catholic spirit of exclusiveness that we can not wonder if this so-called Catholic University makes no progress."

Which recalls to the editor of THE REVIEW an interview he had in June, 1896, in the Catholic University, with the then Rector, now Archbishop Keane. The same point made by Fr. Held was raised, and Msgr. Keane said: "It was the express desire of the Holy Father that the religious orders be excluded absolutely from the faculty of the new University, and I never heard him speak so emphatically as when he instructed me on this point."

We have often wondered since what reasons Leo XIII. had for this attitude. Perhaps a passage in Schwickerath's 'Jesuit Education' (pp. 271 sq.) contains the key. We shall revert to it later.

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The Rev. Charles J. O'Reilly, who has been appointed first Bishop of the new see formed in Oregon, was editor of the *Catholic Sentinel* of Portland, which caused the *Western Watchman* (No. 30) to declare:

"This is the first time in the history of the American Church that a priest was lifted out of the sanctum and seated on an episcopal chair."

"Our St. Louis contemporary," commented the *Catholic Union and Times*, "has evidently forgotten that the learned Tobias Mullen 'was lifted out of the sanctum of the *Pittsburg Catholic* and seated on the episcopal chair' of Erie. And there may be other similar instances."

Returning to the subject the *Western Watchman* said (No. 32):

"In times gone by, when editors were expected to work for nothing and board themselves, there was some excuse for them stepping down from the sanctum to the episcopal throne ; but happily that is not the case now. We know of a bishop who was accused of having been an editor and who excused himself on the ground that he had not been much of an editor."

No doubt there are few bishops who would make successful editors, but those who have "stepped down from the sanctum to the episcopal throne" will no doubt be more appreciative of Catholic journalism and its mission, and less apt to fulminate unreasonably against free-spoken editors, than some of their less experienced colleagues in the hierarchy.

But it will be conducive to that humility which even great editors ought to practice, to remember that bishops have a divine mission and an authority which "we" with all our gifts and powers lack.

\* \* \*

The reverend editor of the *Record*, "the official organ and publication of the Diocese of Louisville," recently (May 14th) expressed a degree of wonderment that so few bishops in this country have essayed the publication of diocesan organs of their own. That it can be easily and profitably done, the *Record* stands as a living witness :

"It is published as a channel of official communication between the Bishop of the Diocese and his diocesans ; as a means for the maintenance of the orphanages of the Diocese, and as a safe Catholic journal for the people of the Diocese. It is published by the Diocese ; its editorial and general management is assigned to a priest of the Diocese, approved by the Bishop. It is, and has been, a success, financially and otherwise. Annually, these several years, it has been able to account to the Diocese, for the maintenance of its St. Vincent and St. Thomas orphanages, after deducting all outlays and expenses, a net sum of about five thousand dollars."

By publishing this paper, therefore, not only does the Diocese of Louisville save annual church collections and fairs for the support of its orphanages, but it also supplies the people with an instructive religious newspaper fully in accord with the expressed mind of the Bishop.

The reverend editor thus explains how it is done :

"The *Record* is a system. Its system is this : The Diocese publishes it. Every pastor once in the year appoints several collectors in his parish who, in the course of only a few days, return to him the monetary contributions of his parishioners for the orphans. Those contributing a sum of at least one dollar, (and it



is expected they will contribute more, if able) are considered also subscribers for the *Record*. They receive, in return, the paper for the current year. By this method and system, the families and self-sustaining individuals in his parish, for the most part, receive a safe, instructive, and edifying weekly religious journal and newspaper. And more: the many non-Catholics who charitably contribute for the orphans, also receive the paper. In this manner, the paper becomes an instrument of untold good."

The *Record* is a small paper—four pages of medium size; but the reverend editor informs us that even if its receipts were doubled or trebled, he would not increase the size or number of pages, because he is convinced "that the larger a Catholic journal, the less is it attentively read and thoroughly enjoyed."

Though, generally speaking, we do not take much stock in official organs, we must say for the *Record* that, under the editorial management of Rev. Father L. G. Deppen, it has become one of the best Catholic newspapers in the land, and our press would be much more representative, and also, we believe, more widely circulated, if it consisted entirely of small-sized diocesan weeklies of the *Record* model. For us free-lances there would always be room—more room than now, in fact, because the organs would be more closely muzzled—while the ground would be cut away from under the "boiler-plate abominations souzed in holy water" which now abound and most of which are a positive disgrace to the cause.

[To be concluded.]



## MINOR TOPICS.

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*Girls' Clubs.*—In the August *Messenger*, Thomas F. Meehan discusses the problem of what to do for the multitudes of Catholic young women in our large cities, who are now attracted by the clubs and settlement organizations, membership in which places them in a non-Catholic environment. He thinks the restrictions of convent rules and discipline are not elastic enough to meet the abnormal conditions of the work and recreation of modern city life.

Of such clubs there are in operation in New York more than half a hundred, and their rolls embrace a membership of over 20,000 girls. It may be a deplorable evolution of our civilization that girls now insist on gathering in clubs, but the fact remains that they will do it, and further, that they will not be satisfied with the fag ends of church basements or vacant classrooms in school-houses for a habitation when they are so organized. Girls who work in shops, factories, stores, and offices have trying experiences. Their hours are long, their task-masters ex-

acting, cruel and often even worse; customers are exasperating and the wage paid in return small and seldom just. The homes to which they return are those in which comforts and attractions are usually absent. And the girls, having a craving for social life for which there is no provision at home, grow restive and fly to the attractive places provided under the inspiration of Protestant women. The stated objects of these clubs are: 1st. To furnish pleasant rooms where the members can pass the evening. 2d. To organize such classes for mutual enjoyment and improvement as the members may desire. 3rd. To collect a circulating library for the use of members. 4th. To develop co-operative measures which shall be for the benefit of the members. The trouble is where the line of philanthropy stops and runs into the evangelizing continuation. The managers of all these institutions will assure you that there is no religious bias in them and that the faith of the members is neither questioned nor interfered with. They are surprised and refuse to understand the objection to the potent, persuasive, and persistent force of indirect influence on ignorant and ill-taught minds. There are in all New York only three Catholic girls' clubs as against more than fifty of the other kind. They are exclusively under the management of women of education and refinement, who, in response to an appeal of Archbishop Farley, are devoting themselves to this work. We hope they will increase and spread over all our large cities. It is an innovation which is apt to prove beneficial.

*Msgr. Rooker and the Philippines.*—Rt. Rev. F. Z. Rooker, the newly consecrated Bishop of Jaro, Philippine Islands, discussed in a sermon delivered at the Church of the Gesù in Philadelphia, Pa., August 2nd, the religious conditions in those distant lands. According to the Philadelphia *Record*, he said among other things:

"America has entered upon the task of civilizing and enlightening the inhabitants of these islands, and there is no way of relieving her shoulders of the burden."

Admittedly Bishop Rooker has never been in any of the islands, and what he knows about his new field of labor must be acquired from hearsay. It certainly sounds strange to Catholic ears to hear a bishop of the Church speak of the American doings in the unfortunate islands as "civilizing and enlightening the inhabitants." From all reports received so far it would seem that the natives there enjoyed a higher degree of civilization under Spanish rule than that supplied by the American invasion, with its consequent opening of saloons, houses of prostitution, application of the "water cure"—not to speak of the introduction of the godless public school and divorce courts. Those of the people who are really in need of civilization, like the Moros of the Sulu island group, are left undisturbed in the enjoyment of slavery and polygamy, though the constitution of the U. S. is supposed to prohibit anything like that in territory under the Stars and Stripes.

Bishop Rooker is also quoted as "hopeful of gradually recalling the friars and feels confident that the government will give him all the aid possible." Should the Bishop be correctly reported, it might not be out of place to suggest to him a thorough study of conditions in his Diocese, before entering upon the self-imposed

task of "enlightening" the people here. He ought to bear in mind that in the U. S. Church and State are separate and distinct, and as a Catholic dignitary he should not expect any "assistance" from the government in his labors beyond the support of law and order.

*Merits of the Jesuits in Regard to the Study of Sanskrit.*—From Fr. Schwickerath's interesting volume on Jesuit Education, already reviewed in this journal, we cull the subjoined interesting and little known facts from the history of philology: The first European Sanskrit scholar was the Jesuit Robert de Nobili, a nephew of the famous Cardinal Bellarmine. According to Max Müller, he must have been far advanced in the knowledge of the sacred language and literature of the Brahmans. The first Sanskrit grammar written by a European is commonly said to be that of the German Jesuit Hanxleden (d. 1732.) However, this honor belongs to another German Jesuit, Heinrich Roth (d. 1669), who wrote a Sanskrit grammar almost a century before Hanxleden. Father du Pons, in 1740, published a comprehensive, and, in general, very accurate description of the various branches of Sanskrit literature. Of Father Coeurdoux, Max Müller writes that he anticipated the most important results of comparative philology by at least fifty years; at the same time the Oxford Professor expresses his astonishment that the work of this humble missionary has attracted so little attention and only very lately received the credit that belongs to it. Father Calmette wrote a poetical work in excellent Sanskrit, the "Ezour Veda," which gave rise to an interesting literary discussion. Voltaire declared it to be four centuries older than Alexander the Great and pronounced it the most precious gift which the West had received from the East. On account of the Christian ideas contained in the poem, the atheistic philosophers of France thought they had found in it a most effective weapon for attacking Christianity. Unfortunately for these philosophers, an English traveler discovered Father Calmette's manuscript in P<sup>o</sup>l chery. (Schwickerath, Jesuit Education. B. Herder, St. Louis, pp. 151-152. We have omitted the references to the sources.)

*A Wide-Open-Church-Door Religion.*—Henry Ward Beecher's successor, the Rev. Dr. Hillis, recently urged that "the churches adjust themselves to modern conditions and form a 'religious trust.'" This seemed aggressive enough, but, not to be excelled, another preacher in the great metropolis went a step farther and proposed the organization of "a church that shall conform itself to the American spirit and be democratic enough to open wide its doors for the admission of all believers in God, regardless of their attitude toward's obscure theological distinctions and non-essential dogmas." "When that time comes," he said, "there will be a union of forces, and the church will say: Come in atheist, doubter, believer, Baptist, Methodist, Catholic, Buddhist, laborer, employer, ignorant or cultured of whatever estate or belief." The only difficulty with such a wide-open-church-door religion, observes even the *Lutheran* (Philadelphia), is that while many might be willing to enter for curiosity's sake, they would find little to keep them there and soon enough make their exit through the same wide-open door.

Indeed. Christ did not found His Church on the whims and caprices of men; but He made it the pillar and ground of truth. It is not a question as to what people may like, but as to what they must believe if they would be saved.

*Non-Euclidean Mathematics.*—Within the last few years the attention of mathematicians has been drawn to the Jesuit Father Saccheri, Professor of mathematics at Pavia. Non-Euclidean mathematics is now recognized as an important branch of mathematics. The beginnings of this system have sometimes been ascribed to Gauss, the "Nestor of German mathematics." But recent research has proved that as early as 1733 Father Saccheri had published a book which gives a complete system of non-Euclidean geometry, Beltrami, in 1889, and Stäckel and Engel, in 1895, pointed out the great importance of the work of Saccheri. Thus Fr. R. Schwickerath in his new book on Jesuit Education, p. 156. In a note he adds: Prof. Halsted of the University of Texas published a translation of Saccheri's work in the *American Mathematical Monthly*, and Prof. Manning of Brown University states that he has taken Saccheri's method of treatment as the basis of the first chapter of his recent 'Non-Euclidean Geometry' (Boston: Ginn & Co. 1901.)

"*Father*" or "*Mr.*"—Up to about the second half of the nineteenth century, as every one knows who has examined Catholic historical records, Catholic priests in this country were nearly always referred to as "Mr." instead of "Father." The Lathrops, in their history of the Georgetown Convent of the Visitation (Boston: Houghton, Mifflin & Co., 1894) say (p. 256): "It seems to have been a point of persistence with non-Catholics" (in 1825) "to allude to a priest always as 'Mr.' instead of 'Father.'" But Mr. Griffin shows in the current number of his *Historical Researches* that this view is erroneous. In those early days very few Catholics, even priests, used "Father" as a title of courtesy and respect, let alone as a sign of authority, and it is only since the stream of Irish immigration set in that "Father" has become the universally used title. Even in Ireland, in 1825, and for years afterward, "Father" and "Mr." were both used by Catholics.

*A German View of Lynching.*—We read in a Dresden newspaper: "In the Eastern hemisphere innocent Jews are killed because they are Jews—and in the Western hemisphere people make Nero's torches out of negroes merely because they are negroes. Under these conditions the enlightened Occident has particularly little reason to become indignant over the barbaric Orient—Orient and Occident are no more to be parted. One can understand all this, but it is not to be excused. Over here and over there the same circle. First you depress a whole people until they are pariahs, deny them civic equality, social recognition, industrial peace, and then when you have made them cowardly, dirty, treacherous hyenas, you kill them as hyenas or pour petroleum over them and let them cook. Good Lord!"

Martin I. J. Griffin thinks that paying one's pew-rent covers a multitude of delinquencies.

# The Review.

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VOL. X.

ST. LOUIS, MO., SEPTEMBER 10, 1903.

No. 34.

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## A NEW METHOD OF SEEKING AN IDEAL WIFE.



WE have received the subjoined communication from Rev. J. B. Brudermanns, of Casenovia, Wisconsin :

"I enclose you some circulars which are apparently calculated to open a new confidence game. After mining stocks and other schemes have lost their attraction, something new had to be evolved to rope in unsuspecting clergymen. Now we Catholic pastors are asked to barter away our parish girls. I am anxious to learn how much those who are alleged to have endorsed the scheme, will make out of its practical workings. Would it not be well to call attention to the matter in THE REVIEW?"

The circulars are three in number, and we reprint them in full :

### I.

Box 1147, Milwaukee, Wis., Aug. 4th, 1903.

The object of this letter is made plain by the circular letter herewith enclosed, namely "The Kind of a Girl I Want to Marry."

The method of our friend finding his ideal woman may seem unique, but he is known for his originality in business in which he is very extensively engaged at present, consequently he does not wish to reveal his identity and has me do his correspondence for him until such time when the girl of his choice is found through description by letters and photographs ; I therefore kindly ask for as much detailed information and photograph if possible, in first letter, and right here I wish to state that every detail of our correspondence will be held and treated as sacredly confidential, and hope to receive the same courtesy from our correspondents. In selecting me as his correspondent, he first found out that I could keep a secret, as he says that it is not good busi-

ness or policy, nor the act of a Catholic to ever betray a confidence.

In order to avoid coming in contact, or wasting time with adventuresses he takes this method of finding his ideal woman.

He is very actively engaged in business in a neighboring state, but wishes to close out and retire about the Spring of 1904, and then he wishes to marry. He is 38 years old, of fine appearance, 5 ft. 9½ in. tall, weighs 205 lbs., has brown hair, blue eyes, healthy and gentlemanly in manner. He is an all-round business man, has held a state office in his state, and is well liked wherever he is known; is loyal to his friends, of a kind, generous and liberal disposition, very wealthy, is worth about \$200,000.

He wants to travel some after retiring from business, and wants a good wife for a companion.

Respectfully yours,

(Miss) Louise Broün.

P.S.—If you have a girl filling within description kindly hand this to the lady (after cutting the P. S. off) or if you prefer you can send me her name and address with as much information you feel disposed to give in regard to her; also kindly advise me if I can or not inform her where I obtained her address. I will mail a letter similar to this to several other priests and in whatever congregation our friend finds the girl he will marry he agrees to make the priest of that congregation \$500 (five hundred dollars) as a present on his wedding day. Respectfully yours, L. B.

## II.

### *The Kind of a Girl I Want to Marry.*

Must be a devout and sincere Catholic.

German preferred.

Of good honest parentage.

Who has never been engaged to marry.

Between 18 and 25 years of age.

Above medium height, of good form, not fleshy.

Must have black eyes and hair.

Nice features, a small mouth and a well shaped head.

Fair education, much good common sense.

Who prefers living in the country about six months in the year, and is willing to travel some. Must be of an affectionate disposition, kind, charitable and modest.

## III.

### *To Whom It May Concern!*

We, the undersigned, have been acquainted with  
(name.) (city.)

.....for  
several years and know his standing in the community where he

lives and the state generally and have no hesitancy, in recommending him as a man of the strictest honesty, integrity and ability ; a devout Catholic and a man in whom everyone has implicit confidence ; a confidence which has never been betrayed. We have observed his course since he has started for himself, especially in the real estate business and colonization work and have always found him consistent in his acts and deeds and a man of exceedingly high character, a gentleman who has always made his word good and prizes his honor higher than all else and, his good name and good will of his fellow-men above earthly riches.

Very respectfully yours,

.....  
 .....  
 .....

The above is an exact copy of the original endorsement with names and city omitted ; the original being signed by three Catholic priests.

Has many other indorsements to reveal to proper parties at desirable opportunity.

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**THE "BROTHERHOOD OF AMERICAN YEOMEN."**

This is the name of "a fraternal beneficiary society" organized under the laws of Iowa, which commenced business in December 1897. According to its circulars it combines the benefits of life and accident insurance, and claims, with the usual modesty of assessment literature, to have discovered a new reserve feature which limits the cost of membership to 12 mortuary assessments in any one year, at a stated figure.

The pamphlet before us endeavors to explain this new system by a reference to the American table of mortality, from which is constructed the table of average expectancy of life. Acting on the assumption that payment of premiums during the average duration of life, regardless of correctness of rates, is all that is needed for the permanency of a life insurance company, the society proceeds to make sure of such payments by charging 10 monthly assessments a year for the average expectation of life according to age of member against his certificate, deducting in case of death prior to out-living such expectancy as many annual premiums as duration of life fell short of the expected number of years. After the expectation of life is reached or exceeded, certificates will be paid in full in case of death.

For example, (quoting from the circular), "John Ross is 40 years old at entrance. His expectancy is 28 years. His certificate is charged with 280 assessments. If he dies to-morrow, we

pay the amount of his certificate, less 280 assessments at his rate of entrance. If he lives 6 years, his certificate is credited with  $6 \times 10 = 60$  assessments, deducting the 220 yet unpaid. If he lives 28 years, he has cancelled the 280 assessments charged, having lived out his expectancy, and his beneficiaries will receive the full face of the certificate."

Evidently this is the main recourse for the reserve fund, since the rates (assessments) charged are hardly enough to provide for first year losses. Let us illustrate :

For age 50, the monthly assessment is \$1.10 a month, or \$13.20 a year for a \$1,000 certificate, charged with \$231 for 210 assessments of \$1.10 for the 21 years' average expectancy of life. This makes the net value of the certificate \$769 in case of death the first year, corresponding to a cost of \$17.17 per \$1,000. Assuming a class of 1000 members at age of entry 50 years, no new members joining and none withdrawing, there will be 482 deaths during the 21 years, leaving 518 survivors. For the sake of simplicity in figuring let us suppose that for each such death the whole \$231 is deducted and kept in the reserve fund, irrespective of any excess in death losses during said 21 years. That makes for 482 cases, multiplied by 231, a total of \$111,342, or, divided among 518 members, about \$215 a piece. As the legal reserve for an ordinary life policy, age 50, after 21 years, on the basis of the American table of mortality and 4% interest, is \$495.41, the "reserve" of this "Brotherhood" is more than half short of the actual amount needed, and final bankruptcy is unavoidable.

The net annual premium per \$1000 for age 50 of an ordinary life policy, payable at death on the basis of the American experience table with 4% interest, providing for annual death losses and full reserve of \$1000 at age 96 (certainly conservative, or rather liberal enough) is \$33.70, not counting expenses ; while the Brotherhood charges \$17.17, considering the lien, or \$13.20 after 21 years, and offering accident insurance in addition to the regular death benefit.

Among members of assessment societies there has been a growing dissatisfaction with the steadily increasing mortality of the different organizations, and the former confidence in the stability of fraternal "insurance" on the assessment plan is pretty thoroughly shaken. The "Brotherhood of American Yeomen" is evidently designed to attract such dissatisfied members with a promise of additional benefits by way of accident insurance for a temptingly low rate, making a pretense of security by the "new reserve fund system" "which may look feasible to one not posted on insurance matters. The number of people who are eager to buy gold dollars for fifty cents is still very large.



## HAVE FRENCH AND ENGLISH FREEMASONRY ANYTHING IN COMMON?

Our readers, especially those who are following with attention our series of papers on the religious character of American Freemasonry, will no doubt be interested in certain communications published recently by the *Tablet* on the question: "Have French and English Freemasonry anything in common?" The *Tablet's* Rome correspondent expressed the opinion that they had not. Whereupon a "Sacerdos" in No. 3291 objected: "How does your correspondent know that 'French and English Freemasonry have practically nothing in common'? The scandalous silence of the English press on the infamous doings of the miserable Combes and the gang of unmentionable scoundrels whose cat's-paw he is, seems to suggest that French and English Freemasonry have *something* in common. . . . . Freemasonry is Freemasonry all the world over. Circumstances and national temperament may give it a more diabolical hue in one country than in another, but it is essentially the same everywhere—as we English Catholics may some day discover to our cost."

Another contributor, Theodore A. Metcalf, in No. 3292, took much the same ground. We extract from his letter these passages:

"From the perusal of a little book entitled 'The X Rays in Freemasonry,' by A. Cowan (London: Effingham Wilson), 1901, it would appear that Sacerdos in last week's *Tablet* was fully justified in taking exception to a correspondent's statement that 'French and English Freemasonry have practically nothing in common.' According to the volume referred to, 'English Freemasonry is inextricably mixed up with foreign Freemasonry, and must bear some share of the responsibility for its actions even in regard to Satanism. The Apprentices' oath proves this matter clearly. There is no doubt that the real secret of Freemasonry is its attack on Christianity—insidious, underhand, under cover of the Bible, under the sheltering wing of the comprehensive Anglican Church, which knows nothing about it. The popes, history, and many Freemasons have pointed out this. But the history of the Jews in relation to Freemasonry is absolutely convincing on the point. They found in it a strong anti-Christian bias, which they have been at pains to develop. They have joined its ranks in great numbers, and have managed to annex its highest offices.'

"Because in England or the United States, the Freemasons have not hitherto been openly aggressive in their dealings with Christianity, and especially have apparently done nothing against Catholics, it has become quite a common thing for Catholics to

apologize for that secret society on the ground that it is not in sympathy with the lodges on the Continent. The little book referred to above goes further still to disabuse one of such an idea. It says: 'Every Masonic Lodge throughout the world derives from the Grand Lodge of England, founded in 1717, and organized by Dr. Anderson in 1723.' If this be true, what children England has mothered! The English Freemasons, it would seem, for the most part are Theists, though Christ is not recognized in the lodges; whereas in France and Italy and other continental countries, and in portions at least of South America, the lodges are distinctly atheistic, and some are even Satanist."

In the same issue of the *Tablet*, "A Certain Catholic" takes the opposite view. He says among other things:

"It is not many years since the Marquis of Ripon, then Grand Master of English Freemasons, became a Catholic and resigned that distinguished office, in deference to the wishes of the Holy See, but I have never heard of the noble Lord stating that English Masonry was the dreadful thing suggested by Sacerdos. We have recently seen how the King went out of his way to pay a visit to the Holy Father, he who had only just laid down the collar of Grand Master of English Freemasons to assume the sceptre of the British Empire; is it to be credited that he, a great king, whose honesty of purpose is universally acknowledged, would have done this if he had been for a large portion of his life chief of a society which desired the overthrow of the great Church over which the Pope rules? The thing is inconceivable. The fact is that English Freemasonry is a comparatively small though influential body of men, who do not mix themselves in discussions of a political or religious character, but have for their aim mutual support and charity. Sacerdos and those who think with him very much exaggerate their influence, have got them, so to speak, 'on the brain,' and remind one forcibly of the ultra-Protestant whom one meets frequently now-a-days, who sees Jesuits in everything from the most ordinary undetected crime to the origin of the Education Bill."

Another "English Catholic" wrote:

"All Catholics are aware that Freemasonry has been condemned by the Holy See. It is a secret society, and no Catholic can belong to it. That is common ground. When, however, we are asked to believe that the aims of English and French Freemasonry are identical, I, for one, decline to do so. At any rate, the two societies have taken to excommunicating one another, which does not look like harmony. Both the English and the American lodges have formally dissociated themselves from the French Masons. I have known several English Masons intimately, and

known them for honorable, and, according to their lights, religious men. If I were obliged to believe that there is no difference between English Masons, between the good, harmless, upright men I have known so long, and the Freemasons of the Continent, I should have to revise my opinion of the latter—*voilà tout*. To condemn Freemasonry as a secret society, and banned by the Holy See, is one thing, and to brand all its members as atheists and potential anarchists is surely another.”

The question is highly interesting and important for us American Catholics no less than for our English brethren, inasmuch as it is generally conceded that American Freemasonry derives from, and is a worthy daughter of, English Freemasonry. Hence we hope that more light will be shed upon the subject.



### INTER NOS.

(Conclusion.)

The *Wichita Catholic Advance*, after eking out a miserable living for three years with the help of the *Milwaukee Catholic Citizen's* reading-matter, conveyed to Kansas in the shape of plates or matrices, has been bought and reorganized by a company “having means at command and therefore greater facilities for making the paper what every one wishes it.” The new company, we are told (No. 15), “was organized with the approval and with the best wishes of the Rt. Rev. Bishop of the Diocese of Wichita and consists chiefly of members of the clergy who are deeply interested in the Catholic press and who desire to push the *Catholic Advance* to the front as a newsy and popular paper.”

In this undertaking the experience of the *Louisville Record*, (*vide* our last) would have stood the Bishop and clergy of Wichita in good stead. Our advice to the reorganizers would be: Reduce the size of the *Advance*; do away with patent boiler-plate trash (the liberalistic *Citizen* stuff especially is worse than secular matter), and get out a clean, newsy sheet with as much original matter as possible. We do not know the editor, Andrew H. Foppe, but the editorial columns of the “reorganized” *Advance* will have to be greatly improved if the hopes of the new company are to be even partially realized. Such rubbish as this [from No. 15—we quote verbatim et literatim] is really beneath criticism:

“Rome for the next few weeks will supply a lot of stuff—a sort of *Chile con carne*—to satisfy a curious world. We caution our readers to put no credence upon most of the vaporings of the European press dispatches. The reporters can not find out anything unless given out officially, and you will save valuable time

by not reading froth. Why, it is that the foreign press association is so biased against the Catholic Church, we can not conjecture. Baron Reuter, perhaps, might explain. However, we are surviving the inflection and thriving on it. We look for a good deal of rubbish, and if we had the space and inclination we might depict right now what the noisy reporters will be saying in a few days, and it would not be so expensive as getting it from Rome."

And what shall we say of this effusion?—:

"Rev. Dr. Phelan, the venerable editor of the *Western Watchman*,—that scored and scolded exponent of the church on the banks of the muddy Mississippi,—makes a good sermon. His weekly contributions to the paper are really germinal and punctative. If the other page of his publication was more germinal and less punctative what an admirable production it would be. Editor Phelan and Father Phelan, if they only could be and would be one or other. The sermons, however, are bound to be popular, and so far at least they deserve praise."

\* \* \*

The *Intermountain Catholic* of Salt Lake recently had the happy inspiration to reduce its unwieldy size; but its readers had hardly had time to congratulate themselves upon the welcome change, when the publishers restored the old form, with this queer explanation [No. 43]:

"The change from a paper of respectable proportions to one resembling a little brown jug, was an ill-advised move, and might have resulted in pecuniary loss as well as it did in prestige, did not the decision to restore the paper to its old form so quickly go into effect and prevent disaster. . . . . While there are a number of Catholic papers published in the country of the same dimensions as those run out from this office from early in May to the last July number, that fact establishes no good reason from any view point to justify a reduction in size of the stalwart *Intermountain and Colorado Catholic*. The act seemed like an attempt to dwarf the grandeur of nature's holy cross in that famous mountain of Colorado. No, no, no—never again will an effort be made to cut this paper to fit the area of any primitive press. Rather must the press expand to fit the *Intermountain*. Our aim hereafter will be to go up, up, up. Never down, down, down. Now that everybody is happy, including those responsible for the mistake; including 'Aunt Busy,' heretofore inconsolable; including our good bishop and the generous founder of the paper, the writer feels like the country editor, who, upon being told that a baby boy had just arrived into the family, exclaimed: 'Now is the time to subscribe!'"

And all this fuss and ado about a slight change in the size of the

*Intermountain Catholic's* eight pages—a change against which probably no one but a few indiscriminating advertising patrons or addle-brained subscribers protested. The underlying error is that besettings in of American newspaperdom—the worship of quantity. A large paper is a good paper; one containing few pages, and those small, no matter how select and well-edited its contents, is poor. “Up, up, up!” means more or larger pages, or both; “Down, down, down!” means less or smaller pages. Quality does not count. Quantity is everything. Seeing that the *Intermountain* editor with his enlarged pages is again happy, it were cruel on our part were we not ready to wish him increase in bulk “up” to the standard of the “yellows,” regardless of the *quality* of the contents,—a picayune consideration which has never given him the slightest anxiety.

\* \* \*

In conclusion a word about *Mosher's Magazine*, formerly the *Reading Circle Review*, which has now become the *Champlain Educator*, “Official Organ of the Catholic Summer School of America and Home Study Reading Circle.” This monthly is now in its twelfth year and always tries to offer good, if somewhat monotonous, reading-matter. But it seems the reading circle and summer school movement is not prospering. The few who are interested in it are apparently not deep students, but belong to the vast number of those who have merely tasted of the Pierian spring. One of its chief “courses” is based on a book the publisher of which assures us that he has not noticed the slightest effect therefrom upon his sales. Those few who follow the course at all, evidently read only the monthly bare-bone sketch, and that is all there is to it; they do not dream of purchasing even an elementary Catholic text-book. Such is Catholic summer school and reading circle scholarship, and we fear Mr. Mosher will not succeed in raising its standard, no matter how often he changes the title of his magazine or how much trouble he takes to improve its contents.

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### MORALITY IN THE PHILIPPINES.

From a letter of Mr. T. Thomas Fortune to the *Evening Post* of New York (Aug. 1st) we take these facts :

There are relatively few American white women in the Philippine Islands. Those who are there have to go away once every two years to renew their life. The climate eats them up. Where white women can not live permanently, white men will not.

This pregnant fact is the parent of many evils in the social life of the Philippine Islands, which are so glaring that they can not

escape the notice of the most casual observer. Marriages between white American men and Filipino women are regarded with as much horror as marriage between blacks and whites in Tennessee.

The consequence is illustrated by the statement of a well-informed man to Mr. Fortune: "There is a condition for you. Those eleven houses are occupied by eleven American men and eleven Filipino women. The house on the extreme left is occupied by a colored American, who is married to the Filipino woman. The other ten houses are occupied by ten white Americans, who are not married to the Filipino women. You will find that all of these men occupy subordinate positions in the civil government. They are never seen outside the house with these women, and they leave them when they tire of them. The condition is a common one here and in the provinces, and it is much to be regretted." Mr. Fortune adds: "As I rambled about Manila, as I did all the time that I was not in the provinces, I found that the statement made by my friend was substantially correct."

When Mr. Fortune asked his friend why there were so many American prisoners in Bilibid prison, he received this answer: "Why, the Americans set here have set a pace in living which calls for the expenditure of vastly more money than the small fry earn; they, therefore, have to steal. If you will notice it, you will find that hardly a week passes that the arrest of some American is not announced in the daily newspapers for misappropriation of trust funds. Living here is very expensive, and those who fly high have to pay very dearly for it. The number of Americans here who are in debt all the way from \$100 to \$5,000 would surprise any one. The civil and military authorities do all that they can to check extravagance and immoral living, but the evil was planted in the days of army occupation, and it is hard to root it out. Then, the social conditions here are such as to encourage high and immoral living. There are very few amusements and diversions here, and the American hotel and saloon are common places of resort; and the number of American saloons in Manila is remarkable. The number of Americans is comparatively small. Those who have small incomes mingle on equality with those who have large ones, if they are people of education and character. The natural result follows. Those with small incomes live beyond their means, too often, in the effort to keep in the swim, and frequently fetch up in the Bilibid or become fugitives from justice."

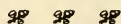
A close study of the situation convinced Mr. Fortune that this diagnosis was also correct.

On the growth of the drink habit Mr. Fortune says:

"The growth of the American bar-room in Manila and in the

provinces has only been outstripped by the Standard Oil Company, whose product I found everywhere in Southern and Northern Luzon. But an alarming feature of the matter, as I saw it all over the island of Luzon, is the fact that the Filipinos and Chinamen are taking to American whiskey and bottled beer like fish to the water. The little brown fellow can not stand up under American whiskey and beer. They bowl him down and out in short order. It is very unusual for Chinamen to drink American beer, but from observation and information I am sure that the drink habit is growing alarmingly among them, in Manila at least."

That is how we are "civilizing" the Philippines!



### IS THE CATHOLIC TEXT-BOOK TO BE BANISHED FROM OUR CATHOLIC SCHOOLS?

An American bishop has contracted for the term of five years (1902-07) with the American Book Co. for the furnishing of all text-books, exclusive of the catechism and Bible history, to all the schools in his diocese at a reduced price.

The American Book Co., aware of its advantage, is scattering printed copies of this contract over the land, no doubt to induce others to buy their school-books from the same concern.

An esteemed subscriber to THE REVIEW, at Seattle, Wash., sends us one of these copies with the query: "Is the Catholic text-book to be banished from the Catholic schools?"

We answer: No! Never, as long as the III. Plenary Council of Baltimore enjoins on all priests the use of Catholic text-books. In its No. 201 it says to the priests in charge of Catholic schools: "Operam dent ut in scholis adhibeantur *semper* libri a catholicis scriptoribus concinnati," which means in plain English, none but Catholic books are to be used in Catholic schools.

Again, common sense tells us that a school in which non-Catholic books are used, is no Catholic school in the full sense of the term. Under the "May laws" in Germany, Minister Falk tried to introduce inter-denominational schools for Catholic and Protestant children (Simultanschulen), allowing separate religious instruction to each denomination, but stipulating colorless text-books for all the other branches. These schools proved a failure, neither Protestants nor Catholics were satisfied with them.

In our own country Archbishop Ireland tried to adopt substantially the same system in the so-called Faribault plan, yet in spite of all the influences he could wield in Rome he obtained but a scanty "Tolerari potest" for Faribault and Stillwater, and would have failed ignominiously had he asked the same privilege for all

the schools in his diocese. Introducing the no-flesh-and-no-fish publications of the American Book Co. into all the schools of a diocese is a species of Faribaulting which will certainly not be upheld by the Church authorities.

Again, introducing text-books by non-Catholic authors and publishers is a public *testimonium paupertatis* for all our Catholic authors and publishers. If there was a time when the books they supplied were inferior, this is no longer the case. Catholic school-books to-day on the whole compare favorably with others in mechanical execution, and are far superior in contents, even abstracting entirely from the religious aspect.

For all these reasons we believe the Catholic text-book will *not* disappear from the Catholic school, that no other bishop will make a similar contract, and that the one who has given over the monopoly of school-books in his Diocese to a Protestant concern, will be sorry for it, if he is not so already.



## MINOR TOPICS.

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*Did the Whale Swallow Jonah?*—This question, which has been the subject of so much dispute, has been revived among our government scientists by the expedition sent to Newfoundland by the Smithsonian Institution, in pursuit of a finback whale.

In a recent article on the subject, Mr. René Bache said in the *St. Louis Globe-Democrat* (May 31st): "Science, with the data now at hand, has been able to sift the matter to some extent, and, as one might say, to boil down the evidence. As a result, the fact may be considered as definitely established that, notwithstanding widespread incredulity on the subject—an incredulity which has striven to classify the Scriptural account as either fiction or allegory—there is nothing inherently impossible in the Jonah story. The whale might have swallowed and accommodated in its belly two Jonahs, if there had been a pair of them."

Dr. F. E. Beddard, anatomist of the Zoological Society of London, now publishes an opinion to the effect that an adult sperm whale might without difficulty swallow a man. The cachalot, be it realized, is a true beast of prey, frequently attacking the giant squid (a monstrous cuttlefish, which has tentacles 50 feet long), and it would surely not balk at a human being, if hungry.

Once down the throat of the whale, Jonah found himself in a sort of spherical chamber, which a German anatomist has called the "crop," and from which he passed on to the stomach proper—a fairly roomy place, cylindrical in shape, and about 7 feet long by 3 feet in diameter. Of course, he could not stand up, but he was able to lie down comfortably, and it may be supposed that he did not experience any very painful inconvenience, so long as his host



chose to refrain from eating other things. A few cuttlefishes of large size might have been uncomfortable room-mates.

There are two minor stomachs beyond the main stomach of the sperm whale, but it may be presumed that the prophet made no attempt to explore these. Why the creature should possess so complicated a digestive apparatus nobody knows.

The whale that swallowed Jonah probably had about thirty huge teeth in its lower jaw, some of them over a foot in length and composed of the finest ivory. Indeed, the ivory which the cachalot carries in its mouth is of so excellent a quality as to command a high price in the market. The oil derived from the animal's blubber holds in solution a substance familiarly known as "spermaceti," out of which candles used formerly to be made, though recently cheaper materials (especially a mineral wax called "ozokerite") have taken its place.

*A Novel Proposal.*—France is eyeing with increasing anxiety the growing numerical superiority of Germany in its effects on the respective armies. Germany with its 20,000,000 more inhabitants than France, is more and more intent on having none but physically faultless soldiers, whilst France has been forced to lower her standards simply to obtain the requisite number of recruits. Hence the German army excels both in number and quality. Now this causes thinking and brings about proposals to remedy the evil. *M. Bertillon*, the inventor of anthropometry, proposes to decrease the state taxes per family in proportion to the number of children. But those who do not want children are rather satisfied to pay a little more than to be burdened with children. *M. Tontée* proposes the division of direct inheritances, not according to the number of children, but according to the number of grandchildren. Evidently an impossible task when there are not even children. The last proposal comes from a learned evolutionist who desires a practical test of Darwinism. If man descends from the ape, the simplest and easiest means to increase and multiply the French race, he argues, is to fall back on our anthropoid ancestor who has kept all his physical and prolific qualities intact. If under the influence of *natural* selection it has taken thousands of years for the monkey to transform himself into a man, he suggests, it would take but a small space to bring about the same result by means of *scientific* selection, applied by man himself. By crossing the human with the simian race, it ought to be easy to get any amount of recruits for the army who would distinguish themselves by suppleness and endurance and, particularly, by the ability to climb the walls of convents. Our learned evolutionist hopes to find enough young materialists, both male and female, ready for the test. The teaching body in the public schools, who so loudly proclaim their simian descent, will doubtless be the first to submit to the experiment. The more so as the long expected missing link, the pitecanthropus, could thus be demonstrated *ad oculos*. The inventor of this "saving scheme" ought to be decorated as the greatest benefactor of France and of science. General André ought to equip all French vessels to take in monkees at the African ports. The Parisian snobs would not fail to be present at the novel civil marriages. And the Prussians—well Emperor William is already discussing with his "General Staff" the awful

prospects for the future.—H. Arsac in *La Vérité Française* (No. 3620.)

**Arithmetic in Elementary Schools.**—The Western Catholic Teachers' Association, at their meeting at Breese, Ill., Aug. 12th, adopted the following program for the teaching of arithmetic in elementary schools:

First school year. The four rules of arithmetic, addition, subtraction, multiplication, and division applied to numbers 1-10, possibly also to numbers 1-20. Particular stress to be laid upon the transition from the first decade to the second. Fractional numbers such as  $\frac{1}{2}$  of 4,  $\frac{1}{3}$  of 6,  $\frac{1}{4}$  of 8, etc., to be used in the second half year.

Second school year. The same operations to be applied to numbers 1-100.

Third school year. Numbers 1-1000, pure and denominate; such denominations of weights and measures to be applied as do not exceed the limit of 100: dollars, dimes, and cents; yards, feet, and inches; gallons, quarts, and pints; years and months, weeks and days, hours, minutes, and seconds; bushels, pecks, quarts, and pints, etc. Of fractions, the elements of the broken unit, not number, should be taught towards the end, both common and decimal.

Fourth school year. Numbers 1-1000, pure and denominate and easier fraction problems.

Fifth school year. Numbers above 1,000, pure and denominate. A more extensive drill on fractions, common and decimal.

Sixth school year. The final review of fractions, rule of three, averages, lumber measures, etc.

Seventh school year. Common business problems.

The plan as outlined follows Grube or Hentschel for the first three school years; Hentschel for the remaining four. A safer plan could not be adopted. Ohler makes the words of Diesterweg his own when he says of Hentschel: "Most teachers may be advised to follow unconditionally his guidance; beginners should be compelled"; and after comparing Grube with Hentschel, comes to the conclusion that, as Grube in his method has not gone beyond the numbers 1-100, Hentschel, who, "with great clearness and simplicity, has treated the whole pensus of arithmetic in elementary schools, is a safe guide for every one to follow." (Cfr. E. Hentschel, *Lehrbuch des Rechenunterrichts*; or, for practical application, J. F. Meifuss, *Graded Arithmetical Problems*, B. Herder, St. Louis.)

**The Typographical Union's Oath of Membership.**—From two quarters comes illuminating comment as to the oath of membership prescribed by the Typographical Union: On one hand two Catholic priests (Vicar-General Schinner of Milwaukee and Dr. P. A. Baart of Marshall, Mich.) point out that the oath makes the union higher than the Church—hence can be taken by no good Catholic; on the other hand, an inspector investigating the Chicago Post Office shows that men who have taken the vow of the Typographical Union can not, without perjury, swear to support the Constitution of the United States. In other words, they would be ineligible for government service, should President Roosevelt's plan of

swearing in all employés of the nation be put in effect. The vow which, though typographers seem to take it readily, offends both Church and State, runs as follows :

"I hereby solemnly and sincerely swear that my fidelity to the Typographical Union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious."

Of course, the Church and the State are in the strictest sense religious and political organizations. If the oath means what it says, it is treasonable and anti-religious; if it is to be taken in some Pickwickian sense, it is time for a Mr. Pickwick among the typographers to rise and explain what in the world it does mean.

We believe other unions require a similar oath. It is a matter well worth looking into.

*Spiritual Marriage in the Primitive Church.*—Dr. Hans Achelis, well and favorably known for his edition of the Canons of Hippolytus, contributes an interesting chapter to the story of Platonic love in Roman antiquity. He has collected all the references in primitive ecclesiastical history to the "Virgines Subintroductæ," a peculiar custom or abuse soundly denounced by Saint Cyprian as early as the middle of the third century. According to Dr. Achelis, (we follow the synopsis given by the *Catholic University Bulletin*, No. 3), this custom vigorously and rightfully rooted out by the bishops of that time, was in reality only a long-enduring reminiscence of the earliest Christian times when such unions were solely spiritual. Intensity of religious enthusiasm, clear vision of the nearness of Christ's second coming, heroic renunciation of life itself, let alone its pleasures, certain peculiarities of the antique temperament, go far to explain the persistency of these relations, which certain historians only too easily describe as a sheer abuse and a sign of early degeneracy of Christian morality. ('Virgines Subintroductæ,' Ein Beitrag zu I Cor. vii. Hinrichs, Leipzig, 1902.)

*Immigration.*—The immigration figures for the year are of a kind to cause solicitude. Of a total of 921,000, including some 600,000 aliens not of the immigrant class, the enormous number of 672,000 came from Italy, Austro-Hungary, and Russia. These are aliens, indeed, in a sense in which the word can not fairly be applied to the German and Scandinavian immigrants. The Northern immigrants come with a conscious intention of becoming Americans, and often with some knowledge of what that implies. The Russians and Italians and a good many of the Austrians arrive with but very vague ideas of bettering their condition, and with absolutely no sense of what republican institutions mean. They are, as soon as naturalized, easy game for the political organizer, and will be, when once they get beyond the grade of manual labor, plastic material for the union agitator. For the four great immigration years beginning with 1900 and including this year, the total immigration from these three countries has been 1,680,848, or 2% of our entire population. Evidently the problem of assimilating this mass is a serious one.

THE REVIEW has been asked if it is safe to invest in the various concerns that have secured concessions from the St. Louis World's Fair management? If they were all such good things, it seems reasonable to suppose that the promoters would take the stock themselves. Why do the papers not say a word about these widely advertised snaps? Because, as the *Mirror* said the other day, the "graft" is advertised at good rates in half-page slabs of electrotype, worded just like the get-rich-quick schemes of a few months ago. Our advice is: Don't. If there were any reasonable certainty that any of the stock schemes offered the public in these flaring "ads" would pay anything like what the promoters promise, does anyone think for a moment that the "snap" would ever even have been whispered about outside of the directors' rooms of the banks and trust companies?



Rev. Dr. Lambert perceives in the transfer of Governor Taft to the secretaryship of war, a change of heart on the part of the administration and the desire to end a disgraceful policy in the Philippines. This change in his opinion "indicates that the administration has begun to recognize that the anti-Paris treaty and unconstitutional policy of 'the friars must go,' associated with the names of Secretary Root and Governor Taft, was a grave blunder as well as a national disgrace. The retirement of Taft from the Philippines and of Root from the War Department means that the Catholic clergy of those islands will now have, what they should have had from the beginning, the rights guaranteed them by the treaty of Paris and the Constitution of the United States." We sincerely hope this view will prove correct.



Mr. Griffin is of opinion that, if our government would undertake to suppress the Catholic faith in the Philippines, thousands upon thousands of "political Catholics" would uphold the crime, and most of us would be as quiet and peaceful as the so-called Catholics of France. The reason is that American Catholics "are first party politicians and then Catholics. Catholic affairs never become public questions unless a political party is to be helped out by the advocacy. Our people are first for party and then for Church in all public matters." (*Researches*, No. 3.) Pity, pity, t'is true!



We are asked to print this note:

"The standpoint which Rt. Rev. Bishop McQuaid of Rochester takes with regard to the Knights of Columbus is very significant. The reverend brother wishing to give his opinion at the meeting is ruled out of order. His brother Knights, belonging perchance to the flock over which to rule it had pleased the Holy Ghost to place him, attending his sermon on Sunday in the parish church, may feel inclined to rule him out of order. Placing himself at their level in the meeting, he must not expect to be greater in the pulpit."



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## THE FIFTH COMMANDMENT OF THE CHURCH.

**T**HE fifth commandment of the Church is, "To contribute to the support of our pastors." In the Old Law, God Himself had prescribed that those chosen to serve the altar, namely, the entire tribe of Levi, should be supported, not by the cultivation of lands assigned them, as the other tribes were, but by appointed offerings of the people: "I have given to the sons of Levi," he said, "all the tithes of Israel for a possession, for the ministry wherewith they serve Me in the Tabernacle of the Covenant" (Num. xviii, 21). In the New Law, the Church has made, in the different nations and ages, such provisions for the support of the clergy as circumstances required. The precept itself is founded on the law of nature. For, as St. Thomas argues, reason dictates that, as those who watch over the common good, such as princes and soldiers, are entitled to a stipend for their support, thus also those who are employed in the worship of God for the benefit of the whole people, should be supplied by the people with whatever is necessary for their support.

He next explains more fully how this support is to be understood, saying: "A priest is appointed to be a sort of middleman and mediator between God and the people, as we read of Moses (Deut. v, 5, 27); and therefore it belongs to him to deliver the divine decrees to the people; and again, that which comes from the people, in the way of prayers, and sacrifices, and offerings, ought to be paid to God through the priest. And therefore the offerings that are made by the people to God belong to the priests; not simply to convert them to their own use, but also to dispense them faithfully, partly by expending them on what belongs to divine worship, partly on what belongs to their own maintenance, because 'Those that serve the altar partake with the altar' (I. Cor., ix, 13), partly also for the use of the poor, who are to be support-

ed, so far as possible, out of the property of the Church, because our Lord also had a purse for the use of the poor, as Jerome says" (2a 2ae, q. 86; Aquin. Eth. ii, p. 138).

In the New Law, Christ has made for the support of the clergy a similar provision to that made in the Old Law; for in sending His Apostles, He bade them rely for support on those to whom they should preach, reminding them that "The workman is worthy of his meat" (Math. x, 10). St. Paul insists with much earnestness upon the corresponding duty of the faithful to support their pastors, saying: "Who serveth as a soldier at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? . . . . If we have sown unto your spiritual things, is it a great matter that we reap your carnal things? . . . . They that serve the altar partake with the altar. So also the Lord ordained that they who preach the Gospel should live by the Gospel" (I. Cor. ix, 7-14).

In the early ages of the Church, no certain amount was appointed as due to the clergy, but the spontaneous gifts of the faithful supplied what was needed. Later on, the payments of tithes, that is of a tenth part of the produce of the land, was required by many councils, especially in the ninth century. The piety of kings and nobles, and of the faithful generally, endowed the churches and monasteries so richly in the course of time that there was enough for altar, priest, and religious, as well as for the poor. But at the time of the Reformation, those in power seized all those incomes and the estates themselves, wherever Protestantism gained the ascendancy. In the countries that have remained Catholic, the governments have since seized upon the patrimony of the Church and of the poor. As a partial restitution for this, they now pay an annual salary for the support of the clergy. In this country, and in others similarly situated, there is no such provision made, and therefore the natural duty of supporting religion rests entirely upon the faithful. By calling it a natural duty we mean that it is not merely a pious practice or a counsel of perfection, but that it so binds the consciences of Catholics, that neglect in this matter is a sin, and may be a grievous sin.

This support of religion comprises: *a.* adequate provision for a church and its appointments; for sacred vessels and all the other requisites of divine worship. *b.* Decent sustenance of pastors, suitable, namely, to their character as bishops and priests, and to their social standing as representatives of the Catholic religion before the world. *c.* The erection, equipment, and maintenance of schools for the religious education of the young. The Third Plenary Council of Baltimore directs (n. 202) that "much

zeal and prudence should be employed to eradicate from the minds of the laity the notion that care of the schools concerns only those parents who directly and actually make use of those schools.”\*)

Religion demands sacrifice, and people who are not willing to do much for the Church, certainly do not prize very highly the benefits they derive from the Church. To do good is all that we are here for, and surely one can do no greater good and enjoy no greater honor than to help build and maintain temples wherein God is properly honored. Do away with Catholic churches, and I think God would speedily do away with the world.

How much do you give to your church?—you who complain that church dues are too high? thirty to forty dollars a year? That appears to be a big amount, but it is only about ten cents a day. Do you smoke? The price of one good cigar laid aside every day, would pay your church dues. Do you drink? The price of one bottle of beer put aside every day, would pay your church dues. The butter you put on your bread would about pay them, and yet you grumble over the amount,—though we have seen that nothing on earth is so useful and necessary to us as the Church is.

My dear friend, by your little outlay you make it possible for the truth of God to be preached in your locality, for Christ to dwell in your midst as truly as He dwells in Heaven; you draw upon yourself God's blessings, receive His graces, which are worth more than all the world. You are assisted on to Heaven. Do you get your \$40 worth? You could never give as much to the Church as you receive from her. God assures us that He will not allow Himself to be outdone in generosity; but remember, “He who soweth sparingly, will also reap sparingly.”



### MASONRY AS THE DEPOSITOR OF “DIVINE TRUTH.”

The eighth degree or that of Royal Master is as persistent as the others in urging on us the nature of the quest of Masonry.

“Throughout all the symbolism of Masonry,” we read on p. 508 of Mackey's Ritualist, “from the first to the last degree, the search for the Word has been considered but as a symbolic expression for the search after Truth. The attainment of this Truth has always been acknowledged to be the great object and design of all Masonic labor. Divine Truth—the knowledge of God—concealed in the old Cabalistic doctrine, under the symbol of his Ineffable Name, and typified in the Masonic system, under the

\*) We reproduce the above chapter from Fr. Coppens' latest book, 'A Systematic Study of the Catholic Religion' (B. Herder), both for its intrinsic value and to give our readers a specimen of the reverend author's style and method

of treatment. What follows is taken (with a few verbal changes) from 'Kind Words From Your Pastor,' by Rev. J. F. Noll, also reviewed in this No. of THE REVIEW.

A. P.

mystical expression of the True Word, is the reward proposed to every Mason who has faithfully wrought his task. It is, in short, the "Master's wages."

Do not marvel, dear reader, that Masonry seeks the knowledge of divine truth—the nature and essence of God—from old Cabalistic and pagan sources. Masonry, in its works, is never ashamed of such parentage. The interpretation of the "Blazing Star" as the Star of Bethlehem was "too sectarian" for the universal religion of Masonry; a pagan school or a Jewish sect suits it perfectly! Remark, moreover, that the true Word of Masonry is not the true Word of St. John in his Gospel, for this Word is the Word made flesh in Bethlehem; a Word too sectarian, as we have seen, for Masonry. Besides, it is plain that Christ is not the Word to be sought from the progenitors of the Craft, pagan philosophers or Jewish mystics. Nevertheless as we seek "the Word that was made flesh," and as this search constitutes the essence of Christianity, so Masonry indulges in its own search after its own word, and makes this the essence of its religion. A further citation, though a little lengthy, will throw additional light on the question of Masonry's religion and the Masonic concept of divine truth.

"In all the initiations into the mysteries of the ancient world," says our Ritualist, p. 509, "there was, as is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated; of the concealment of the body and its subsequent discovery. The part of the initiation which referred to the concealment of the body was called the 'aphanism,' from the Greek word which signifies 'to conceal'; and that part which referred to the subsequent finding was called the 'euresis,' from another Greek verb which signifies 'to discover.' It is impossible to avoid seeing the coincidence between this system of initiation and that practised in the Masonry of the third degree. But the ancient initiation was not terminated by the euresis or discovery. Up to that time the ceremonies had been funereal or lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life or his apotheosis or change to immortality, was represented, and then came the autopsy or illumination of the neophyte when he was invested with a full knowledge of all the religious doctrines which it was the object and design of the ancient mysteries to teach—when, in a word, he was instructed in Divine Truth."

The Ritualist deserves our sincerest thanks for speaking to us so plainly. The mysteries of which it treats, and with which the



coincidence of Masonry is so evident that it can not but be perceived, are the old pagan mysteries of the East: and these, Masonry tells us, were the mediums of "Divine Truth" to man. In the autopsy or illumination which they contained, the neophyte "was invested with a full knowledge of all the religious doctrines which it was the object and design of the ancient mysteries to teach—he was, in a word, instructed in divine truth."

But let us continue the quotation :

"Now a similar course is pursued in Masonry. Here also there is an illumination, a symbolical teaching, or, as we call it, an investiture with that which is the representative of Divine Truth. The communication to the candidate in the Master's degree of that which is admitted to be merely a representation of or a substitute for that symbol of Divine Truth, the search for which under the name of the true word makes so important a part of the degree, however imperfect it may be, in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the autopsy of the third degree. Now the principal event recorded in the degree of Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the euresis or discovery in the Master Mason's degree and the autopsy or investiture with the great secret. It occurred between the discovery, by means of the sprig of acacia, and the final interment."

When discussing, in a former paper, the quotation from the prophet Ezechiel relative to the letter tau, we mentioned "the branch" of Masonry as identical with that reprobated by the prophet. Have some perhaps thought that we were drawing on our imagination? Listen to what our author has to say on the subject in his 'Encyclopædia of Freemasonry,' pp. 8-9, under the heading "Acacia":

"In all the ancient initiations and religious mysteries there was some plant peculiar to each which was consecrated by its own esoteric meaning and which occupied an important position in the celebration of the rites, so that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation. Thus the lettuce was the sacred plant which assumed the place of the acacia in the mysteries of Adonis. The lotus was that of the Brahaminical rites of India and from them adopted by the Egyptians. The Egyptians also revered the erica or heath; and the mistletoe was a mystical plant among the Druids. And, lastly, the myrtle performed the same office of symbolism in the mysteries of Greece that the lotus did in Egypt or the mistletoe among the Druids.

"In all these ancient mysteries while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the acacia is substituted for the lotus, the erica, the ivy, the mistletoe and the myrtle. The lesson of wisdom is the same—the medium of imparting it is all that has been changed."

We shall not at present dwell further on the subject, lest we needlessly prolong our present series of articles, which has but this one point in view—to prove that Masonry is a religion. Another quotation, therefore, and we are done. It will be from the ninth or last degree, that, namely, of Select Master.

"The great object of all Masonic labor," repeats our author, pp. 549-550, "is divine truth. The search for the lost word is the search for truth. But divine truth is synonymous with God. The Ineffable Name is a symbol of truth because God is truth. It is properly a scriptural idea. . . . If then God is truth and the stone of foundation is the Masonic symbol of God, it follows that it must also be the symbol of divine truth. When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the stone of foundation may be rationally explained as parts of that beautiful 'science of morality, veiled in allegory and illustrated by symbols,' which is the acknowledged definition of Freemasonry.

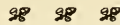
"In the Masonic system there are two temples; the first temple, in which the degrees of ancient Craft Masonry are concerned, and the second temple with which the higher degrees and especially the Royal Arch, are related. The first temple is symbolic of the present life; the second temple is symbolic of the life to come. The first temple, the present life must be destroyed; on its foundations the second temple, the life eternal, must be built. . . .

"But although the present life is necessarily built upon the foundations of truth, yet we never thoroughly attain it in this sublunary sphere. The foundation stone is concealed in the first temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

"But in the second temple of the future life we have passed from the grave which had been the end of our labors in the first. We have removed the rubbish and have found that stone of foundation which had hitherto been concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former temple and the brilliant effulgence of the tetragrammaton and the stone of foundation are discovered and henceforth we are possessors of the true word—of divine truth. And in this way the stone of foundation or divine truth concealed in the first

temple, but discovered and brought to light in the second, will explain the passage of the Apostle: 'For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known.' And so we arrive at this result, that the Masonic stone of foundation, so conspicuous in the degree of Select Master is a symbol of divine truth upon which all speculative Masonry is built, and the legends and traditions which refer to it are intended to describe in an allegorical way the progress of truth in the soul, the search for which is a Mason's labor, and the discovery of which is to be his reward."

With this quotation let us for the time being quit "the sacred retreat" (p. 551), the "holy ground" (p. 23) of the lodge, to recover somewhat from "the shock of entrance" and the subsequent outspoken avowals of Masonry.



### BOOK REVIEWS.

*A Systematic Study of the Catholic Religion*, by Charles Coppens, S. J. Author of Lectures on Moral Principles and Medical Practice, and Text-Books on Logic and Metaphysics, Moral Philosophy, Oratory, Rhetoric. St. Louis, Mo. 1903. Published by B. Herder, 17 S. Broadway. xiii+370 pp. 5¼ × 7½ in. Price, retail, \$1.

This new manual of our holy religion combines brevity with clearness, fulness, and correctness of doctrine. Just such a compendium has long been needed in our colleges, where it is the received practice to teach religion to the more advanced students by lectures rather than recitations from text-books. The reverend author, whose knack of writing ideal college text-books is unsurpassed, has in this volume followed the general scheme of Hunter's 'Outlines of Dogmatic Theology' and used much of the special information contained in that very able work. With his usual ability and painstaking diligence, assisted by his long experience as a teacher, he has succeeded in constructing a manual which will not only render excellent service as a text-book for class recitation, but also as a means of private study without the aid of any teacher.



*Kind Words From Your Pastor*. By Rev. John F. Noll, New Haven, Ind. 71 pages. 5 × 6½ in. Price, \$4 per 1,000.

These are heart-to-heart talks of a zealous pastor with his people. They comprise chapters on many practical subjects, such as church support, the parochial school, mixed marriages, secret societies, etc., and we are pleased to say, are thoroughly sound in doctrine. The style, however, might be improved. The circulation of a pamphlet like this in any parish must be productive of good results.

## A GERMAN CRITICISM OF BISHOP SPALDING.

Rev. P. Alexander Baumgartner, S. J., a scholar of international repute and the leading Catholic authority on the life and literary works of Goethe, in the current (sixth) fascicle of the justly famous *Stimmen aus Maria-Laach*, reviews the German edition of Rt. Rev. Bishop J. L. Spalding's 'Opportunity.'\*) He says:—

"Culture," "civilization," "progress," "liberty," "science," "education," "person," "love"—are the catch-words which stand out from these addresses like fire-balls in a brilliant shower of sparks. We are nowhere clearly told what these catch-words mean, nor does the author present or prove any definite theses with regard to their signification. We have a chain of glittering thoughts, ruled by esprit and sentiment rather than calm thinking. At one moment we imagine we are reading Ruskin, then Emerson; again we are faintly reminded of the very latest French apologetics, mixed with aphorisms from Montaigne and Rousseau, Bacon and Kant, Wordsworth and Goethe. Real Catholic thinkers and poets are hardly ever quoted, except in so far as the modern world will accept them, or as they seem to approach modern views by some occasional utterance. The Middle Ages lie far, far behind these 283 pages, †) buried in deepest gloom; it is only with the nineteenth century that those "achievements" begin which "thrill us with a sense of gratitude and wonder." "In its hundred years man has made greater progress than in any preceding thousand" (p. 45.) Not only in the natural sciences: "It is especially in the matter of education that the superiority of one age over all others is most manifest." The strangest thing of all is that "Goethe as educator" forms the height of modern achievement. Of the ten addresses comprising this volume, two (one-sixth of the whole book) are devoted to him in this rôle, while the following sings his praises as a "patriot." "Goethe, who never utters a foolish thing, says that in time of peace patriotism properly consists merely in this,—that each one sweep before his own door, attend to his own business, learn his own lesson, that it may be well in his own household, etc." (pp. 199-200.)

Every one knows that Goethe did not succeed in educating Christiana Vulpius, whom he received into his house in 1788, and married in 1806, to write orthographically, much less to participate actively in his spiritual life. It is equally well known how fatal a purely aesthetic home training proved to his son August. Hundreds, aye thousands have allowed the example and unlimited fame of Goethe to confirm and soothe them in the fatal view that a man may attain the highest degree of culture, may live a life most eminently human, and derive therefrom the greatest possible amount of gratification—without positive Christianity. "Goethe," says Cardinal Hergenröther, "who was equally eminent in nearly every branch of poetry, filled his readers with enthusiasm for the ancient culture of Greece and for earthly beauty; he was a

\*) Opportunity and Other Essays and Addresses by J. L. Spalding, Bishop of Peoria. Second Edition. Chicago: A. C. McClurg & Co. 1901. (Our quotations are from this edition.) The German edition: Gelegenheit. Anreden | des Msgr. J. L. Spalding, Bischofs von Peoria (Nordamerika). Autorisierte Uebersetzung aus dem Englischen von Isidor Heneka, Missionspriester. Mit dem Portrait des Verfassers. Munchen: Schuh & Cie. 1903.

†) 228 in the English edition.

thorough-going naturalist, declared himself to be no Christian, and even hated Christian ideas. In his writings we have everywhere plastic perfection, sensual delight, variety of pleasures, unmeasured deification of the poet's own *ego*; but no understanding of the life of nations, the sublimity of divine revelation and the Church; no trace of the fear of God and that divine love which inspired the mediæval minnesingers." This being the case, the Catholics of America and of the whole world should have been spared the unreasonable demand to receive "Goethe as educator."

We must call it a serious mistake that these essays and addresses have been turned into German. By their haziness, their mixing of Catholic and "modern" ideas, of the truth with falsehood and inaccuracy, they can do only harm. Whosoever feels an inclination to read them, should not neglect to take the well-known address of Bishop Dr. Keppler of Rottenburg as an antidote.

On the subject of "university education," by the way, these addresses betray equally queer views as on "seminary training," which of course does not fit in with "Goethe as educator." Thus we read on page 91:

"Disputes of theologians, like all quarrels, interest mainly the participants; others they annoy or scandalize. They spring less from the love of truth than from the narrow and unsympathetic temper which is often found in the professional mind and which has wrought infinite evil in the world. Medicine, law, and theology, when followed simply with a view to practice, are not liberal studies; they rather restrict the mental horizon and subdue the mind to what it works in, unless it first be rendered supple, open, and luminous by philosophy, which is liberal knowledge, a gentleman's knowledge, and a chief scope of university teaching."

It is hardly possible that the Rt. Rev. author means to refer here to the Scholastic philosophy, which includes in its method as an essential feature the form of disputation. He does not tell us what kind of a philosophy it is that constitutes the knowledge of a gentleman. The professional representatives of the various sciences will no doubt be very thankful to His Lordship for striking them from the list of gentlemen. We suppose Ralph Waldo Emerson and Goethe will have to take the place of St. Thomas, for the benefit of the ladies.

\* \* \*

Thus P. Baumgartner. This crushing criticism, and the praise recently accorded to Msgr. Spalding's writings by such arch-liberal and anti-Catholic papers as the *Cologne Gazette*, (which declared among other things that in Europe a Catholic bishop could not utter such ideas and sentiments without exposing himself to general and severe criticism by his fellow-Catholics) have, we fear, annihilated completely whatever long-distance reputation His Lordship of Peoria may have previously enjoyed in Catholic Germany.

## A NEW PLAN FOR OLD AGE PENSIONS.

Commander Frederick Booth Tucker, head of the Salvation Army in America, has recently addressed a circular letter to various railroad companies and other large corporations, setting forth in detail a plan for an old age pension system, which, he says, would do away with all difficulties on that question.

His idea is that the money now expended in old-age pensions by the great corporations and in military pensions by the government, would bring a far greater income to the pensioners and would impose a far less burden on the payers, if expended in scientific colonization of the beneficiaries. He is led to this conclusion by the results of the last four years in the three farm colonies of the Army—Fort Amity in Colorado, Fort Romie in California, and Fort Herrick in Ohio.

The land at Amity, valued at \$81,000, when the Army purchased and resold it to the colonists in 1899, has now a market value of \$200,000. Individual colonists have sold for \$200 an acre land which they bought in 1899 from the Army for \$40. The land at Romie has increased from \$53,000 to \$75,000, and that at Herrick from \$14,000 to \$20,000.

The first colonists reached Amity in the spring of 1899. The increased value which their residence and labor has given the land, has already insured the Army against loss, should the colonists never make another payment. It has only to take back the land and sell it at its increased valuation to more than recoup itself for all outlay. But there is no necessity for doing anything of the kind. Colonists who arrived penniless at Amity four years ago, without any property except their household goods, are today occupying little farms of their own, free from incumbrance, having discharged their entire debt to the Army. One man has a twenty-acre farm, with a neat stone cottage erected by himself. He paid his debt to the Army, amounting to \$900, in three years, besides supporting himself, a wife, and three children, and building his house. The Business Men's Club at Amity last year turned over \$200,000, and paid \$50,000 in freight. This fact alone demonstrates, to Commander Booth Tucker, how the railroads could build up communities of freight payers along their lines out of their own pensioners.

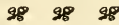
These colonists were supplied with railroad fare for themselves and families to the colony. They were given the land, the implements to work it, the seed to plant, and the animals to stock it, and a roof to cover their heads until they could build their own houses, without a dollar of payment down. But every cent of it was a charge against them. The Army had borrowed the capital,

and was under strict necessity of getting its money back, although at no time did it desire to make any money out of the colonists.

The Army has found the average cost to be \$500 apiece to settle these families and put the bread-winner in a position to cultivate his land. It is on this basis of \$500 apiece that Commander Booth Tucker figures out his pension plan.

To recommend his scheme still more, the Salvation Army leader shows the enormous amount of money required by the Carnegie scheme, our own and England's old soldiers' pensions, as also by the old age pensions of Germany, and withal their inefficiency to grant full relief. But Mr. Booth Tucker forgets that in his plan no cripple can be relieved; he forgets, too, that men who up to the age of 50 or 60 have not done farm work, will not be quite ready to undertake it then, or if they undertake it, will likely make a failure of it.

This scheme may prove successful under certain conditions and thus help to solve the old age pension question, but it will hardly be considered by railroads and other large corporations as *the* solution of a problem which is giving them much concern.



### THE "ROMAN CATHOLIC MUTUAL PROTECTIVE SOCIETY OF IOWA."

This organization was incorporated November, 1899, under the assessment laws of Iowa. Its constitution and by-laws were recently submitted to THE REVIEW for an opinion regarding its merits from an insurance point of view.

We regret the somewhat ambiguous language of the stipulations in the pamphlet submitted to us, for instance in the articles of incorporation, §4: "The private property of the members shall not be liable for any debts or liabilities of the society. The amount of indebtedness shall in no case exceed one hundred dollars....."

Whose liability is here restricted? Can the society not go into debt for more than one hundred dollars? Or is the members' obligation limited to that amount? Then again, in article IV. of the constitution, under the head "Funds," we read: "The Beneficiary Fund shall consist of assessments paid by each member with the initiation fee and afterwards on the death of each member (as provided in section 3 hereof)...." Now in section 3 we find: "The assessments for the Beneficiary Fund shall be made as follows: Three full assessments are to be made on the first of each month on all members in good standing."

The question naturally arises: Must a member pay 3 assess-

ments each month, making 36 a year, regardless of the number of deaths, or is a threefold assessment to be levied on the first of the month following the death of a member with no limitation as to number? A correct answer will give an opportunity of figuring on the the possible cost per member, since a table of graded assessments for the different ages is attached.

If the item of cost is uncertain, the benefit payable in case of a member's death to the beneficiary is still more so. Section 6 headed "Death Beneficiary" is quoted here in full :

"Upon the death of a full-rate member of the society, there shall be paid to the person or persons legally entitled thereto a sum equal to one general assessment, less 10% for the sinking fund. Upon the death of a half rate member, one half of one general assessment, less 10% for the Sinking Fund ; but in no case shall the amount so paid exceed \$2,000 for full rate members, or \$1,000 for half rate members."

To discuss such a proposition from a life insurance point of view, is simply impossible. The society does not assume any obligation for a stated amount, but merely agrees to collect a "general assessment" (whatever that may mean) and hand over the proceeds, less 10% for a sinking fund, provided such proceeds do not exceed \$2,000 and \$1,000 for full and half-rate members respectively. No minimum amount is given, so the result depends entirely upon the willingness of the members to respond to an assessment call, and as the members under article IV. of the constitution are exempt from liability for any debts of the society, failure to respond means merely the loss of money to the hopeful beneficiary, who will correspondingly gain in valuable experience regarding the workings of "mutual life insurance."

A system of that description may be organized charity, but it certainly is not life insurance. If the members of this society understand the full meaning of the certificates given to them, well and good ; but if they are under the impression that they hold policies of life insurance, it is the plain duty of their officers to promptly inform them of the true state of affairs, in order to avoid disastrous consequences and deserved censure.



Loring says in his 'Orators of Boston' (p. 19) that he recollects seeing the "Procession of the Pope and the Devil" on the anniversary of the Gunpowder Plot as late as 1774, at Taunton, Massachusetts. "Effigies of these two illustrious personages," he declares, "were paraded around the Common, and this was perhaps the last exhibition of the kind in our country." (See some interesting notes on Pope-Day in America in No. 3 of Griffin's *Historical Researches*.)



## MINOR TOPICS.

*The Ancient Fable of Count Gleichen and His "Tripartite" Marriage* has been revamped by the *Chicago Tribune*. A subscriber sends us a cutting from that paper's issue of August 28th, with a request to state the facts. The cutting reads:

"Count Gleichen, who lies buried in the Cathedral of Erfurt, is on record as having been the only Christian nobleman who ever enjoyed the sacramental privilege from the Roman Catholic Church of being married to and living with two wives at the same time. Indeed, the tomb of the count in the Erfurt Cathedral represents him as kneeling between his two wives.

"The old Count had been a crusader and having been taken prisoner was set at liberty by the Sultan's daughter on the condition that he would take her with him in his flight and marry her according to the rites of his own religion. Beggars can not afford to be choosers, so the Count consented, and on reaching Europe went to Rome to consult the Pope as to what he was to do, having already a wife in Germany. The Holy Father, after due consideration, decided that the Count must fulfill his pledges, all the more as the Turkish princess had promised to become a Christian if the Count married her. Together the couple proceeded to Germany, where the German countess, realizing that but for the Saracen princess she would never have seen her beloved husband again, consented to the tripartite union sanctioned by the Pope, the three living together happily ever afterwards."

Those who have the 'Geschichtslügen' or Döllinger's 'Papstfabeln des Mittelalters' need not be told by THE REVIEW that this story of Count Gleichen is a venerable and oft-exploded hoax. But it seems these useful books are rare in America, and so it may be worth while to comply with our friend's request.

The value of the fable for anti-Catholic writers and readers lies in the alleged papal dispensation permitting bigamy. The facts are said to have occurred towards the middle of the thirteenth century, but there is no mention of them anywhere before the beginning of the sixteenth. Johannes Janssen has proved that Philip of Hesse mentioned the case of the alleged Gleichen dispensation in his request (which was granted) to Luther and Melancthon to allow him to cohabit with two women. (Gesch. d. deutschen Volkes, iii, 403 sq.) Schauerte shows in his work 'Die Doppelhehe eines Grafen von Gleichen' (Frankfort on the Main, 1883) how the fable spread and grew, and how contradictory the various versions of it are in nearly every detail.

The tomb in the Cathedral of Erfurt, representing a man between two women, proves nothing. Already Bayle said in his famous 'Dictionnaire' (tom. ii, art. "Gleichen") that it may just as well mean that the man buried there was married twice in succession. Döllinger thinks ('Papstfabeln,' p. 35) that the figures on the tomb really gave rise to the fable itself, and he adds in a note that Placidus Muth of Erfurt has shown it to be very probable that the monument in the Erfurt dome is that of a Count of Gleichen who died in 1494, after having had two wives in succession.

The authors of the 'Geschichtslügen' conclude their chapter on

this subject as follows: "Nevertheless the 'pilgrimages' to the Erfurt Cathedral will not cease so soon, and the pathetic story will continue to be believed by those into whose world-view such fables fit. On the other hand, every sensible man will see that this fable, which was intended as a weapon against the Holy See, and calculated at the same time to excuse the conduct of the Reformers which violated both divine and human law, is nothing but one of the numerous lies of history."

*About Pius X.*—From an Italian clergyman who is well acquainted with the new Pontiff we have this information: "It was by an evident intervention of divine Providence that Giuseppe Sarto was elected to the papacy, for a supreme effort had been made to bring about the election of another cardinal, which would have proved unfortunate. The new Pope is sincerely pious and filled with great zeal. He is not a *savant*, but has always held the safest doctrines and kept aloof from dangerous movements. He is very good, very sweet-tempered, has never been engaged in great controversies and does not love them; but he will perform his duty according to the dictates of his conscience, without human respect. He is no "diplomat" and will not engage in diplomatic dealings. He has no love for the innovators, though a few of the more moderate of them number among his friends. From the height of St. Peter's chair he will surely see farther and deeper than he has been able to see hitherto. Certain American coryphaei may possibly succeed in gaining his favor for a while, but it is not very probable; and if it should happen, they will most assuredly not hold it long."

*"Non Talibus Auxiliis."*—The question of the appointment of another cardinal in this country seems to be agitating various clerics in the Province of New York, if one may judge from the articles appearing from time to time in the *Sun* laudatory of Archbishop Farley and evidently inspired by his friends, who apparently desire to create a public opinion favorable to his appointment.

The latest of these emanations, appearing in the *Sun* on August 25th, reports what "several prominent visiting prelates" said, and especially what "one of the bishops" told the reporter, as well as what "one of the monsignori" stated. Included in the statement of one of the bishops (name not given) were the following remarks:

"On the other hand there are personal reasons why Pope Pius would probably prefer the honor to come to New York's Metropolitan. Archbishop Farley has been practically the founder and for many years the head of the work of the St. Vincent de Paul Society which is the pride of Pope Pius' life. What Archbishop Farley has done in founding and spreading this work for the poor in New York has been duplicated in Venice by the Pontiff when he was Cardinal Sarto."

These statements, notwithstanding their respectable origin, were not allowed to pass unchallenged. We find a spirited protest in the *Sun* of September 2nd, from which we cull a few sentences:

"When we are told in the *Sun* of the 25th that Archbishop Farley is to be chosen Cardinal, according to the opinion of certain "visiting prelates" (unnamed), whom it quotes, and whose wish is evidently father to the thought, we make no comment.

Perhaps these gentlemen have advance information on the subject and their prediction may be correct. But when, in addition, we read that one, if not the chief reason, why the Holy Father should select Msgr. Farley for this high honor, is that the Archbishop "has been practically the founder" of the St. Vincent de Paul Society, we Catholics of an older generation, who know what the great Archbishop John Hughes did in this Diocese, are bound, in justice to his memory and in the interest of truth, to deny that Archbishop Farley founded this great charitable society, and we assert that the credit and the merit of this good work belongs of right to Archbishop Hughes, who established the society in this Diocese in the year 1848."

Follows a letter of recommendation addressed to his people by Archbishop Hughes in 1848, together with statistics showing the growth of the society under his administration.

Archbishop Farley's friends are hardly serving him to advantage when their indiscreet praise provokes such a reply. Passing that question, is it necessary that there should be so much drum-beating to reconcile New Yorkers to the idea of their Archbishop being made a Cardinal?

The *Denver Catholic* (Aug. 15th) claims that THE REVIEW, in its article on the C. M. B. A. in No. 31, did not quote the rates correctly, and as usual, calls us all sorts of names, of which "ignoramus" is the least offensive. For the information of our readers we copy here the explanatory lines in our article:

".....and last the charges of the C. M. B. A. according to Mr. Brown's statement. We do not know whether he has quoted the C. M. B. A. rates correctly, but if so, the rates are much too low for safety."

Logically, all the remarks of the *Denver Catholic* addressed to THE REVIEW, apply to Mr. Brown, whose article was printed in the official organ of the C. M. B. A. without any comment or correction by the editor of that journal. Under these circumstances we shall hereafter ignore any statement made by the *Denver Catholic* or the *C. M. B. A. News*, and confine ourselves to the discussion of insurance matters on the basis of official reports from the various insurance departments and such information as may be furnished by the officers of the societies referred to over their signatures in an official capacity.

President Roosevelt addressed recently the Holy Name Society of Brooklyn with a sermon on "Strenuous Christianity." For an assembly of pupils of a military school the talk might have been appropriate, but for Catholic adults it sounds strange to be told that "We have good Scriptural authority for the statement that it is not what comes into a man's mouth, but what goes out of it, that counts."

Evidently the laws of "fast and abstinence" would not find favor in Mr. Roosevelt's eyes.

Again, ".....Life to be worth living, must be a life of active and hard work."

Most of the Saints in the calendar would be deprived of their

crowns in heaven, if the President's standard were to prevail there.

To expect from the members of a religious society organized for the main purpose of reducing profanity in speech, that their work should make them "fitter to fight in time of war," is only another illustration of Mr. Roosevelt's tact and his wonderful conception of "the eternal fitness of things."

Under the heading, "Cheating the Indians," the daily press is discussing extensive frauds practised upon the Indian Rights Association. "The Indians have been fleeced mercilessly by sharpers. This has been done with the knowledge, if not with the actual complicity, of the representatives of the government." So says the Philadelphia *Record*, and closes with the observation: "There seems to be no part of the federal service that does not need a legal overhauling."

Bearing in mind the evidences of corruption in army and navy contracts during the American-Spanish war, the scandals in the postal service recently discovered, the condition of affairs existing in the Pension Bureau, it were indeed interesting to know, if there is any branch of the federal service "above suspicion."

Even Justice David J. Brewer of the Supreme Court of the United States is amused at the "diplomacy" of President Roosevelt in dealing with Russia. He says in an article contributed to *Leslie's Weekly*:

"Our government recently forwarded to Russia a petition in respect to alleged atrocities committed upon the Jews. That government, as might have been expected, unwilling to have its internal affairs a matter of consideration by other governments, declined to receive the petition. If, instead of so doing, it had replied that it would put a stop to all such atrocities when this government puts a stop to lynchings, what could we have said?"

That the petition was a bid for the "Jewish vote," and nothing else intended.

At the recent convention of the Federation of the German Catholic Societies of California, in San Francisco, Archbishop Montgomery delivered a sermon, in which he said (*California Volksfreund*, Sept. 4th): "The schools are not divine, as the Church is a divine institution, but in order that we may profit by the truth, we must take the means to the end, and, as practical Catholics, recognize the parochial schools as a necessity. I say not this because I am speaking to you; the German Catholics of the United States have set an example even in the matter of parochial schools for their children; they deserve this public recognition, which I gladly give, and I hope and trust you may continue in the good work."

According to the Philadelphia *Record* (August 27th) Bishop Dougherty of Nueva Segovia, P. I., on his way to his new field of labor, "will confer with Archbishop Ireland at St. Paul regarding a Philippine policy." We do not know if he has done so, but make bold to enquire: Since when has Archbishop Ireland any experience or authority in insular matters?

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## MUST GREEK GO?



IT is painful and discouraging to find expressions like this in an otherwise well-meaning Catholic newspaper:

"Yale will no longer require Greek for matriculation. When will our Catholic colleges give up that dead corpse of a language? If the Jesuits in this country were not dominated by the leaders of the society in Europe, they would probably drop Greek and otherwise make their curriculum up to date according to American ideas. But sooner or later, Greek must go!"—*Catholic Columbian*, No. 27.

What a deplorable lack of insight, not only into the "Ratio studiorum" of the Jesuit order, but into the fundamental principles of higher education, especially of Catholic higher education, these lines betray!

"Be it remarked," says Fr. Schwickerath in his recently published, admirable volume on 'Jesuit Education, its History and Principles, Viewed in the Line of Modern Educational Problems,' (p. 331), "that the Society (of Jesus) upholds the classical curriculum (of which Greek is an essential part), not because this is the old traditional system, but *because it has so far proved the best means of training the mind, which is the one great end of education.* The various branches of studies are the means to this end. Should other means prove better than the classical languages, the Jesuits would not hesitate to accept them. . . . They would not have to change their system, they would apply it only to the new branches. And the much lauded new method of teaching modern languages by practice and exercise, is essentially what the 'Ratio studiorum' has insisted on all along. However, the Jesuits are not so short-sighted as to claim for the classical studies the educational monopoly which these studies held in former ages. It can not be denied that the so-called modern high school, which

has a curriculum of English, some other modern languages, mathematics, and natural sciences, answers to particular needs of our age. It is especially fitted for those who want to devote only a few years to study after the completion of the elementary course. For this reason the Jesuits have opened in various countries such 'modern high schools,' v. g., the Institut S. Ignace, Antwerp. In some of these schools they employ for many branches secular professional teachers. . . . Still they think that *the best preparation for the professions and for all who wish to exert a far-reaching influence on their fellow-men, is the complete classical course, together with mathematics, history, and a certain amount of natural sciences.* They think, and with much reason, that *the classical studies even at present should form the back-bone of liberal education.* They think, with many other prominent educators, that the humanistic studies train the *man*, whereas the sciences train the *specialist*."

If the editor of the *Catholic Columbian* desires modern testimony in favor of the study of the classics, testimony not from professors of the classical languages, who might be looked upon in this matter as prejudiced witnesses, but from teachers of mathematics, modern languages, natural sciences, and medicine, let him turn to pages 333 sq. of Fr. Schwickerath's book, where he will find the *practical* value of a classical training set forth with irresistible conviction.

The *Columbian's* query about "that dead corpse of a language" (Greek) is clearly inspired by the utilitarian point of view which is peculiar to worshippers of the golden calf, but entirely unworthy of a gentleman and a scholar, particularly a Catholic scholar, who, especially if he is a journalist, should rise himself, and strive to raise his readers, to higher conceptions of life.

"Too much has the spirit of the market-place invaded the field of education; and the interests of a liberal training have too often been sacrificed to an insatiate commercialism. Is the highest goal of intellectual and social life nothing but the rearing of a few millionaires? No, there must be a higher aim of education, for the nation as well as the individual. A nation that aims at nothing but industrial and commercial expansion, (as our American nation does\*), neglecting the higher ideals of mankind, may flourish for a time, but will not contribute much to real civilization.

\*) Teste Bishop Spalding: "Whereas the tendency of true civilization and religion is to convert the struggle for life into co-operation for life, into work of all for all, that all may have those inner goods which make men wise, holy, beautiful, and strong;—whereas this is the tendency of right civilization, our greed, our superstitious belief in money as the only true God and Saviour of man, hurries us on with increasing speed into all the venalities, dishonesties, and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished. We are hypnotized by the glitter and glare, the pomp and circumstance of wealth, and are becoming incapable of a rational view of life." ('Opportunity,' pp. 219-20).

History has proved this. Take the Carthagenians ; for a considerable length of time they held the commercial supremacy among the nations. Even intellect there was in the service of capital. The economical principles of a later and more advanced epoch are found by us in Carthage alone of all the more considerable states of antiquity. (Mommson, 'History of Rome,' ii, 1.) But not this 'nation of shop-keepers' has civilized the world, but poor Greece, whose culture, continued into the literature of Rome, together with the studies which it involves, has been the instrument of education and the food of civilization from the first times of the world down to this day. (Card. Newman, 'Idea of a University'). May we not find a lesson in this fact? This country has made marvelous strides in industrial and commercial enterprise, but should it not aim at becoming a leader in the world of science, literature, and art? In order to assume this leadership, the country must aim at thoroughness in education and at solid, productive scholarship. Now, so far the classical studies have proved the best basis of thorough education and solid scholarship, and doubtless will continue to do so in the future. The inference from this seems to be evident." (Idem, *ibid.*, 342-3.)

The study of the classics furnishes a threefold training : *logical*, which leads to clear and correct thinking, to close and sharp reasoning ; *historical*, (Arnold e. g. says : "Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors, you will cut off so many centuries of the world's experience, and place us in the same state as if the human race had first come into existence in the year 1500"); and, thirdly, *literary* and *æsthetic*, because it opens the mind to the productions of the greatest masterpieces of all ages. (Schwickerath develops these points on pp. 346 sq. of his above-quoted work.)

It is precisely of *Greek* literature that Cardinal Newman, whom the *Columbian* cherishes and loves to quote, says ('Idea of a University,' p. 261) that it, "continued into, and enriched by, the literature of Rome, together with the studies which it involves, has been the instrument of education and the food of civilization, from the first times of the world down to this day."

We can not absorb this "food of civilization" except we possess a knowledge of the Greek language. The *Columbian* may object that a good translation of the great Greek authors will give us all the advantages we may derive from the study of the originals. But this is by no means the case, as every classical scholar will attest. "Translations are at best what the reproduction of a grammophone is compared with the original concert or solo." As Father Jouvancy has well observed : "Translations of Greek au-

thors, even if they are accurate, seldom render the force, beauty, and other striking qualities of the original. It is always better to draw drinking water from the source; the further it runs from the source, the more it is contaminated, and the more it loses its original taste."\*)

Education and culture would fall upon evil days indeed if their chiefest bulwark, our Catholic colleges, would cease to teach the classics. It is a sufficiently discouraging sign of the times that a Catholic newspaper can suggest such a thing in sober seriousness, and we should consider ourselves recreant to our most sacred duty as a contemporary Catholic reviewer if we did not loudly and earnestly protest against the *Columbian's* ill-timed and foolish outbreak.



### IN MEMORIAM.

Though the sad event occurred on September the fifth, and the news reached us soon thereafter, we made no reference in our last edition to the death, at Elberfeld in the Rhine Province, of our dearly beloved friend RIGHT REVEREND MSGR. PROF. DR. JOSEPH SCHROEDER, Rector magnificus of the University of Münster, and from 1889 till 1898 head professor of theology in the institution known as the Catholic University of America.

We had hoped to-day to sketch his life, and especially his brief and eventful career in America, from the calm view-point of the historian. But the sense of the wrongs committed against Msgr. Schröder by men whom we must call our fellow-Americans and fellow-Catholics, is too deep and fresh to permit us to perform this necessary but delicate task as we should like to perform it for the sake of his dear memory and of sempiternal truth and justice. *Faceret indignatio versus.*

Peter Joseph Schröder was born at Beecken in the Rhine Province in 1849. After completing his college course in Neuss at a very youthful age, he studied philosophy and theology in the German College at Rome, winning the doctor's degree in both sciences with wonderful ease and rare distinction. After his ordination, the Culturkampf being then at its height in Germany, he went to Belgium, where he taught philosophy in the Seminary of Saint-Trond. Later he became pastor of an important parish in Cologne, and the year following, was appointed professor of dogmatic theology in the grand-seminaire of that venerable Archdiocese.

\*) Ratio Discendi, c. i, a. 1.



It was from here, unfortunately for him and fortunately for us, that, in 1889, he was called to Washington, where for over half a decade he fought almost single-handed his never-to-be-forgotten battle against Liberalism, of which a full account can be found in past volumes of *THE REVIEW*, and which finally, after a most disgraceful campaign of slander and persecution waged against him by men who should have been the first to rally to his support, led to his return to the Fatherland. To the credit of the Prussian government be it said that it ignored the attacks that were carried against him into the very bureau of the Cultusminister at Berlin, and appointed him professor of theology in the University of Münster, of which he was only last year elected Rector. A few days before his death (which was due to an abscess of the lungs) he received an appointment on the new theological faculty of the University of Strasbourg, lately erected by Leo XIII. in conjunction with the government. His last hours were brightened by all the consolations of our holy faith and by a special benediction from Pope Pius X.

The European Catholic press is unanimous in lauding Dr. Schröder as a scholarly theologian, a deep philosopher, a master of many tongues, and an enthusiastic champion of Catholic orthodoxy and the rights of the Holy See, which, as many of our readers will doubtless recollect, he valiantly defended also in this country in numerous addresses and in his book 'American Catholics and the Roman Question' (Benziger Brothers, 1892.)

We may add, from intimate personal knowledge, that he was a man of imposing presence, of great oratorical power, childlike piety, deep humility, gifted with an admirable sense of humor and rare esprit,—a man and priest of golden character, straightforward, staunch, and true, a faithful friend and loyal opponent: in brief, "*ein Mann von rechter deutscher Art*"; and that the illoyal and shameful treatment he received in this his adopted country, which he truly loved and meant to serve with all his heart and the full enthusiasm of his impulsive nature, undermined his previously robust health and probably planted the germ of the disease which has now, according to the all-wise counsels of Divine Providence, led to his early—and from a purely human view-point—untimely demise.

Verily: "*Multis ille bonis flebilis occidit.*" As we contemplate the history of his life and go back in memory to the battles it was our privilege to fight with him; as we cast a sorrowing, tearful glance at his picture, before us on the wall, with the simple yet pregnant legend: "*Amico et commilitoni fidei Arthur Preuss, J. Schröder, Feb. 28, 1898;*" and as we stand in spirit on this his burial day by his open grave in the quiet church-yard at Würm,

near Geilenkirchen, where it was his desire that his earthly remains should be laid to rest:—we solemnly vow that we will, if God spare us, some day in the future, when the danger of scandal is over, show up the whole dastardly conspiracy that drove him from this country, and furnish the future historian with material for a true and unprejudiced account of the memorable chapter in American ecclesiastical history in which he played so important and noble a rôle.

Meanwhile we can only pray and exhort our own and his friends to pray: "*Requiem aeternam dona ei, Domine, et lux perpetua luceat ei; requiescat in pace!*"

A. P.



### WHY NO SINCERE CHRISTIAN CAN BE A FREEMASON.

In this study we approached American Freemasonry under the impression that its scope and aim was what the world understands by a benevolent association, one, namely, devoted to mutual material help and succor, the care of the widow and the orphan, the solace of suffering, and the protection of the poor. We imagined that it would require of its members co-operation on these lines only; and we wondered why the Catholic Church, so zealous in all such charitable works, should place under her ban those that protested that they had no other aim in view.

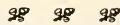
We found alas! that we had been grossly deceived. We discovered that these works of benevolence were not the direct objects of Masonry; that its object was "Divine Truth"—the truth of God and of the soul—the nature and essence of both. We were asked to believe that Masonry alone possessed this sacred deposit; that she alone could create in our souls a spiritual light; that at her threshold every candidate, no matter what his position or attainments or previous life might have been, stands in darkness, helplessness, ignorance, and moral pollution, praying for this spiritual light for his mind, and craving the first principles of morality for his heart. We were told that we had to die to the past to be born into the Masonic life; that we had to totally extinguish the past to live to the future. We were told to practice the moral and religious precepts of the order; to erect in our hearts a spiritual edifice of holiness fit for the habitation of the holiest of beings; to accept the faith and doctrine of Masonry; to worship the Grand Architect of the Universe. We united in prayer; in hymns we proclaimed Masonry divine. Again and again we were told, with ceaseless persistency, that the search for divine truth, for the true Word, was the only thing that rec-

commended the order to the esteem of serious men ; that to this all else in Masonry was subordinated. Religion, we found, entered into the very definition of Masonry. We were taught the Masonic resurrection of the body, the Masonic immortality of the soul. The pagan religious mysteries, the religious doctrines of the Kabbala were proposed for our study and admiration. Every meeting of our lodge was opened in the name of God and the Holy Saints John to express the religious purposes of our gathering, and we were taught that a Mason's religion should enter into his daily life and that no important matter should be begun without the invocation of the deity. To assist us in this religious life and worship we found all the things that go to make up a religion : a lodge whose floor is to be trodden with uncovered feet as a sacred place ; an altar with lights and incense and anthems and ceremonies and consecrations and spiritual oblations ; a creed ; a special morality ; a peculiar God. We found a high priesthood modelled seemingly on the ancient high priesthood of the Jews ; a priesthood in sacerdotal robes and mitre and sacred breastplate ; a priesthood set apart for the transmitting of Masonic doctrines and the preserving of Masonic landmarks.

All this we found to our surprise in Masonry and then could better understand how it could openly tell its votaries that it was the universal, the Catholic religion of mankind. Judge now, dear reader, the attitude of the Catholic Church towards Masonry. Can it be otherwise ? Can the Church permit this formal and total apostasy in her children without a word of protest ? Must she be pilloried as ignorant and narrow-minded and bigoted, because, knowing the nature of Masonry, she has the courage to denounce it ? Judge ye that are fair-minded. We are willing to abide by your decision.

Another question. Can Protestants who are earnest believers in their form of Christianity, countenance Masonry ? Masonry claims from them the whole man, intellectual, moral, and consequently religious, as it does from us. It makes no exception in favor of any form of Protestantism. It alone possesses the spiritual light and divine truth ; all else is ignorance and error. Methodists, Episcopalians, Baptists, Presbyterians, are all, according to Masonry, wandering in religious darkness, ignorant of the nature and essence of God, the nature and essence of the human soul ; for Methodists and others believe in Christ as the true Word, whereas the true Word is to be found, not in Christianity, for that is too "sectarian," but in the ancient pagan mysteries and the doctrines of the Kabbalists. Every Protestant that respects his church, every Protestant church that respects itself, must logically take the same stand in reference to Masonry that the

Catholic Church does. So long as they positively approve, or even remain indifferent to Masonry, so long will whatever sap of Christianity remains in them be dried up; for as we have shown and shall more fully show hereafter, American Masonry is essentially anti-Christian. Every Christian that comes to its doors, comes first as the Brahman and Moslem, asking for the spiritual light that he may know God and his own soul. Every Christian that enters Masonry must pass through the nine degrees before he is put in possession of the "true Word" which constitutes "Divine Truth." Every sincere Protestant, every sincere Christian, therefore, must with us condemn Masonry.



### UNIQUE PLAN TO BUILD AND MAINTAIN A PAROCHIAL SCHOOL.

Such is the title of a description in the *Catholic Telegraph*, of Cincinnati, Sept. 3d, 1903, of a system to be introduced for securing to St. Mary's Academy at Ogdensburg, N. Y., a continuous endowment.

The plan involves a donation by a number of parishioners of \$100 each and upwards for the purpose indicated. To bring this object within the reach of all, benefactors are to take 20 year endowment policies for the intended amount of their donation, in the Columbian National Life Insurance Co. of Boston. The average premium per \$100 will be \$5 a year, the beneficiary to be a corporation now being formed for the purpose of receiving and investing the money so received from the insurance company. Father Conroy will be the agent of the company in all matters pertaining to the endowment fund. For his services he will receive a "slight" commission, which will be used for paying the premiums on the policies of such donators as are financially unable to do so themselves.

Theoretically, this plan seems feasible and may become even popular for a limited period among impressible people, who under the impulse of the moment may sign an application for a \$100 or higher policy, fully intending at the time to pay the premiums right along. Whether this intention will "hold good" for 20 years, especially when such policy holders get a chance to investigate the merits of life insurance from an investment point of view, is another matter, and we are afraid that after a few years Father Conroy will have occasion to draw on his "commission" fund pretty often, since an endowment policy does not bind the assured to the payment of premiums, but provides for a return of his reserve fund in cash or paid-up insurance after usually three annual payments.

An average rate of \$5 per \$100 means \$50 per \$1,000, which is considerably higher than the non-participating rates of the best companies for the lower ages, which cost from \$42.44 from age 21, to \$49.74 for age 50.

In other words, if the description of the *Telegraph* is correct, the insurance company promises to repay after 20 years the money paid in, the interest to cover the cost of life insurance.

Why on such a premium the Columbian Life Insurance Co. should pay only a "slight" commission, is not stated. Insurance agents as a rule are well paid, and if Father Conroy is as successful among his flock as the average insurance man must be in order to make a living, the company should get a large business from this source, and the endowment fund should increase rapidly, at least on paper. The real test of course will come after a few years, when the first enthusiasm of the members has "cooled off."

The Columbian National Life Insurance Co. of Boston is a new company, which commenced business in 1902, issuing last year 5239 policies for \$721,590 of insurance, of which 4275 policies, covering \$615,316 were in force on the 31st of December, 1902. From this distance it looks as if some enterprising representative of that company had started the scheme for the purpose of getting a large volume of business for a "slight" commission.

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## THE CASE OF THE INTERNATIONAL TYPOGRAPHICAL UNION AND ITS OATH.

[We are asked to give room to the following communication on a subject that has recently been much discussed. We give it for what it is worth.]

NASHVILLE, TENN., Sept. 13th, 1903.

TO THE EDITOR OF THE REVIEW.—*Sir*:

May it not be well to call a halt on some of the over-zealous (and, in a present instance, self-constituted) defenders of the faith in this country, who, without sufficient, or even "*prima facie*" warrant, are constantly justifying the complaint of non-Catholics that there is still in the Church of this country a large body of narrow-minded and intolerant churchmen? An effectual check upon such indiscreet zeal might be exercised by our Catholic press if it refused to give circulation to anything condemnatory of things non-Catholic upon the mere "*ipse dixit*" of anybody, and especially in those matters which the Church has wisely withdrawn from their jurisdiction.

These remarks are, of course, apropos of the recently attempted condemnation of the International Typographical Union.

If the Associated Press reports of last week be true, a Western bishop has, as a self-constituted judge, expressed the opinion, "that no priest can absolve a member who has taken the oath of the Typographical Union." Of course, there can be no question whatever of a valid condemnation here; it is not even a lawful public expression of private opinion; for the Third Plenary Council of Baltimore (No. 255) forbids any bishop to determine which societies belong to the class forbidden generally: reserving this right to the archbishops of the country as a committee on this matter.

Moreover, it has not been the practice of Rome herself to condemn secret societies without indicating the reasons for each particular condemnation. Now, so far, the only reason alleged for the proscription of the Typographical Union is the oath of membership, in which it is declared that "no interference with the work of the Union will be tolerated from any other society, civil or religious." Now, the obligation of this oath is determined by the nature of the constitution to which it is affixed. If that constitution enjoins nothing contrary to the law of God or to legitimate human authority, of course its members will not brook any outside interference; and to imply that the Church might nevertheless wish to interfere, is certainly not very complimentary to the Church. Just so will no man brook interference from outsiders in the management of his household, so long as he conducts it in a manner that does not disturb the public peace; just so no parish priest would like interference with the management of his parish which he conducts according to the laws of the Church; and, it is safe to say, no bishop would feel himself obliged to submit to interference with the management of his diocese without seeking "recourse" or presenting a "*humilis supplicatio*," And precisely in this manner does the Typographical Union protest that it will not brook any outside interference in the management of its affairs, viz., in accordance with its constitution, which contains nothing that would make interference on the part of any other society, civil or religious, lawful. The very history of this oath shows that this is its sense. This clause was inserted in the oath of membership to prevent an unscrupulous "clique," who had formed another society, (though remaining members of the Union which they tried to control,) from making the Union subserve their own unlawful ends. To declare this oath unlawful, therefore, is to stamp the constitution to which it is affixed, as containing something contrary to divine or civil law. But the Union may safely challenge us to show one single declaration in its constitution which is inconsistent with the Catholic conscience. The Union will stand the test proposed by the Third Plenary Council

of Baltimore (No. 247) for determining whether or not any society is to be placed in the class of those condemned generally :

1. Its members do not promise blind obedience. They do swear to uphold the present constitution (which they may lawfully pledge themselves to uphold), but as to possible future regulations, the constitution itself provides that future regulations must not be in conflict with its spirit. If, therefore, something contrary to the present constitution, and inconsistent with the Catholic conscience, were to be ordered, the constitution itself liberates the member from his oath. Besides, it is the common interpretation of the chapter "Contingit," Title de Juramento, of the Sixth Book of Decretals, that "the obligation of an oath extends only as far as the intention of the affiant," and of Question V, c. xxii. of the "Decretum Gratiani," that "an oath is to be interpreted according to the intention of the affiant and not of the person to whom the oath is made." Hence, it is presumed that a Catholic member of the Union swears to uphold the constitution as it is, and not as it may be changed in future—contrary to the dictates of his conscience.

2. It has not yet been shown that this Union ought to be classed among the forbidden societies, because it will not reveal the secrets of its meetings to the ordinaries who might demand them. It is true, the constitution forbids its members to reveal such secrets to any non-member ; but they must be safe on this score, since the Knights of Columbus may not reveal the workings of their order except to their "confessors"—although the Third Plenary Council classes among the forbidden societies all those which do not permit the revelation of their secrets to the ordinaries who may demand it.

It would be well, therefore, if, instead of needlessly irritating non-Catholics, all such matters were left to the competent authority. In this case, it is the committee composed of the archbishops of this country. And if others should feel it obligatory to draw public attention to these societies, let them point out their reasons, in order that we may not be wanting for some sort of an answer when we are asked, "Why is it condemned?" "This is the very confusion which, the Council tells us, it sought to avoid when it forbade any one but the committee of archbishops to determine that any particular society belongs to the forbidden class. Finally, if a test is going to be made of the Typographical Union, let us make haste "to clean up at home," and see that the Knights of Columbus allow their secrets to be revealed to the proper authority, if they do not wish to be classed among the forbidden societies.

W. F. G.

## THE "FRATERNAL ORDER OF COLONIALS."

This new "Order" was organized as a beneficial society and licensed to do business on the 23rd of July, 1903, by the Insurance Department of Missouri. So there is no record to go by, nor any authority regarding its standing beyond its own representations.

A large advertisement in the *Jackson Volksfreund* furnishes some interesting information regarding the objects and business methods of this organization. Passing over the usual twaddle about fraternity, benevolence, ritual, and so forth, we find the main purpose to be to insure its members for either \$1,000 or \$2,000, with the understanding that, in case of death of a member,

the 1st year \$200,	the 3rd year \$600,
" 2nd " \$400,	" 4th " \$800,

will be paid to the beneficiary for each \$1,000, while after 5 years' membership not only the full benefit becomes payable, but in addition thereto all assessments paid during the member's life-time will be returned, less a deduction of \$150 as contribution to the reserve fund (for each \$1,000 certificate.)

All white men between 18 and 50 years of age, able to pass a medical examination and not engaged in hazardous occupations, may join the brotherhood for the uniform initiation fee of \$5 (including the doctor's fee) and a monthly assessment of 75 cents per \$1,000 thereafter.

Of this premium of \$9 a year per \$1,000,  $13\frac{1}{3}\%$ , or \$1.20, goes into the reserve fund, the rest, \$7.80, is to pay for death losses and "for the support of the order." The \$150 deducted from each \$1,000 death loss after 4 years' membership also go into the reserve.

The advertisement referred to is certainly plain enough. "All members pay alike, and the assessments are the same each month" (75 cents per \$1,000).

After all the experience of so many assessment societies, which have gone under or changed their plans because the rates were not sufficiently high in the beginning, it seems hardly necessary to tell any man of common sense that this new fraternity will last but a comparatively short time, if conducted on the basis advertised. An attempt is made to reduce the liabilities by paying full benefits only after 4 years' membership, and even then deducting \$150 per \$1,000, less assessments paid, so that at the rate of \$9 a year it will take almost 17 years before the \$1,000 can be realized by the beneficiary. But a uniform rate of \$9 is not enough for age 18, and as the charge is to be the same for all ages, failure in the end on that basis is unavoidable.

Having already shown in previous numbers of *THE REVIEW* that even higher rates were not sufficient to pay the last man, un-



less such rates corresponded to the cost of carrying insurance on the basis of the established mortality, and the interest income which could be realized from investments of the reserve fund in reliable securities, it is not necessary to waste space and time in more fully illustrating the absurdity of this new proposition. This order is evidently intended to "catch" the members of the numerous assessment societies who have become dissatisfied on account of increasing charges or reduction of benefits and are ready to join almost any society which will "promise" something for next to nothing.

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## MINOR TOPICS.

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*The Question of a Catholic Daily.*—Rev. L. Verhaag, of Verboort, Oregon, writes to the editor of THE REVIEW :

Your well written philosophical article in your issue of Sept. 3rd, on "The Question of a Catholic Daily," makes me take up my rusty pen once more to second your laudable efforts. You have had already the kindness to print one or more of my effusions on this important subject, and I hope that a repetition will neither be displeasing to you nor your readers. For a period of more than two years I have kept up at intervals the agitation for a daily, have interviewed many of the archbishops and bishops, addressed them by letter at their yearly meeting in Washington, etc., etc., but thus far I may say with our Lord's precursor: "I have been but the voice of one crying in the wilderness." Shakespeare's question: "What is in a name?"—may explain in part the indifference of many of the American hierarchy. My name is Dutch, and so is my nationality, although a residence of thirty-one years in the far West should entitle one to the title of a full-fledged American, minus Americanism. Let us hope that the rumored national Catholic newspaper, announced by the *Catholic Columbian* (No. 30) and commented upon in THE REVIEW of Sept. 3rd, will fill the bill. Nationalism first and last, becomes more and more the motto in this boastful land of "liberty and equality," although in direct contradiction (let us hope and pray not in opposition) to Catholicism. Now, notwithstanding my foreign extraction, I make bold even at the risk of satiety, perhaps derision from the part of our ultra-American friends, to make once more a few suggestions on the question of a Catholic daily, national or otherwise, but above all Catholic. I will briefly resume what I have said on this subject: 1. Let a good and strong pastoral letter be issued by the hierarchy on the importance and necessity of a Catholic daily. 2. This letter to be read on one and the same Sunday in all the Catholic churches of the U. S. 3. Let bona fide subscriptions to paper and stock be taken, payable when the plan has materialized. Of course, I admit with you and others that a daily paper will not be patronized in such places where it does

not reach on the very day of its publication, or shortly after. Still such a general appeal throughout the country will do some good in placing and scattering stock, with a few subscribers here and there among the better and wealthier Catholics. Besides, as there are many centers from which a Catholic daily could be issued, such a general appeal will tend to encourage the establishment of Catholic dailies in course of time from these centers by the same Catholic daily newspaper corporation, which, having its stock and subscribers scattered over a large territory, would find more advocates interested in their success on the general principle of self interest. This was the main idea which I laid before the archbishops at their meeting in Washington two years ago. To this plan I now add the following suggestion: Knowing that the greater part of our weeklies are opposed to a Catholic daily for fear that such an enterprise, if successful, will endanger their existence, let all the Catholic weeklies worthy of that name, combine in an effort to establish a good Catholic daily. Let them subscribe for as many shares in the corporation as they can and influence their friends and subscribers to do the same. Let the directors, managers, editors, etc., etc., be selected from among the personnel of these weeklies. Let the most important news be reprinted in our weeklies from the Catholic daily and *vice versa*, let our Catholic weeklies give the most important news to the daily, thus forming bureaus of reliable Catholic information. In this way, by co-operation, mutual assistance, and united effort, I think that at least one Catholic daily could be started, say in New York or Chicago; then later on, if the experiment succeeded, some of our Catholic weeklies, for instance in Boston, Philadelphia, St. Louis, New Orleans, San Francisco, and other important places, could be made into dailies by the same Catholic daily newspaper publishing corporation. The amount of good such a Catholic combine could accomplish, would be incalculable, and with proper management its financial success guaranteed. To effect such a plan a congress of all Catholic editors, managers, etc., would be necessary. Who will start the ball rolling?—L. VERHAAG.

Rev. Dr. Lambert has also taken notice of the *Church Progress'* article on "That Catholic Daily" which we discussed at length in our No. 33. Here is his opinion, expressed in the *Freeman's Journal* (No. 4652):

"There is at least one Catholic daily in Mexico, *La Voz de Mexico*, and it is ably edited. There are twelve millions of Catholics in Mexico. There are as many in the United States, and the latter are supposed to be more given to reading than the former. If that daily is supported there, why might not at least one be supported here? Is there more Catholic enterprise and more interest in religion there than here? Or do the Mexicans—whom many among us think need elevating through benevolent assimilation—possess some secret of economics that we have not yet learned? The real difficulty in the way of a Catholic daily is the immense quantity of stuff, good, bad, and indifferent, that issues from the American daily press. The Mexican Catholic daily has not this deluge to compete with. Here we have it. And in this fact is to be found the reason why a daily may succeed there, while the chance of success here is very doubtful."

*Archbishop Montgomery on the "Language Question."*—"There has been in some parts of the United States, a great deal of talk about the German people wanting their children to learn the German language. Now in one word, the language question in this country will settle itself if people will only let it alone. There are some things in which the more haste one makes, the worse it gets,—the less speed you make; that is one of them. The language question is under the control of natural laws, and it will take its own course if people will just let it alone. I assure you, my dear brethren, I can not conceive a man or woman who would not want their child to learn the language that they themselves knew; I must confess, I would not have much respect for a person that did not want his child to know the language of father and mother. We live in a country that is bound to be English-speaking; that is a fact. English is to be the language of this country, and no power on earth can prevent it. Therefore, it is to the advantage of your children to learn the English language. They must not be at a disadvantage with any man on account of their inability to speak the English language, which they should learn well; they will do that, even if you do not pay any attention to them. . . . . Therefore, I say, people should let the matter of language alone,—let things take their natural course; they should not force things, but there should be a natural growth. It is perfectly natural that you should want your children to speak the German language while they are at home, and I don't find fault with it." (Quoted in the California *Volksfreund*, Sept. 4th.)

That is precisely the position we have taken in THE REVIEW.

*The Jesuits and the Catholic University.*—We promised in our No. 33 to revert to this much-discussed subject. What we wanted to say is: May not Pope Leo XIII. have been inspired by certain lessons of history when he told Msgr. Keane that he did not wish Jesuits to teach in the "Catholic University of America"? We read in P. Schwickerath's valuable book 'Jesuit Education' (p. 271): The hostility of the Paris University (to the Jesuits) was merely the outcome of jealousy. At all times monopolies were jealous. Richelieu had perceived that clearly. Frequently urged to expel the Jesuits from Paris, he did not yield; on the contrary, towards the end of his life he handed over to the Jesuits the Collège de Marmoutiers. "The universities," he said, "complain as if a wrong were done them, that the instruction of youth is not left to them exclusively. But as human frailty requires a counter-balance to everything, it is more reasonable that the universities and the Jesuits teach as rivals, in order that emulation may stimulate their efforts, and that learning being deposited in the hands of several guardians, may be found with one if the others should have lost it." In another passage Jourdain (from whose History of the University of Paris the above quotation is taken) does not hesitate to state that the competition of the Jesuits soon turned into a blessing for the University itself, as it was forced to exercise a more active supervision over masters and students, which was beneficial both to discipline and instruction.

*Bishop O'Gorman on the History of the Taft Commission.*—Rt. Rev. Bishop Thomas O'Gorman, of Sioux Falls, S. D., who conducted

the recent retreat at St. Mary's Seminary, Baltimore, for the clergy of the Archdiocese, spoke of the appointment of the Taft Commission of which he was a member. We find a report of his remarks in the *Pittsburg Observer* of Sept. 10th, and would call the attention of our Pittsburg contemporary and of our own readers to the fact that it is misleading to designate them, as the Pittsburg paper does, as "Unpublished History," since the substance of them was printed in THE REVIEW as long ago as October 30th, 1902 (vol. ix, No. 42, pp. 658 sq.) Several points were there developed even in greater detail.



The revelations of the conduct of the State Prison in Georgia, showing the flogging of female convicts by the warden for "breaches of discipline" (resisting said warden's improper advances was one of them, according to sworn testimony) furnishes another illustration of the need of *home* missionaries. The cruelties charged against the Spanish administration of the Island of Cuba furnished the excuse for the American intervention there, yet nothing ever proved against the Spaniards was as bad as the long list of atrocities committed in the United States by lynchers, not to speak of the system of "peonage" practised under legal sanction in Georgia and Alabama. Now comes the showing of inhumanity in the treatment of prisoners in "State institutions." What next?



We have done it so often that it no longer affords us much sport to hoist the editor of the *Western Watchman* with his own petard. But we can not help registering, from the *Watchman* of Sept. 13th, his own denial of the charge he has so often and so boldly made, that the German Catholics of this country are, and want to be, a separate faction, at war with others within the pale. Now he says: "If the Germans of this country are at war with any section of the American Church, we don't know it, and we don't think they know it themselves."

May we hope that after this frank avowal Father Phelan will cease to assert things which he "don't know"?



Father Phelan (*Western Watchman*, Sept. 13th) pays his respects to Msgr. Rooker, lately appointed Bishop of Jaro in the Philippine Islands thus:

"Bishop Rooker declares that the Church of the Philippines will be Americanized. It is far more likely that the American bishops and priests going over there will be Filipinized. An American church in the Philippines would be a church without poetry, without memories, without national clan."



According to Griffin's *American Catholic Historical Researches* (No. 3), the first penny paper published in this country was *The Cent*, issued in Philadelphia by Christopher Conwell, a nephew of Bishop Conwell.

# The Review.

VOL. X.

ST. LOUIS, MO., OCTOBER 1, 1903.

NO. 37.

## PIUS X. AND PEROSI:—AN ILLOGICAL INFERENCE.

**O**N the subject of the Holy Father's attitude in respect to Church music the *Post* (N. Y.) of September 5th has this to say:

"The new Pope is said to be a staunch adherent of plain chant in divine service. In 1895, when he was Cardinal Sarto, he wrote a long episcopal letter on the subject of the music that should be used in places of worship. This music, he insisted, should be characterized by sacredness, artistic dignity, and universality—qualities which we find in the Gregorian chants and in polyphonic music of the Palestrina school. All music of a light, florid, or theatrical character should be forbidden. Holding these views, it seems somewhat strange that he should have been one of the chief patrons of Perosi, who is now master of music at the Sistine Chapel. Perhaps we do not know enough of Perosi in this country to judge him justly; but his oratorios are certainly little more than operas with sacred subjects."

Manifestly the writer draws a most illogical inference. While regulating the character of the music to be employed in divine service, the Church has never sought to restrain the development of the art or to limit the genius of composers to such music only as could be appropriately rendered in church. To have done so would be as unreasonable as to insist, for example, that Raphael ought not have painted anything but Madonnas. Hence there is not the slightest inconsistency in the Pope's encouragement to Abbé Perosi to write oratorios. These, it is safe to say, will not be sung during divine service in the Sistine or in any other chapel presided over by Pius X., however worthy they may be of being presented at other times and places. Moreover, an oratorio, which is invariably founded upon a Biblical subject and in which the sense of the sacred text is sought to be expressed in music

and without the aid of costume, acting, or other accessories of the stage, is a wholly different thing from an opera, which is nearly always a story of illicit love and intrigue, designed to be acted as well as sung with all the lasciviousness which the plot suggests and with which modern theatrical art is so well supplied.

The reform of ecclesiastical music will not suffer by the encouragement given by the Pope to compositions of secular music, so long as these are not used in the Church's service.



## THE ACHILLES' HEEL OF FRATERNAL LIFE INSURANCE.

The "Ancient Order of United Workmen," established in Pennsylvania in 1868, is now being overtaken by the law of mortality, and the natural result, trouble for the members and managers, follows. This society was conducted as a life insurance organization on the assessment plan, taxing the surviving members for the payment of death losses. No provision was made for meeting increasing mortality which results from advancing age, nor for paying the last man, should membership cease to increase. Naturally, assessments slowly but steadily increased, yet failed to produce more than sufficient funds for meeting the losses, and the membership began to decrease. The management (Supreme Lodge) has now recognized the need of reform and is endeavoring to have the local lodges adopt a new schedule of rates, which is confidentially expected (another guess) to perpetuate the order.

This new table is especially hard on old men, and will cost them annually from \$90 upwards for a \$2,000 policy, depending on the number of assessments ordered. There is a great deal of opposition to this plan, talk of a scheme of "freezing out" old members (see *Detroit Journal*, Sept. 7th), etc., and the outcome will be watched with interest by members of fraternal insurance organizations all over the United States.

Unfortunately, in "fraternal insurance," most members lose sight of a very simple fact. If no reserve fund on a scientific basis is provided for to meet the policy of the last man at maturity, (which keeps the annual charges uniform and is practically the so-called "regular life insurance" system), but only enough money is collected to meet death losses as they occur, the advancing age of members is bound to increase the annual death rate. This increases the annual tax for members, which in turn diminishes the attractiveness of the order for new members, so that the membership will first remain stationary and then decrease. Result: a rapid increase of annual charges, followed by a desertion of the order by such members who, getting frightened

by the ever increasing charges, seek and can get insurance elsewhere. This leaves only the old and sick men in the order, unable to find protection elsewhere, who must now make the best of a bad bargain.

It stands to reason that a class of 1000 men, age 35, will have but 8 deaths the first year. So presuming an assessment for no other purpose than payment of death losses, it will cost a trifle over \$8 a year per member for that year's insurance. Assuming that no new members will join, (and as every man must die, the new membership simply increases the ultimate liabilities), after 20 years the members will be 55 years old, having a normal death rate of over 18 per 1,000, making the annual cost more than \$18 per man on full membership. After 20 years more, at age 75, the death rate is almost 95, for age 85 it will be over 235 a year; the plan of paying the "cost of insurance" from year to year will make the expense prohibitory for older men and they must "drop out."

This is but the natural result of the term insurance or step rate plan, and no mere talk about the advantages of "fraternity" will change the facts in the case. For that reason we did in the past, and always will, advocate the placing of all Catholic life insurance societies on the only safe and scientifically correct "old line" insurance system, which calculates the necessary annual premium on the basis of the ascertained table of mortality, providing not only for the payment of death losses, but also for a sufficient reserve fund, which, improved at a safe rate of interest, will pay the "last man" at maturity.



### **WHY NO HONEST MAN CAN BE A FREEMASON.**

We have shown in our previous paper that no Catholic or believing Protestant can be a Freemason. We now affirm even more: No conscientious and upright man, knowing the purposes of Masonry, can approve it, much less join it.

Reason and conscience teach us that we violate our very nature when we confide the eternal interests of our soul blindly to any mortal's hands. Any man, or any body of men, that come to us as ambassadors from God, any organization that claims our religious fealty, must present his or its credentials. The teacher of Divine Truth must prove that he knows; must prove that he has a divine right to govern and to teach. Now, this, Masonry can not do. It has at best only theories to explain its origin. If you do not believe, "you have not the spiritual light." If you do not believe, "you are still in the bonds of error," "you are not one of

the elect." If your reason and conscience rebel, "you are in the agonies of the new birth." You must blot out the past, change your intellectual condition, accept from Masonry the very first principles of morality. Your new life is not a mere change, it is a total "extinction" of all that you were before. You are false, therefore, to your human nature when you join Masonry. You sacrifice its inalienable rights. You rob it of its life at the word of men who promise everything at little cost, if only you put blind, unbounded confidence in them.

In temporal and business matters you know that this is what is called "a confidence game." You are on your guard or you are fleeced. And in spiritual and eternal matters, in the welfare and interests of your soul, in the affairs that regard the higher life and God, you allow the old, old game to be played upon you, and you exchange readily the heaven-given gift of reason and the moral principles of your nature, for the gold-brick of Masonic credulity and its "first principles of morality"! It promises to reveal its mysteries, to teach us divine truth. We ask proofs of its knowledge and authority. Until these are forthcoming we must withhold assent. We want proofs, not promises. And if without proofs we deliver up to it our human nature to be sacrificed, our intellect to be changed, our conscience to be stifled, our religion to be reformed, we do what no conscientious and upright man could, knowingly, for a moment think of doing.

To bring, therefore, this argument to a close: Masonry by its own clear admission is a religion; nay, the only true and hence the universal religion of mankind; as such no Catholic, no Protestant, no Christian can logically do aught but condemn it, as it, on its part, condemns them. Before accepting its claims we must demand its proofs, and not bind ourselves blindly by oath to accept its "revelation," to the loss of our intellectual and the total extinction of our Christian moral nature. Against this, reason and conscience cry out in no uncertain tones, pleading that we show at least as much consideration for their eternal interests as we do for the mere temporal interests of the body.

Not ignorance, then, on the Church's part, is the cause of her condemnation, but a clear knowledge of Masonic purposes; the ignorance is on the part of those who have accused her of ignorance, believing as they did that Masonry had nothing to do with religion, but was, what it is not, a mere benevolent society, the friend and protector of unfortunate humanity.





## THE ABBÉ LOISY AND THE PAULISTS.

Foremost among modern Bible critics is the Abbé Loisy, whose work 'L'Évangile et l'Eglise,' caused such a commotion inside and outside of France. Loisy tried therein to refute Harnack with his own weapons, but by granting too much to the adversary, strayed from the Catholic way of interpreting the Bible. Consequently the Archbishop of Paris and a dozen other bishops condemned the work. The author submitted and withdrew the second edition.

Now, although it was the manner in which Loisy sought to refute Harnack, that brought down upon him the condemnation of the hierarchy, the Paulists have not understood it that way. They say in the *Catholic World Magazine* (page 836):

"Only a Catholic can refute Harnack. For the best refutation is the living church\*) which goes straight back to the Redeemer; which has always preached Him; which has forever exemplified His spirit and produced men and women who resemble Him. The church is Christ perpetuated. Uncontradictory in her message, matchless in her sanctity, is she not what the Incarnate One would be, if He had lived visibly through the centuries of her history? Overwhelmingly has Loisy put this argument in his great answer to Harnack. What a pity that this illustrious scholar and devoted priest allowed in his work certain perilous expressions which caused it to be withdrawn!"

The Church is Christ perpetuated. So is the Christian, as long as he follows unreservedly the guidance of His Church. He even shares her infallibility. Loisy following another guide, erred and was condemned. That the Paulists do not seem to know this distinction, also seems to follow from the following criticism on the same and following page of the magazine, where we read:

"The Abbé Oger has written a pamphlet ('Évangile et Evolution') of forty-six pages in refutation of the latest work of M. Loisy. Ever since the great scholar's 'Évangile et l'Eglise' (!) appeared, a stream of two-penny refutations has been pouring from the presses of France. The Abbé Oger has directed simply one other rivulet to swell the tide. It is futile, it is ridiculous to discuss M. Loisy's work, which, whether we like it or hate it, is a marvellous production, in these superficial and ephemeral compositions (?) which contain more prejudice than criticism and more rhetoric than learning. Because M. Loisy speaks of a redaction of some New Testament texts, that is no reason for raising the hands in horror; nor is the redaction theory upset by a profusion

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\*) It is characteristic that the *Catholic World* always spells "church" with a small c.

of such outcries, as *Hélas! pauvre critique!* and other vulgar and unscholarly expressions of intellectual convulsions. What we desire to see is a philosophic study of the elements of *M. Loisy's* powerful essay. What is to be said for redaction theories? To what extent has the time of the Apostles thrown itself back into the Gospel narrative? What is the philosophy of development, and is *M. Loisy's* development-idea just or inadmissible? Let us see these and similar problems profoundly, patiently, and soberly studied, and we shall welcome the book whether it upholds or demolishes the theories of the greatest living Catholic Scriptural scholar. Truth is what every true student seeks, and in pursuing it, he cares little for individual men or schools or tendencies. But there are certain obvious marks by which the sincere and truth-loving character of a man's work may be discerned: and it seems quite time to inform certain French apologists that among these there is no place for exclamation marks."

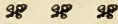
We have not seen the pamphlet of the Abbé Oger, and if it contained no more than the words quoted with two exclamation marks, we should say it was not worth tuppence. Suppose it were not up to expectations, suppose it did not give a philosophic study of *Loisy's* essay, etc.: does it follow that such a study does not exist? Have not the Paulists read the articles on *Loisy* in the *Etudes* of Jan. 20th and Feb. 20th of this year? Father Brucker, S. J. (*Etudes*, Feb. 20th), winds up his study on *Loisy* by fully justifying its condemnation on the part of the French bishops:

"*M. Loisy*," he says, "never wearies of repeating that Christ has directly foreseen nothing, instituted nothing, organized nothing of what constitutes the Church proper: neither its form of a visible society, nor its hierarchy, nor its dogma, nor its cult, nor its sacraments. He will readily admit that 'the outlines' of the whole and its further development are legitimate... all of which means that the Church gave to herself her chiefs, her cult, and even her dogmas, because all of them 'were needed for her' to live, to make herself acceptable to the Graeco-Roman world and humanity. *M. Loisy* can not, however, be ignorant of the fact that, in order to live, more is needed than the will, and that, despite Hegel and Darwin, need does not create force. The Church, if it had no divine foundation, would be a castle in the air and its permanency inexplicable."

The same has been observed on the articles signed "Firmijn" (a pen-name of *M. Loisy*) in the *Revue du Clergé*, which the Archbishop of Paris stopped. The same errors also crop out, as we learn from the *Etudes* (Sept. 5th, p. 690), in the latest publication of *Loisy*, 'Mythes babyloniens.' Of course he does not deny the supernatural, but neither did the Paulists when the encyclical

"Testem benevolentiae" upset their systematic minimizing of revealed truth.

It seems both the Paulists and *M. Loisy* are still filled with admiration for that quondam model of theirs who said on his death-bed: "I die . . . an impenitent Liberal."



## BOOK REVIEWS AND LITERARY NOTES.

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*The Life of St. Philip Neri.* From the Italian of Father Bacci of the Roman Oratory. New and Revised Edition edited by Frederic Ignatius Antrobus of the London Oratory. 2 vols. Net \$3.75. B. Herder, St. Louis.

In these volumes we have a truly classical biography, revised and largely supplemented from the best modern sources. The fact that Father Bacci's work has stood the test of wellnigh three centuries, speaks eloquently enough for its worth.

Not the same unmitigated praise can be bestowed on the present translation. Even a possible desire to preserve in his style the quaintness of a 17th century biography can hardly justify the translator's too slavish adherence to the original. His sentences are frequently so involved in a maze of clauses, so clumsy and unwieldy, as to offend against even the most elementary rules of rhetorical clearness, unity, and precision. Sentences like the following are enough to disfigure the style of any book:

"He was so ready and well-grounded in scholastic and doctrinal matters that when the discourses first began in San Girolamo della Carità, and in San Giovanni de' Fiorentini, where there were so few preachers that laymen, if spiritual and eloquent, were admitted to discourse, if by chance Philip heard any proposition stated, or any fact narrated, without fitting clearness and precision, he would immediately mount the pulpit himself, and expound it so judiciously as to show his own learning in the matter, even in spite of himself; so that many held his knowledge to be rather infused than acquired" (p. 17.)

" . . . . . in Rome he was commonly called good Philip, a name by which Antonio Altoviti, Archbishop of Florence, used to call him, and Cesare Jacomelli, his master in theology, and many others" (p. 18.)

The external make-up of the volumes does credit to the publishers, though we can not refrain from adding here the prayer of many a reviewer before us: "From the British fashion of uncut edges, Lord, deliver us"!

*Creighton University. Reminiscences of the First Twenty-Five Years.* By M. P. Dowling, S. J. Omaha: Press of Burkley Printing Co. 1903.  $6\frac{1}{2} \times 9\frac{1}{8}$  in.; 271 pp., with several diagrams. Price (with postage) \$1.40.

A note by "Credo" in the *Colorado Catholic* (No. 26) reminds us that we owe Rev. Fr. Dowling an acknowledgment for a copy of the above mentioned book. We can fitly make this acknowledgment in our literary column, because the contents of the volume are more literary and of more general interest than one might at first glance surmise. It offers a history of the rise and steady progress of Creighton University, of Omaha, the only endowed Catholic educational institution conducted by the Jesuit Fathers in this country. The work of compiling has been for Fr. Dowling (who is the present Rector) clearly a labor of love, and we have read with genuine interest not only his historical sketch of the early beginnings and later growth of the College, but also the data he has collected from former students about their experiences and impressions at Creighton, their reminiscences of professors and fellow-students, the suggestions they have made in regard to improving the institution's courses or special features, etc. We were especially gratified to find towards the end of the volume a biographical sketch of our highly esteemed friend Father Charles Coppens, S. J., of international fame as a professor and an author, who has been for a number of years, and still is, a member of Creighton's able and progressive faculty.

*Edgar, or From Atheism to the Full Truth.* By Rev. Louis von Hammerstein, S. J. Translated from the German at the Georgetown Visitation Convent. Preface by Rev. John A. Conway, S. J.  $5\frac{3}{4} \times 8$  in. xv. + 355 pp. St. Louis: B. Herder. 1903. Price, net \$1.25.

We are glad to hail this excellent book in English dress. Fr. von Hammerstein, S. J., is himself a convert from Protestantism. In this work he gives, in the form of a spirited and interesting dialog, a clear and lucid exposition of the Catholic teaching, which, as it contains not only a refutation of errors, but also gives the reasons that Catholics have for the faith they profess [motiva credibilitatis,] will prove as useful to the believer as to the unbeliever. Fr. Conway truly says in his preface: "No objection that can be made escapes Edgar, and every difficulty is answered with patient kindness and honest frankness. There is no special pleading; reason is met fairly and squarely by reason, fact by fact, and theory by theory." The style has all the ease and grace of an original work. We trust 'Edgar' will do as much good in America as it has done in Germany.

*Echoes of Jubilee.* Ursuline Academy, Villa Angela, Nottingham, Ohio. 1903. 224 pp.

The literary character of this *Festschrift* entitles it to a notice in our book reviews. It contains a history of the Ursuline foundations in the Diocese of Cleveland; biographies of the venerable chaplain of Villa Angela, Rt. Rev. Msgr. F. Boff, V.-G., and of some of the pioneer sisters; allegorical contributions by members of the rhetoric class; science "laudates" by members of the senior class, and much other interesting matter. We have read the tastefully gotten-up and finely illustrated volume with sincere pleasure and laid it away with the conviction that the Ursulines of Villa Angela are doing educational work which is a credit to themselves and their illustrious order, and a blessing to the many pupils that have been and are under their motherly care. *Vivant, floreat, crescant!*

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*Wetzer und Welte's Kirchenlexikon.* Namen- und Sachregister zu allen zwölf Bänden. Von Hermann Joseph Kamp, Pfarrer der Erzdiocese Köln. Mit einer Einleitung: Zur Benutzung des Kirchenlexikons, von Dr. Melchior Abfalter. Freiburg and St. Louis: 1903. B. Herder. xxxviii+604 pp.

Those who own and use Herder's 'Kirchenlexikon,' the greatest and best ecclesiastical dictionary in any language, need not be told of the value of this general introduction and index to its twelve big volumes. Those who have not yet purchased it, ought to do it now that it is accompanied by a handy key to its wealth of theological treasures.

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—The Catholic Truth Society of San Francisco has just issued a series of meditations on the mysteries of the Rosary, by V. Rev. Arthur Canon Ryan. These short meditations are calculated to inspire devotion in the recitation of the most popular prayers, and to teach the reader the most profitable method of meditating on the mysteries. They are in pamphlet form suitable for distribution during the month of October. Copies may be had from the Truth Society, Flood Building, San Francisco, at 5 cts. each, or \$3 per 100 copies.

—"The North American Indian and the Catholic Church," Rev. H. G. Ganss' address, delivered before the American Federation of Catholic Societies, at Atlantic City, last August, has been printed as No. 16 of the *Catholic Mind*, by the *Messenger*, 27-29 W. 16th Str., New York, and can be had there at five cents a copy.

—Rev. J. F. Noll asks us to correct an error in the notice, published Sept. 17th, of his booklet 'Kind Words.' The price is \$4 per 100, not \$4 per 1000.

## MINOR TOPICS.

*Austria's "Veto" in the Late Conclave.*—When the news that Austria intended to interpose its "veto" against the election of Cardinal Rampolla became known to the members of the Sacred College, assembled in Conclave to choose a successor to Pope Leo XIII.; says "*Vox Urbis*," the thoroughly reliable Rome correspondent of the *Freeman's Journal* (No. 3660), "The general feeling among the Fathers of the Conclave was something different from regret—rather was it one of indignation at this stupid attempt to revive a mediæval privilege. And yet the 'veto' was bound to have its effect, not because there was the slightest disposition among the Cardinals to recognize its formal exercise, but because a pontiff elected this time in opposition to it would inevitably encounter the opposition of the Austrian government—and perhaps of the German Emperor. Cardinal Rampolla's position at the opening of the evening scrutiny on Sunday was a very delicate one. He absolutely dreaded the burden of the pontificate, in his deep humility—though certainly no member of the Sacred College had less reason to dread it than he. And yet on the other hand it was not becoming for him who knew so intimately the relations of the Church with the different powers, and who understood so well the mind of Leo XIII. and the entire Church on the subject of this 'veto,' to submit to its exercise. The veto was duly announced by the mouth of one of the rare survivals known as 'court cardinals.' Please God it will be the last time that such a functionary will be guilty of such an anachronism in the supreme deliberations of the senate of the Church. All eyes were fixed upon Cardinal Rampolla as he rose in his place. His words were few, but they were characteristic of the man—of his humility, his courage, his tact, his zeal for the independence of the Church. 'I am not displeased,' he said, 'by this act of the Emperor of Austria, because I know that my name does not bring with it sufficient authority, and I feel all my unworthiness to be chosen for the lofty office. Yet I must declare that this note is contrary to the spirit of the times.' When the result of the scrutiny that followed became known, it was found that Cardinal Rampolla's votes had increased from 29 to 30. The Sacred College had thus solemnly affirmed that the old veto has passed away and that henceforth no interference of crowned or uncrowned heads will be tolerated. That evening Cardinal Rampolla earnestly besought those of his colleagues who still persisted in voting for him, to desist for the good of the Church and for his own peace, and to give their suffrages to Cardinal Sarto, who was now plainly indicated as the choice of the Holy Ghost."

Some doubt has been expressed in the American Catholic press if the report of Austria's attempted "veto" is really authentic. We are in a position to know positively that it is. We are furthermore informed on what appears to be unimpeachable authority; that the government of Portugal also had a "veto" ready to be interposed against the election of Cardinal Oreglia di Santo Stefano,

if that should at any stage of the Conclave become remotely probable.

We consider it our duty as a Catholic American journal to join in the almost unanimous protest of the Catholic press of Europe against this attempted interference of secular governments with the divine prerogatives of our Holy Church.

**Modern Spiritism.**—Father Thomas Croskell bases a pithy paper on "Modern Spiritualism (more correctly Spiritism), its History and Physical Phenomena" in the current *Dublin Review* upon Myers and Podmore, both careful and conscientious writers. The belief in Spiritism has in many cases superseded the gross materialism of a generation ago. Spreading rapidly in America, Germany, and France, it invaded England in 1852, and has now among its supporters men eminent in material science, metaphysics, and travel. As to the reality of its alleged phenomena, they are wanting in all the marks laid down by Benedict XIV. for distinguishing true miracles from false, viz., efficacy, duration, utility, the means employed, and the principal object. Mr. Podmore himself, who is eminently fair in his facts and searching in examination of them, is compelled, after critically weighing all the circumstances of the alleged physical phenomena, to declare them worthless for the purposes for which they are adduced. And Mrs. Henry Sidgwick, in her studiously moderate article in the 'Encyclopædia Britannica,' points out that almost every medium prominent before the public has been detected in fraud at one period or another. Their agencies are very mundane, their facts have again and again been imitated by sleight of hand, &c., and in the marvelous fall short of what Oriental jugglers constantly do. Worked in darkness or semi-darkness, beneath tables, within cabinets, or behind curtains, they are as the poles apart from the miracles of our Lord or his Saints, worked openly in the light of day, in the midst of crowds, endless in variety, stupendous in effects. Looked upon from such a coign of vantage, the physical phenomena of Spiritism are childish in the extreme. And but for its psychological phenomena, Spiritism, as yet developed, would scarcely command a thinker's study. That more important examination Father Croskell reserves for a future paper.

**Our New National Anthem.**—It will probably be news to many Americans that the United States has never had a national anthem, officially speaking, until the other day, when, according to the *Chicago Tribune*, the Navy Department issued an order declaring "The Star-Spangled Banner" to be the national anthem; and directing that, whenever that composition is played, all officers and men shall stand at attention, unless they are engaged in duty that will not permit them to do so.

As to the good taste displayed in selecting "The Star-Spangled Banner," there will be a variety of opinions.

The melody of "The Star-Spangled Banner" is, we believe, English, and its antecedents are most undignified. Its melody is that of a drinking song, "To Anacreon in Heaven," and was a favorite with a bacchanalian crew which used to meet at the Crown and Anchor in London between 1770 and 1775. Then, set to other words, it did duty in Masonic lodges. Soon it traveled

across the water and its first patriotic setting was made by Robert Treat Paine, in 1798, to words entitled "Adams and Liberty." We next find it illustrating another campaign song, "Jefferson and Liberty," and in 1814 Francis Scott Key set the present words to it on the eve of the bombardment of Fort McHenry.

It is fortunate that the sailors of the navy are not obliged to sing it. It is much easier for the bands to play it. It was not difficult for roisterers to catch its abrupt intervals or to execute its singular flights and closing outburst when under the influence of wine or spirits at the Crown and Anchor, but it is a serious business for a patriot to get through it with a serene face. That we should have to take this old drinking song for a national anthem illustrates the poverty of our musical invention as compared with that of other nations.

*Bishop Byrne and His Pupil.*—Mr. James R. Randall in the *Catholic Columbian* (No. 37) is authority for the following yarn: "Bishop Byrne [of Nashville] was absent at Newport, R. I., during my visit to Nashville. I understand that he was the guest of honor of Mr. Collier, the millionaire publisher. When the Bishop was Father Byrne, a poor lad came to him to get his aid to secure employment. The priest kept him in the pastoral residence and taught him academically. This youth was intelligent and pious, as well as grateful. When about 18 years old he said to Father Byrne: 'I am now old enough to to earn a living and I must go out into the world to do so. I come to you for counsel. Where had I better go?' Father Byrne replied: 'Go to New York. Here are \$200 for your start. If you need more, let me know when this is gone.' The boy went as directed. He never had cause to make any further demand upon his benefactor. He is now the opulent Mr. Collier, widely known for literature and benevolence, a devout Catholic and, of course, the staunch and zealous friend of Bishop Byrne."

Can this be the Mr. Collier, who publishes *Collier's Weekly* and floods the book market with a lot of cheap subscription stuff of doubtful value? If so, we do not think His Lordship of Nashville has as much reason to be proud of his former pupil as if the latter were now an humble Catholic school-master or a reporter on the most insignificant Catholic newspaper in the land. There is not, so far as we are aware, anything specifically Catholic about Mr. Collier's literary activity or in his public life, unless it be that he occasionally plays the millionaire host to at least one Catholic bishop.

*Married Priests in the U. S.*—According to the *Catholic Columbian* (No. 35) "there are about a dozen married priests in this country, of whom half are in Pennsylvania. They are mostly Ruthenians, originally from Poland, and follow the Greek rite."

We do not understand how this can be in view of two separate and distinct decisions of the S. Congregation of the Propaganda, that only celibate Ruthenian and other Oriental priests should be admitted to the care of souls in the United States.

These decisions bear date of October 1st, 1890, and May 10th, 1892. They are summed up as follows by P. Joseph Laurentius, S. J., in his 'Institutiones Juris Ecclesiastici,' just published (Herder: 1903. Page 99):



“Cum presbyteri Rutheni coniugati ad curam spiritualem popularium suorum subeundam in Status Unidos Americae Septentrionalis immigrarint, ne ex ministerio cleri uxorati religioni et disciplinae grave detrimentum obveniat, *statutum est, non nisi caelibes cuiuscumque ritus orientalis presbyteros ad illam curam admitti.*”

Have these decisions been reversed? Or are they disregarded? The ground on which they were based was certainly well taken. The very query that gave rise to the *Columbian's* article from which we have culled the above statement, shows how easily American Catholics take scandal at married priests.

**Religious Conditions in the Southern States.**—The South is largely under the influence of Protestantism, which means practically the Methodist and Baptist sects. The most noteworthy feature in those States is the weak hold these two denominations have upon the whites. The following tables, compiled by a writer in the *Catholic Universe* (July 27th), present a vivid picture of the religious conditions in the South, at least as far as numbers are concerned :

States.	Whites.	Colored.	Methodists and Baptists. White.	Methodists and Baptists. Colored.
Alabama . . . . .	1,001,000	827,000	292,000	308,000
Arkansas . . . . .	944,000	366,000	184,000	116,000
Georgia . . . . .	1,181,000	1,034,000	385,000	365,000
Mississippi . . . . .	641,000	907,000	236,000	224,000
N. Carolina . . . . .	1,263,000	624,000	399,000	301,000
S. Carolina . . . . .	557,000	782,000	246,000	294,000
Virginia . . . . .	1,192,000	660,000	220,000	270,000
Total . . . . .	6,779,000	5,200,000	1,962,000	1,878,000

It will be noted that out of a total white population of 6,700,000, there is a church membership of only 1,900,000.

Here is a wide field for missionaries.

**Thomas William Allies.**—The death of Thomas W. Allies, which, so far as we are aware, has hardly been noticed in the American press, removes one of the last participants in the famous Oxford Movement. “An intimate friend of Newman and Manning,” says the *Casket* (No. 24), “he resigned a handsome living in the Church of England to become a Catholic layman and enter upon a hard struggle with poverty. He wrote many valuable books,—his ‘Formation of Christendom’ being the finest contribution to the philosophy of history which we possess in the English language,—but they were such as appealed only to the cultured and therefore brought him little remuneration.”

Allies' ‘Formation of Christendom’ forms the first volumes of a great philosophical history of the Church which has justly been compared with Bossuet's famous ‘Discours sur l'Histoire Universelle’ and St. Augustine's ‘De Civitate Dei.’ “With erudition and breadth of view the author combines a grace of style formed on classic models and a Catholic spirit imbibed from the fathers and doctors of the Church.” (Jenkins, 4. ed., p. 405). It is to be sincerely hoped that this great work will be more generally read and appreciated after his death than it was in his life-time.

*Street Fairs.*—We have repeatedly condemned the so-called street fair, as usually held, especially in our smaller cities and towns. We note that the clergy of Alton have recently protested against the holding of one in their city, and we congratulate them upon their vigilance and courage. There can be no doubt that the average street fair is indeed characterized, as the reverend gentlemen of Alton say, by "revolting scenes and demoralizing features." While here and there a few may be decent, the *New World* is right in saying that "the average affair of the kind is indescribably low and disgusting. It appeals to the very basest in humanity and is intended to do so. Frequently . . . . it is used as an occasion to turn the sacrament of matrimony into a mockery by arranging street weddings, ministers and licenses furnished free. Under the name of Oriental dances spectacles are presented which would cause a bronze statue to blush of very shame. Other indecencies are permitted to the disgust of all pure-minded people." . . . . "There is no reason why the street fair should become the doorway of hell. Until it can become decent Catholics everywhere should set their faces against it." (*New World*, Sept 12th.)

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The *Portland Catholic Sentinel*, whose former conductor has been made Bishop of the new Diocese of Baker City, is now published by a gentleman who is both a better editor and a better publisher than his predecessor. He has given the paper a handier form and a more pleasing typographical make-up, and manages to inject into its editorial columns a degree of esprit and vivacity which we were unaccustomed to in *Father*, now Bishop O'Reilly. Moreover, he is a close reader of *THE REVIEW*, as appears from the subjoined note in his issue of Sept. 10th :

"*Preuss* of *THE REVIEW* has got back to work after a two weeks' vacation, and has begun to throw ink with more than his ordinary strenuousness. If he keeps it up we shall have some unusually interesting and instructive winter reading."

It may interest our confrère to learn that nearly the entire contents of our post-vacation number were prepared in advance, in the early days of August. So if that number gave proof of "more than ordinary strenuousness," our brief vacation had naught to do with it.

But we are glad he finds *THE REVIEW* "interesting and instructive." It always aims at being that, vacation or no vacation, and makes it a point to serve the brethren of the craft as a thought-provoker, even though so many of them treat it with less courtesy than the average secular "ink-slinger."

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The *Catholic Columbian* declares (No. 37) that it "will not be satisfied with the Catholic University until representatives of the chief religious orders are among the professors in the faculty."

Does our esteemed contemporary desire to be classed with the real "réfractaires"? We have it personally from the lips of Msgr. Keane that it was the express wish and command of Leo XIII., its illustrious founder, that the University should not have religious in its faculty. Unless Pius X. reverses the policy of his pre-

decessor, we do not think the Catholic laity of America have the right to withhold their support from the institution because there are no Jesuits, or Dominicans, or Benedictines, or Franciscans among its professors.

But we have a right to demand that the University be thoroughly orthodox and ultramontane *in capite et membris*, and that it recognize all the elements of our Catholic population on an equal footing.

We read in the *Catholic Columbian* (No. 35):

"If the Catholic Summer School would get rid of the name of school, it might draw to it more young men. At present, the place is overrun with young women, convent academy graduates, who imagine it 'just too sweet to attend lectures' and fancy themselves fit for university degrees, while they are thinking most of all of the hop."

Some one sent us the *Toledo Blade* recently, containing a note to the effect that the Eastern Catholic Summer School had adopted the distinctively Protestant name of "Chautauqua."

We don't know, though, whether a change in name will make much difference. These summer schools are petering out, as we predicted they would, and fortunately the cause of Catholicity will not suffer serious loss by their inevitable disparition.

"The German Catholics are among the bravest and most united in the world; and, by their intellect, patriotism and fidelity to religious principles, the German Catholic statesmen and politicians have won a commanding influence on the national life of the Fatherland. They afford an example which the Catholic public men in other parts of the world are unable to emulate. In Australia we have few Catholic politicians or statesmen. But we have politicians who are Catholics, and who usually fall asleep when any question arises affecting the interests of their fellow-Catholics. We are pleased to add that just now they get little more respect than they are entitled to." Thus the *Catholic Press* of Sydney, Australia (July 2nd). It seems Australia is in the same boat as the United States; the Catholics of both countries would do well to turn their attention to Germany.

The court-martial against the navigator of the U. S. battleship "Massachusetts," for grounding the ship on the coast of Maine, is very interesting. The poor officer was found technically "guilty," but will not be punished, because he was really not at fault, having merely executed the orders of his superior officer, Rear Admiral Barker. The Admiral had sent the fleet to sea in a dense fog, contrary to all rules of seamanship, in order not to disappoint President Roosevelt and his friends, who desired a review at Oyster Bay. For that important reason the property of the nation and the lives of the crew were jeopardized—merely to gratify a whim of our "ruler."

Speaking of the discussion of the project of a Catholic daily newspaper for this country, the *Pittsburg Observer* (Sept. 10th) says: "The idea which most of the writers (in the editorial columns of the Catholic press) seem to entertain about such a daily journal, is that it should contain news of an exclusively Catholic character."

Will the *Observer* please inform us who the writers are that hold this silly view?

It is a pity that this important and withal simple question can not be discussed without false assertions and unfounded innuendoes.

On the U. S. cruiser *Olympia*, the other day, a five gallon keg of alcohol, which the men had smuggled, exploded with tremendous force, and the burning fluid spread over the forward main deck, injuring five sailors (one of them fatally) and endangering the vessel. Our readers have doubtless read the details in the daily press. The incident is instructive. This time there were no Spaniards handy to be charged with crime. One can not help remembering the fate of the *Maine* and wondering if it was not wrecked through carelessness on board or faulty construction.

In order to remove all doubt as to whether the prayers prescribed by Pope Leo XIII. to be said after low mass were to be continued or not, our Apostolic Delegate, Msgr. Falconio, has applied for a decision to the S. Congregation of the Propaganda and received from His Eminence Cardinal Gotti, under date of September 7th, the following answer:

"As a universal law is binding not only during the life of the legislator, but as long as said law is not revoked: the recitation of said prayers, prescribed by Leo XIII., must be continued."

If the trend of discussion at the National Educational Association at Boston be trustworthy, coeducation is no longer in the ascendant. Opposition to it is positive, pronounced, and persistent in all parts of the country, and especially by those whose opportunities for forming an authoritative judgment are greatest. Yale and Harvard are felicitating themselves that they resisted a pressure twenty-five years ago which threatened to be irresistible.

According to the preliminary report of the Superintendent of the Philippine census, of the total population of 6,976,574, only 650,000 belong to the "wild tribes;" so it would appear that about 90% of the inhabitants may be considered more or less civilized. Certainly an excellent showing for the Spanish friars. It will be a long time before any American system of "civilizing" after "hell roaring Jake" Smith's methods can show similar results.

We are glad to see our valiant contemporary *La Vérité* of Quebec re-appear in the arena. M. Tardivel has regained his health sufficiently to issue his paper for the present once a month. He hopes soon to be able to resume its weekly publication. *Vivat, floreat!*



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## THE ONLY REMEDY.

A WORD WITH THE MANAGERS OF OUR CATHOLIC MUTUAL BENEFIT SOCIETIES AND THE REVEREND CLERGY.

**T**HE New York members of the Catholic Mutual Benefit Association are discussing the necessity of re-adjusting or rather increasing their rates for the "insurance" furnished, since the present contributions are admittedly insufficient to insure the stability of the organization. Death losses are increasing, membership is becoming discouraged, and the turning over of a "new leaf" is indispensable. What will be done we do not yet know, but in view of a similar condition of affairs in the Catholic Benevolent Legion, Catholic Knights of America, Catholic Order of Foresters, and others, we deem it time to say a few plain but pointed words on the important subject of Catholic mutual life insurance.

The experience of the past fifty years has proved conclusively that the so-called "assessment" life insurance system is furnishing protection only for a limited number of years, and can not be made permanent. It is based on the assumption that new members will take the place of dying or retiring members, and makes no provision for the last man. With its increasing age the attraction of such a society for "new blood" decreases, the membership (at first rapidly increasing) after a while becomes stationary for a short time, then, under heavier assessments, falls rapidly, and that is the end. Unfortunately there always remain a number of unpaid losses, and worse than that, a more or less large membership, consisting of people too old to get any more insurance elsewhere at reasonable rates, who have contributed to the defunct society for years, only to find themselves at an advanced age out of pocket and without protection. That such a result

must be a heavy blow to the system of Catholic societies directly, and indirectly to the cause of the Church, goes without saying.

Long ago the true and only method of reliable life insurance has been found in the so-called "level premium" system with scientifically fixed rates and reserves. Even such unbiased investigators as the Committee on Revision of Rates, etc., appointed by the Catholic Order of Foresters, in their report of the 1st of May, 1903, admit this and recommend the adoption of the "old-line" system. Some of the most important assessment companies conducted as a business, like the Mutual Reserve of New York, the Security Mutual of Binghamton, the Fidelity of Philadelphia, and others have recognized this truth and reorganized under the laws as old-line companies. Of Catholic societies we know but one, the Family Protective Association of Wisconsin, which has had courage enough to establish itself on the same plan.

Yet all the others will have to follow suit or go under. In view of the general knowledge of the true principles of life insurance which can be had for the asking, it were simply criminal for the managers of our Catholic mutuals to much longer continue on the present basis, or try another temporary makeshift for the sake of getting new members, who are expected to cover the deficiency of the old organization without any security whatever that their own insurance will be paid. That were simply "obtaining money under false pretenses," something on the plan of the "get-rich-quick" concerns, not worthy of any organization claiming respectability and, least of all becoming to a Catholic society.

It is high time that our reverend clergy take the matter up. Instead of endorsing every Catholic insurance society, managed by well-meaning but ignorant men on utterly unbusinesslike plans or principles, let our priests study the subject, satisfy themselves that reliable life insurance can not be furnished for less than a fixed minimum rate at any given age, and boldly denounce every concern as fraudulent (whether Catholic in name or not) which promises life insurance for less than the actuarial net premiums.

The Philadelphia *Record* of Sept. 15th, editorially comments on the case of a man who celebrated his 100th birthday on the 13th of September, 1903. We skip other points in the article, simply quoting that, on the 7th of February, 1843, he insured his life in a New York "old-line" company, which was then exactly one week old. When the policy holder completed his 96th year, the company not only was still in existence, but the supposed maximum age having been attained, he was relieved from further payments, and though taken on the ordinary life plan, his policy is now paid up in full for over four years. As this is not an advertisement for any insurance company, nothing will be said

here regarding the premiums paid, nor the dividends received, nor the amount involved. But where is the assessment company that ever treated a policy holder of 56 years' standing like this?

The "Presbyterian Ministers' Fund" commenced business in Philadelphia on January 11th, 1759. It is a mutual insurance company for the benefit of Presbyterian clergymen. According to the Pennsylvania Insurance report, this company had, on Dec. 31st, 1903, 4,975 policies in force, representing \$7,112,208.64 of insurance, covered by \$1,570,661.63 admitted (good) assets. In other words, this company holds now about \$220 cash for every \$1,000 of outstanding insurance and during its 144 years of business has paid every valid claim promptly and in full. Needless to say, it is conducted on the old-line plan. Where is the assessment company with a similar record?

Let our reverend clergy take courage. No priest would allow or endorse a society of his parishioners making imitation gold dollars and selling them for 50 cents of their face value. That is called counterfeiting. Yet the same principle applies to the system of Catholic life insurance as at present conducted and too often recommended by the clergy.

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## THE CASE OF THE INTERNATIONAL TYPOGRAPHICAL UNION AND ITS OATH.

The "member's obligation" of the International Typographical Union reads as follows (we copy it from the constitution printed in January, 1903, on the Hollenbeck Press, Indianapolis):

### ARTICLE XII—OBLIGATION.

Section 1. All subordinate unions shall have an article in their constitution which shall read as follows:

Every person admitted as a member of this union shall subscribe to this obligation:

I (give name) hereby solemnly and sincerely swear (or affirm)

That I will not reveal any business or proceedings of any meeting of this or any subordinate union to which I may hereafter be attached, unless by order of the union, except to those whom I know to be members in good standing thereof.

That I will, without equivocation or evasion, and to the best of my ability, abide by the constitution, by-laws and the adopted scale of prices of any union to which I may belong.

That I will at all times support the laws, regulations and decisions of the International Typographical union and will carefully avoid giving aid or succor to its enemies and use all honorable means within my power to procure employment for members of the Typographical union in preference to others.

That my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that

I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise.

That I will belong to no society or combination composed wholly or partly of printers, with the intent or purpose to interfere with the trade regulations or influence or control the legislation of this union.

That I will not wrong a member or see him or her wronged, if in my power to prevent.

To all of which I pledge my most sacred honor.

We also reproduce from article 1, section 1, the "obedience" clause :

CONSTITUTION—ARTICLE I—JURISDICTION.

Section 1. This body shall be known as the International Typographical Union of North America. Its jurisdiction shall include all branches of the printing and kindred trades. . . . . and its mandates must be obeyed at all times and under all circumstances.

Rev. Dr. Baart has called attention to the words, "I solemnly swear," which show an *oath*, not merely an obligation or promise; also the words "I swear that I will at all times support the decisions of the Union," which implies blind obedience at all times to any decision the Union may see fit to make, thus enslaving antecedently the judgment and manhood of the applicant for membership.

By all rules of logic, law, and the English language, this oath places fidelity to the Typographical Union before allegiance to Church or State. The words, "shall in no sense be interfered with," are a positive prohibition. The words "no sense" are stronger than "no way," because they include not only external interference but also internal acts of the mind or interpretation. The words, "any allegiance to any other organization," are universal terms, which admit no exception. The words, "social, political or religious," take in all possible organizations, and this is confirmed by the words "secret or otherwise."

Reading the clauses together, we have the following sense: "I swear that I will at all times support the decision of the Typographical Union, even if it should be against the allegiance I owe to the United States government or to the Church;" neither the Church nor the State exacts such blind obedience to some future decision; and the Church decries such an oath because it enslaves manhood as well as places fidelity to a labor union above allegiance to Church and State.

Members of the Union have given various contradictory explanations of the oath, some alleging mental reservation, others that the words do not mean what they say, which contradiction proves that the Union has put no official interpretation on the words, different from their obvious sense. It must be remembered also, that this oath is taken indirectly against all who are not members



of the Union. Therefore the public, the Church and the State have at least an equal right to interpret the Typographical oath as the members themselves, and the public is in no way obliged to accept an alleged mental reservation or any other explanation against the obvious sense of the words of the oath. Universals, as used in the oath, leave no room for interpretation. The only remedy is to change the wording.

It appears that many took the offensive oath thoughtlessly; and therefore if they sincerely state such to be the case and promise not keep the objectionable features of the oath, Dr. Baart thinks they should not be refused sacramental absolution.

It may not be amiss to remark, in this connection, that much that was printed in the daily papers as coming from bishops on this subject, was mere fiction. We are enabled to give a few *authentic* opinions:

Archbishop Glennon: "I think Dr. Baart's views" (as expressed above) "are sound and prudent. There is no doubt that if they are given a little time, the Union leaders will modify the oath."

Bishop Scannell: "I trust that little tempest about the printers' oath will do good. I have no doubt they will change the form of the obligation."

Bishop O'Donoghue: "I think drawing attention to this oath will eventually cause the objectionable parts to be eliminated."

We know that several other archbishops and bishops share these views and approve of this agitation, and trust that President Lynch of the Typographical Union will allow himself to be convinced that the objections against the oath are well founded. So far, we regret to note, he has not brought himself to look at this important question from the right point of view, for he is reported in the daily newspapers (v. *St. Louis Chronicle*, Sept. 28th) to have written the subjoined statement for the next issue of the official *Typographical Journal*:

"Nothing could be wider of the mark than that the obligation taken by the printers is opposed to Church and State. We do (not) maintain that we shall be allowed to transact our trade union business without interference from politics or religion, fraternity or combination. There is no doubt the good common sense of the members will permit the newspaper sensation to die of inanition."

It becomes the task and duty of the Catholic members of the Typographical Union to convince Mr. Lynch that the oath is objectionable, and that it will be in the interest of the Union and of the cause of organized labor in general to modify it in conformity with the criticism of Fathers Baart and Schinner.

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\*) This "not" seems to be a misprint.

## THE POLISH PETITION TO THE HOLY SEE.

[The newspapers have spread so many wild and fanciful interpretations of the memorial recently submitted to the Holy See by Rev. W. Kruszka and Mr. Rowland B. Mahany in the name of the Polish Catholics of the United States, that we gladly comply with the request to publish the full text of the document, in the original Latin, in order to enable all who are interested in this matter and desire to have first-hand information, to form their own judgment.

The memorial is entitled: "Supplices Preces Suae Sanctitati Leoni Papae XIII. ad Episcopos Polonos in Rebuspublicis Foederatis Americae Septentrionalis pro Gente Polona Obtinendos," and comprises, with its appendices, fifty pages.

We reserve our criticisms for a later number of *THE REVIEW*.]

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Fidelis sermo: Si quis episcopatum desiderat bonum opus desiderat.—(I. Tim. 3, 1).

Beatissime Pater!

Clerus populusque Polonus ex Rebuspublicis Foederatis Americae Septentrionalis, in Congressu Catholico habito in civitate Buffalo, Republica Neo-Eboracensi, diebus 24, 25, et 26 septembris A. D. 1901, selegit nos et misit Romam, ut hic, ante pedes Sanctitatis Tuae provoluti, nomine omnium qui ibi colonias constituerunt Polonorum, quorum numerus nunc fere vicies centena millia attingit, summam, qua dignus es, praestemus Tibi, Vicario Christi, reverentiam, fidelem animum, servitutem. "Coelum, non animum mutat, qui trans mare currit"—fert proverbium. Nos quoque Poloni, ex Europa in Americam emigrati, coelum tantummodo et regionem, sed non religionem et animum Catholicum mutavimus. Ut enim patres nostri in vetere Polonia, ita et nos in nova Polonia Americana fideles Matris Ecclesiae filii perpetuo permanere volumus; atque hoc plurimi aestimamus, quod filii Tui, Beatissime Pater, nominamur et sumus.

Verum, ut filii in necessitatibus et indigentibus suis ad patrem matremve confugiunt—ad quem enim irent?—ita et nos filii Tui ex longinqua America venimus ad Te, Beatissime Pater, ut cum pietate et fiducia ac sinceritate supplices Tibi demus preces et invocemus auxilium Tuum in necessitatibus, quas experimur.

*Deficiente Episcopo Polono,  
oves Poloniae in America disperguntur.*

Necessitas vero, quae nos Polonos ex America ad Te recurrere coëgit, est necessitas servandi fidei integritatem populi Poloni Americam inhabitantis, cum animadvertamus fidem veram posse perire, quin etiam formale jam schisma exortum esse inter nos—trates in America. Convocavimus, autumno, anno 1901, Con-

gressum omnium sacerdotum et cultiorum laicorum Polonorum in civitate Buffalo, Republica Neo-Eboracensi, ut inquiramus causas exorti schismatis, atque ut, causa detecta, medelam huic summo malo applicemus. Iamvero in illo Congressu, re inter sacerdotes Polonos sedulo perpensa, omnium consensu pervenimus ad hanc conclusionem: causam praecipuam ob quam oves Poloniae in America disperguntur atque in dies magis ac magis a recto fidei tramite declinant hanc esse, quia non habent Pastores proprios, i. e. Episcopos Polonos, quorum vocem "sciant," ut dicit S. Joannes (10,4), scilicet intelligant.

*Non saltuatim procedimus.*

*Prima nostra tentamina in America.*

Plus quam decem abhinc annis, nempe ab anno 1891, Episcopatus in America, et ipsa S. C. de Propaganda Fide vehementer orabantur, ut viderent, ne, ex defectu Episcoporum Polonorum, Ecclesia in America detrimentum pateretur. Preces fuisse factas non sine fundamento in re subsequencia mox comprobarunt. Quid enim evenit? Ab anno 1895 circiter 50,000 Polonorum a fide Catholica defecerunt sectamque sic dictorum "Independentium" constituerunt. Hinc non est mirandum, quod nostra recens "Commissio Executiva" Congressus II. Poloni Romano-Catholici, praeterito anno, novum supplicem libellum miserit ad Episcopatum Americanum. Supplex libellus his verbis conscriptus erat:

"Officium Commissionis Executivae Congressus Poloni  
Rom.-Catholici.

"Rev. C. Sztuczko, Secretarius, 540 Noble St., Chicago, Ill.

"Ad Excellentissimos ac Reverendissimos Archiepiscopos Ecclesiae Romano-Catholicae in Statibus Foederatis Americae, congregatos in civitate Washington, Districtus Columbiae, 21 Nov. 1901.

"Reverendissimi Archiepiscopi:

"Nomine cleri populique Poloni Romano-Catholici, in Congressu Buffalensi, Statu Neo-Eboracensi, congregati diebus 24, 25 et 26 Septembris 1901, nos infrascripti ex Commissione Executiva humillime proponimus Excellentissimis Vestris quae sequuntur:

"Omnium fidelium Ecclesiae filiorum Vestrae Archiepiscopali curae commissorum nos Poloni sumus desolatissimi atque infelicissimi. Causae hujus desolationis nostrae sunt permultae et permagnae, sed dolore maximo afficit nos illud, quod multi nostratum, seducti a nonnullis indignis ac lapsis sacerdotibus, initium fecerunt schismatis, in directam tendentis rebellionem contra Ecclesiam Romano-Catholicam.

"Haec sic dictorum 'Independentium' secta maximo detrimento

est populo nostro: causat innumeras lites ac contentiones in paroeciis et coloniis Polonorum: provocat scandalosos strepitus et processus judiciales: magnam corruptionem secum fert in societate atque imò ruinam tum religionis tum morum et oeconomiae post se trahit. Profecto, non est finis malorum, quae rebellis ista Independentium secta inter Polonos producit.

“Sua propria apostasia nequaquam contenti, Independentes isti omni vi ac fraude satagere student, ut etiam alios Polonos Catholicos in America pervertant atque ab Ecclesia vera seducant. In hunc finem, more omnium haereticorum, omnibus utuntur fallaciis et sophismatibus.

“Sophisma, quo iterum iterumque utuntur ad seducendam probam, sed simplicem plebem nostram, praecipuum solet esse illud de Hierarchia Ecclesiastica, quam diversorum abusu accusant, ut suam rebellionem excusent. Arguendo suam causam, Independentes isti identidem clamitant: Romano-Catholicos Archiepiscopos et Episcopos nullam habere curam miserorum Polonorum; imo, eos exterminari velle Polonam nationem, eos nec justitia nec charitate duci in tractandis Polonis, eos non habere spiritum Christi, et hinc neminem iis obedire teneri, etc., etc.

“Has et alias assertiones factis et exemplis comprobare conantur. De facto, huic allegatae injustitiae et tyrannidi Episcoporum Americanorum suum proprium schisma adscribere solent. Imo, nostros bonos ac legitimos sacerdotes denuntiant tanquam contemptibiles traditores nationis Poloniae, tanquam ignobiles servos barbarae Hierarchiae Hibernorum, tanquam contemptibiles hypocritas, qui, uti Iudas Christum, parati sunt populum Polonum tradere in manus gentis alienae, etc., etc.

“Unde hoc venit—sic quaerunt ex nobis—quod vos boni Romano-Catholici Poloni, licet numerus vester excedit decies centena millia animarum, nihilo tamen minus nullam in Hierarchia Ecclesiastica repraesentationem habetis? Unde hoc est, quod vos ne unum quidem Episcopum habetis, qui repraesentet in Ecclesia nationem vestram? Unde hoc est quod Spiritus Sanctus nunquam descendere dignetur in vestros probos et plenos zelo animarum sacerdotes? Unde hoc? Inde, quia Hiberni et Germani Episcopi contrarii sunt vobis, flocci vos faciunt, considerando Polonos ineptos ad fungenda munera Episcoporum.’

“Nostri ex altera parte, tam clerici quam laici cultiores, istas falsas et malitiosas assertiones Independentium omni modo explodere conantur curantque persuadere populo nostro: Archiepiscopos et Episcopos tractare nostram Nationem paterna cum bonitate zeloque apostolico; eos nostrarum animarum curam habere eandem ac aliarum magis prominentium nationum. At, quoscumque conatus faciunt nostri boni sacerdotes ad repellendas

contumelias Independentium, ingenue fateri debemus, conatus illos non coronari successu. Persaepe enim conatus illi frustrantur mutua nostra diffidentia, invidia, temeritate, dissensione ac pusillanimitate. Non sumus unanimes in hac defensione sanctae fidei nostrae.

“Negari non potest remedia aliqua extraordinaria adhiberi debere eo fine, ut perniciosa Independentium potentia impediatur: salus millium animarum sane hoc requirit, nam callidae Independentium machinationes magnam jam animarum ruinam effecerunt inter Polonos Catholicos. Quinquaginta millia animarum a Catholica fide jam defecisse dicuntur.

“Nos, ex Congressu Buffalensi, serio proponimus, quoad possumus, obviam ire istis Independentium machinationibus, videlicet ostendendo sollicitudinem Ecclesiae in animarum salute procuranda; explicando quanti momenti sint scholae parochiales, formando societates et foederationes ut hoc modo, coniunctis viribus, pericula schismatis citius et facilius removeantur. Sed etiam hi conatus nostri profecto insufficientes sunt, nisi ab ipsa Hierarchia Ecclesiastica in Statibus Foederatis efficaciter sustineantur.

“Etenim schismatici, arguendo suam causam, populari utuntur argumento, directe ad captum populi loquendo, habent nimirum sic dictos Polonos Episcopos, dum contra, Polonos Romano-Catholicos sacerdotes vocant traditores nationis Poloniae, qui alienis, ut ajunt, i. e. Hibernis et Germanis subjiciuntur Episcopis. Quocirca nos, re mature considerata, devenimus ad hanc logicam conclusionem, quod, si eos efficaciter aggredi volumus, debemus contendere hoc populare eorum argumentum. Argumentum istud esse populare valde et ad captum populi facile, sane clarum ac perspicuum est omnibus, qui norunt naturam populi nostri.

“Absit a nobis, ut nationalem Episcopum pro omnibus Polonis in hac regione requiramus, sed tamen dantur Sedes Episcopales, in quibus lingua polona magno cum emolumento adhiberi possit ab Episcopis.

“Imo, nominatio Episcoporum Auxiliarium lingua polona loquentium esset valde utilis et salutaris. Emolumenta ex tali nominatione essent innumera et magna.

“Persuasum nobis est, tales Episcopos Auxiliares in hac nostra regione, ubicumque Poloni ampliores constituent colonias, patraturos esse miracula in restringenda schismatis diluvie. Tales enim Auxiliares, Polona lingua loquentes, certiore reddent Hierarchiam Ecclesiasticam de indigentibus et conditionibus populi Poloni. Tales elevabunt conditionem tam cleri quam populi; introducent unanimitatem et uniformitatem, ubi antea differentiae et discordiae dominabantur: uno verbo, tales Auxiliares essent

perfecto vinculum connectens Polonos firmiter cum sancta Matre nostra Ecclesia.

“Argumentum istud de utilitate talium Auxiliarium sane magis adhuc amplificari posset, nisi persuasum nobis esset, Excellentias Vestras, salutem animarum sollicite quaerentes, iam satis intellexisse miserandam conditionem nostram, ideoque paratos esse succurrere nobis in calamitate nostra, eo modo qui Vestris Excellentissimis congruus esse videatur.

“Sane, moerore agonizantium afficimur, cum cernimus deficientem a fide gentem illam, quae, saeculis anteactis, meruit appellari ‘antemurale christianitatis.’ Faxit Deus ut, quemadmodum in praeterito, ita et in futuro tempore confirmetur illud, quod Pius Papa IX., pia memoriae, tam significanter dixerat: ‘Polonia semper fidelis.’

“Sperantes Vestras Excellentias hanc nostram communicationem respecturas esse uti novum specimen charitatis Polonorum erga Ecclesiam Catholicam, remanemus,

“Vestrarum Excellentiarum

“obsequiosissimi ac devotissimi servi in Christo

Rev. Casimirus Truszynski, Praesidens

Stephanus Czaplinski, Vice-Praesidens

Rev. Casimirus Sztuczko, Secr. I.

Leo Szopinski, Secretarius II.

Stanislaus Lipowicz, Thesaur.

“Datum in Chicago, Statu Illinois, 10 Nov. 1901.”

Ad hanc epistolam Excellentissimi Archiepiscopi responderunt per suum Secretarium, Archiepiscopum Keane, quae sequuntur:

“Dubuque, 16 Dec. 1901.

“Reverendo C. Sztuczko, Congnis S. Crucis.

“Secretario Executivae Commissionis Poloni Catholici Congressus.

“Dilecte Rev. Pater,

“Memoriale Executivae Commissionis Poloni Catholici Congressus debito modo considerabatur in recenti annuo consessu Archiepiscoporum. Gravitas causae in hoc Memoriali tractatae omnino agnoscebatur, necnon sapientia suggestionum quae propositae sunt. Sed cum Archiepiscopi nullam habeant auctoritatem in seligendis Episcopis Assistantibus—res quae exclusive pertinet ad respectivam Dioecesim vel Provinciam—non erat in eorum potestate agere quidquam in hac re.

Tuus in Christo

† John J. Keane,

Abp. of Dubuque, Sec.”

[To be continued.]

## SCHOOLS FOR JOURNALISTS.\*)

The foundation of a school of journalism, which Columbia University has accepted, marks the most ambitious attempt yet seen to give the profession full academic standing. We have had "courses" in journalism and several so-called "schools"; but nothing before which aimed so proudly at making the editor's one of the learned professions. Looking back to the pit whence it was dug, journalism might well exalt its inky front. From the day when, as Sir Leslie Stephen tells us, it could be said of a literary man that he "sunk so low as to be the editor of a newspaper," to the age of a school for journalistic aspirants, intended to rank with those for medicine, law, or theology, is a long road. The Fourth Estate seems, indeed, to have arrived.

We would be the last to decry any plan to regularize and dignify newspaper work—least of all to make it more intelligent and conscientious. The old Bohemian tradition persists, greatly to the disadvantage of journalism. There really never was any truth in it. Jules Janin, years ago, writing to Madame de Girardin, apropos of her "École des Journalistes," ridiculed the notion that "good leading articles ever were or ever could be produced over punch and broiled bones, amidst intoxication and revelry." But the stupid idea still prevails; and, as we say, every serious effort to make journalism more steady and self-respecting—a calling, that is to be taken up deliberately as a life-work—ought to be hailed by those who are jealous for its reputation. At the same time, however, we can not fail to be impressed by some of the glaring difficulties of the plan. Doubtless they are inherent in any plan.

First of all, the attempt to mark off a distinct journalistic discipline in a university seems to us bound to fail, in the nature of the case. To see this we have only to glance at the tentative curriculum. It embraces work almost completely covered already by existing faculties. Courses in history, economics, languages, ethics, government, finance, diplomacy, statistics, etc.—all good and many indispensable for the journalist, no doubt, but all provided without the need of a separate school. President Eliot frankly states as much when he writes that if a foundation in journalism were offered to Harvard, the money could best be used in strengthening courses "already given at the University every year." The same must be largely true at Columbia. Special journalistic studies can not be set off in a sharply marked school. They overlap the courses of general education at a thousand

\*) These comments of an experienced secular journalist on the much-discussed Pulitzer plan are eminently worthy of being reproduced in THE REVIEW. They are taken from the editorial columns of the N. Y. Evening Post of August 17th.

points. The analogy of the other professions breaks down the moment you try to draft a special academic training for the journalist. And, of course, the law of parsimony will prevent, in the long run, the duplication of work, in the name of journalism, already done elsewhere under the name of history, economics, jurisprudence, etc. There is, of course, a certain amount of journalistic technique to be mastered, but it is not great in comparison with other professions, and it may be gravely doubted if it can be successfully taught outside of a newspaper office itself. This doubt will not be lessened when one reflects that each office has, to a considerable extent, its own technique.

As we look at the matter, journalism suffers not so much from the lack of a preparatory "school," in the formal sense, as from other causes. One of these is the practice of regarding newspaper work merely as a stepping-stone to something else. As J. M. Barrie phrased it: "Journalism is the profession which confers distinction upon men—by their leaving it." But it is good for no profession to have this sort of fugitive reputation. The long hopes and the full breaths can not be taken by a man who works under the conditions described in the verses which James Smith wrote in imitation of Crabbe, and read to Moore :

"Hard is his lot who edits, thankless job!  
A Sunday journal for the factious mob.  
With bitter paragraph and caustic jest  
He gives to turbulence the day of rest;  
Condemned this week, rash rancor to instil,  
Or thrown aside the next for one who will."

In this unstable nature of journalistic practice lies one of its greatest defects. If a man will not stick to his work, he can not learn it. What school of journalism could equal the instruction which Horace Greeley gave Henry J. Raymond, caught fresh from college? Yet if the future editor of the *Times* had simply "drifted" into journalism after the happy-go-lucky method of too many now-a-days, he would never have endured the iron discipline he underwent at Greeley's hands, and would have drifted out again. Tenacity of purpose and strength of character are, as Mr. Schurz remarks with great authority, the crying needs of American journalism. But here again we are driven to ask, can a school of journalism supply them? We fear not, any more than Mr. Andrew D. White's school of statesmanship could furnish public men who would, simply because they were specially trained, spurn the wrong and expose the corrupter. The sources of character lie deeper than "schools"; and the men who are to lift up journalism must first have the native stuff. A school of journalism may turn out men who will only look out upon every event in life with the cynical remark of Freytag's editor—"ma-



terial for one more article"—or who, when tested, may but give fresh point to Cobbett's bitter saying: "How can you have a free press under a government which has forty millions a year to spend!" But the editors who are to reclaim and dignify American journalism, and save it from the noisy and ignorant and immoral methods which make the newspaper too often a thing of terror, will, we fear, have to find the hiding of their power in some other scene than a school of journalism. And we are bound to add that no great moral uplift can derive from a source which has done so much, in the past twenty years, to degrade American journalism—even if the gift be now made by way of expiation.



### BOOK REVIEWS.

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*Readings of the Gospels for Sundays and Holy Days.* By M. S. Dalton, Author of 'Meditations on the Psalms of the Little Office,' 'Meditations on Psalms Penitential.' With Preface by the Right Rev. the Lord Bishop of Southwark.  $5\frac{1}{4} \times 7\frac{1}{2}$  in. 328 pp. London: Sands & Co. St. Louis: B. Herder. 1903. Price, net \$1.

The object of this volume is to supply those who have little time, and "many others who have but slight inclination to listen to sermon or instruction," with a means whereby they may share to some extent in the benefits flowing from the words of Eternal life which the Church conveys to her faithful children Sunday after Sunday throughout the year. The "Readings" contain the Gospel for each Sunday and holyday, with a few pages of practical instruction.



*Chips of Wisdom From the Rock of Peter.* By Rev. James M. Hayes, S. J. Published under the Auspices of the St. Anthony Truth Guild of the American League of the Cross. J. J. Collins' Sons, 210 Blue Island Ave., Chicago. 1900. Flexible cloth cover, 12mo, 168 pp. 25 cents, post free.

This is an indexed collection of brief papal utterances of Leo XIII., bearing on modern social questions, with an introduction consisting of selections from the writings of Cardinal Manning, Rev. W. Poland, S. J., and Rev. E. A. Higgins, S. J., and an appendix containing extracts from the memorable pastorals issued in 1860 and 1877 by Leo XIII. as Bishop of Perugia: the whole a mine of information on a variety of timely and practical subjects.

## MINOR TOPICS.

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*Fiddle-Shaped Chasubles and Tawdry Altars.*—The *Tablet* has a brief and readable article by Rev. George Angus, (reprinted from *The Guardian*), on "ritual," which emphasizes the fact that many misunderstood usages among us here and in England are not Roman at all, but merely tolerated. His conclusion is worth repeating: "Canon MacColl dislikes (as I do) the fiddle-shaped chasuble. But this is certainly not Roman. It is French. Canon MacColl finds fault with his Ritualistic friends because they, or some of them, imitate the practice of slightly raising the hem of the chasuble at certain times in Mass. With us this is done (though not universally) at the elevation of the host and chalice, the reason being to prevent the vestment dragging upon the priest's arms. Certainly, this is more necessary where Gothic vestments are used, and so, perhaps, advanced High Anglicans have more reason to continue the 'survival' than have those who use the more comfortable and convenient Roman-shaped vestment. But it is hardly a thing to quarrel about.

Another thing to bear in mind is, that there are many things done in Rome (i. e., in the Diocese of Rome) which are not done everywhere, or perhaps anywhere, else. And there are many things done elsewhere which would not be permitted in the Diocese of Rome for a single moment. Take bell-ringing at Mass. In France, Spain, Scotland, England, there is more bell-ringing than in Rome. In Rome, the Mass bell rings at the Sanctus and the Consecration only. Take the use of flowers on altars. In the Roman basilicas they are never seen, at least on the high altar. The only ornaments are the cross and the six candlesticks. I happened to be, twice in my life, in the beautiful conventual church of St. John at Malta—once at Christmas time, once during Lent. The high altar had no ornaments save the cross and the candles. I possess several sketches and photographs of that church. No flowers are to be seen anywhere, not even at the solemn Te Deum on the accession of Edward VII.

I mention these, perhaps trivial, details, because it seems to me to be a pity, when praying for reunion, to vex ourselves and other Christians, about things which are not of very much importance, which, at most, are side issues, and which have really nothing to do with the questions which divide (to use Döllinger's phrase) the Church and the churches. I think, also, that it is a mistake to denounce practices, or customs, as Roman, which may be French, or Spanish, or German, or Neapolitan, or anything else, but in reality are not Roman at all, although the Christians who like them, and use them, are in full communion with the Apostolic See."

*Economical Polygamy.*—The Shah has recently reduced his harem from 1100 "wives" to sixty. As it is virtually a law in Persia to follow the example of the ruler in such matters, the wealthy men who have carried on a sharp rivalry in making collections of "wives," are adding to the number of "grass widows" on a falling market.

The Philadelphia *Record* (Sept. 19th) observes in this connection: "It is conceivable that the Shah may have learned something of what are said to be American methods. In a series of magazine articles on divorce in this country a Connecticut clergyman charged that the practice of polygamy is not uncommon here, the wives being held successively instead of simultaneously. He reported an appalling number of cases in which divorced persons had married again at once, and several in which the person had been divorced and again married more than twice. This is what he called economical polygamy, and it may have been the cheap feature of divorcing a wife to save money which appealed to the Shah. Through frequent divorce the Shah may uphold the institution of polygamy and have a variety of wives without increasing the size and cost of his harem. However, what is tolerated here may seem reprehensible and mean on the part of the Shah of Persia."

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Immediately after the news was cabled to this country that Msgr. Joseph Wilpert had been appointed Papal Secretary of State, the writer said in the daily *Amerika*, that the report was highly improbable for the simple reason (among others) that the Secretary of State is always chosen from among the Cardinals.

It has since turned out that some one did make a ridiculous blunder. Msgr. Wilpert has, in acknowledgment of his valuable services to Christian archæology, been made a Protonotary Apostolic, as we had at once surmised in our note in the *Amerika*.

Can such errors of the secular press be pardoned? Possibly they can. But what shall we say when they creep into Catholic weeklies? The Chicago *New World*, for instance, said in its edition of September 26th, at the top of its first editorial page:

"Monsignor Wilpert, the famous archæologist and author of 'Roma Sotterranea,' (?) has, according to cable, just been chosen Papal Secretary of State. Notwithstanding the long delay the choice at least has fallen upon a remarkably capable man."

One moment's sober reflection would have prevented the editor of the *New World* from getting caught in this ludicrous yarn.

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In our No. 34, in the goodness of our editorial heart, we advised the new managers of the reorganized *Catholic Advance* of Wichita, Kansas, how, in our humble opinion, (which is not exactly that of a tyro in journalistic matters) they could improve their struggling little sheet and make it a shining success. This is the acknowledgment we got (*Catholic Advance*, No. 24):

"Our attention has been called to the advice offered the organizers of this paper by THE REVIEW, founded, edited and published by Arthur Preuss. We don't know Mr. Preuss, and do not ask his advice, but he gives ample evidence in his little excuse of a paper of an uncontrollable determination to intrude himself into other people's business."

We have no alternative but to compose our soul in resignation and to await sorrowfully the inevitable collapse of an undertaking which deserves to succeed for this one reason, if for no other,

that the State of Kansas ought to have, and can afford to support, a good Catholic weekly newspaper.

Dr. Albert Moll of Berlin has undertaken, in the *Deutsche Medicinische Wochenschrift*, to expose the famous Italian spiritistic medium, Eusapia Palladino, who has convinced Dr. Lombroso and a number of other Italian professors that she is the possessor of a mysterious psychic power. According to Dr. Moll, the Palladino humbug has become almost an epidemic not only among the Italian nobility, but among the savants. These savants, headed by Lombroso, claim that their scientific training enables them to judge such phenomena as experts. Dr. Moll retorts that it is not a question of scientific observation, but of legerdemain, in which they are not experts. She dupes them, like other victims, by cleverly distracting their attention.

Among the converts at a recent mission to non-Catholics, according to the *Catholic Columbian* (No. 37), was a Mormon missionary and former "bishop," who had been baptized by Father Hendrickx in the Salt Lake Cathedral. Bishop Scanlan and Father Hendrickx indulged in the following bit of humor after the baptism: Says Bishop Scanlan: "Father Hendrickx, I protest against your coming into my Diocese and assuming higher authority than my own, for I find you actually unmaking bishops." To which Father Hendrickx replied: "Seeing that there are some eighty bogus bishops in Salt Lake and only one genuine one, I should think you would be glad to have me come down occasionally and unmake a few."

When Archbishop Ryan of Philadelphia was a young priest, stationed in St. Louis, Archbishop Kenrick lived in a very unpretentious house, scarcely in keeping with his position in the Church. One day when Father Ryan was passing the house of the Archbishop, accompanied by a Chicago priest, who was visiting the Mound City, he pointed out the house as the residence of the Archbishop. The Chicago priest said with surprise: "Why, you should see the splendid residence we have in Chicago for our Bishop!" "Yes," responded Father Ryan, "but you should see the splendid Archbishop we have in St. Louis for our residence."

The subjoined clipping from the *Catholic Columbian* of March 21st, which we had mislaid, is too good to go into the waste-basket: "An Apostolic mission house, to cost \$250,000, is to be erected by the Paulists at the Catholic University, for the training of priests for the non-Catholic missions. A palace in which to rear apostles! Is it not a mistake to accustom young men to luxuries of all the latest modern improvements in a perfectly appointed building and then send them out to the rough life of a homeless missionary?"

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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NO. 39.

## CATHOLICS AND THE STUDY OF THE CLASSICS.

**O**N October 9th, 1902, there took place in Dresden, the capital of Saxony, a remarkable debate on the foundation of a so-called "Reform Gymnasium." The mayor of the city warmly advocated the establishment of such a school, chiefly from the national standpoint. He declared that the humanistic gymnasium could not give that national education which was demanded at the present time in Germany. "Remember," he said, "that the great majority of the representatives of our *Reichstag* belong to a party which has its centre not in national interests and feelings, but beyond the Alps. . . . And the leading men of this party have been educated in the humanistic gymnasium. They are to-day the men that domineer in our parliament!" Enthusiastic applause followed this outburst of "patriotic and national feeling," and this applause was repeated whenever the speaker alluded to the terrible dangers that threatened Germany from "Romish influence," which is so insidiously exerted on the German youth through the classical studies.

If it be remembered that the Protestants in Saxony exhibit a bigotry which is almost incredible, it will be understood how the audience was horrified at discovering that Popish wiles had been practised on their children for so many centuries. At last it was discovered where the Centre, that dangerous "anti-national party," imbibed its pernicious principles: in the study of the classics, by means of which the Pope wields a disastrous influence in the politics of the fatherland! Even the *Neue Jahrbücher*, of Leipzig (1902, vol. 10, p. 568), a publication which is often unfriendly to Catholics, could not help ridiculing this absurd outburst of narrowness and bigotry, and asked in surprise, by

whom and how this pernicious influence of Rome was exercised upon the youth in the German gymnasia.

I was reminded of this incident when I read the article "Must Greek Go?" (THE REVIEW, September 24th). There the following statement of a Catholic paper is quoted: "Yale will no longer require Greek for matriculation. When will our Catholic colleges give up that dead corpse of a language? If the Jesuits in this country were not dominated by the leaders of the society in Europe, they would probably drop Greek and otherwise make their curriculum up to date according to American ideas. But sooner or later Greek must go." This reminded me of the Dresden speech, because both the Protestant mayor and the Catholic paper see an anti-national influence exercised from "headquarters beyond the Alps." THE REVIEW refutes part of this startling utterance of the Catholic paper by a lengthy quotation from my recent work on 'Jesuit Education' (p. 331), where it is said that the Society of Jesus upholds the classical curriculum, not because this is the old traditional system, but because it has so far proved the best means of training the mind, and that, if other means should prove better than the classical languages, the Jesuits would not hesitate to accept them; and they could do this without being obliged to change their system. In confirmation of this statement I may quote the words of the present General of the Society, who, in 1893, declared that it was a very erroneous view of the Jesuit system of studies to consider the subject matter as the essence, whereas it is the spirit which forms the essential and characteristic feature of the Ratio Studiorum. What this spirit consists in I need not explain here, as anyone desirous of knowing it may find it explained in my volume on 'Jesuit Education.' So much is certain that the Jesuits in this country do not uphold Greek as an integral part of the college course, because "they are dominated by the leaders of the society in Europe." And we can confidently assure the reader that, if the American Jesuits thought it necessary or advisable to drop Greek, there would not be any opposition on the part of the leaders of the Society in Europe, however much they might regret the abandonment of the Greek language. For the very constitutions of the Society and its Ratio Studiorum declare explicitly in many passages that, "according to the difference of country, time, and circumstances, different regulations may be necessary."

This may suffice as regards the attitude of the Society towards these studies. We do not intend to enter on a controversy with anyone on this subject, but seize this occasion to make some observations which it might be well for Catholics in this country not to lose sight of.

It is said that Greek should be dropped and the curriculum otherwise be made up to date according to American ideas. This is not the first time that such demands have been made. They resemble very much the charges of President Eliot against the Jesuit schools for not accepting his electivism. Is this electivism among the changes that are "otherwise" needed? Perhaps so; but one thing is sure: from the reason alleged it would follow that, according to the supposed "American ideas," not only Greek but also Latin must go. For Latin as well as Greek is a dead language, and on that very account many modern educators have no more use for Latin than Greek in their schemes of education. The history of educational movements of the last decades has proved that those who wished Greek to be eliminated from the curriculum, soon after turned against Latin as well, and advanced similar reasons against the retention of this language. It is true, during the Middle Ages Latin was studied in Western Christendom without Greek; but anyone who knows the educational history of that period must admit that medieval education, although it possessed some excellent characteristics, was on many other points defective. One defect was the utter absence of the literary, æsthetic, and historical study of the classics. Now-a-days it is demanded that much more attention be paid to this side of the study of the classics than was done formerly; and rightly so. But such a study of Latin is impossible without studying Greek. Latin literature, however excellent it may be, is essentially an imitation of Greek literature. But a thorough understanding and correct appreciation of an imitation can not be obtained unless the original model be studied. Thus no one can fully appreciate Vergil's grand Aeneid without an acquaintance with Homer; nor can Cicero's philosophical and oratorical works be rightly estimated without a fair knowledge of his sources, that is above all, Plato's works. Thus without knowledge of Greek the study of Latin is deprived of its best aid, and must fail to produce all the good results which, according to modern views of the object and scope of classical studies, are to be expected from the study of Latin.

Add to this the following weighty considerations: Greek literature is in many regards superior to Latin literature. This explains why a great many modern educators wish Greek to be emphasized much more than Latin. Although we need not accept this conclusion, it shows that the same objections which are raised against Greek can be urged with equal force against Latin. A Catholic might say that Latin, as the language of the Church, should be maintained on that account in Catholic schools. But would thereby abandon the position held by thousands

of educators in every country, not only Catholics but also Protestants, that the study of Latin has in itself a great educational value. Catholics who would recommend the study of Latin on the ground of its being the language of the Church, would narrow the scope of this study, would practically declare it to be only of value for merely extrinsic reasons. The natural consequence would be that Latin should be studied by those who need it, that is the Catholic clergy and perhaps a few others. Thus Latin, too, would become a professional study and would be abandoned as a means of general training.

But now we come to a more important point. It has been said, at least implicitly, that American educational ideas demand the abandonment of Greek in the college curriculum. Is this true? It can not be denied that a very strong, active, and influential party among American educators are opposed to its retention and have succeeded in having it dropped as a necessary requirement for entrance into college. But the same has been done in several countries in Europe. Greek has lost its influential position in Germany, and last year it was nearly excluded as a necessary requirement for admission at Oxford, England. Hence it is entirely misleading to represent the exclusion of Greek as a peculiarly American idea. Besides, is it correct to call it an American idea without any limitation? As we have remarked, there is a very strong party opposed to it, but there are also very many distinguished American educators who deeply regret the anti-Greek and anti-classical movement, because they regard the neglect of these studies as most detrimental to solid training and liberal education. I have quoted statements of many prominent men who strongly denounce this modern tendency, and among them are men distinguished in every pursuit of active life.\*) I do not wish to repeat these statements here, but if the reader desires others, I would refer him to a recent valuable pamphlet of Father Murphy, of Holy Cross College, Worcester, Mass. The pamphlet is entitled: "Popular Errors about Classical Studies." The careful perusal of it might convince some Catholics that they are not altogether free from popular errors on this subject. There the reader will find some excellent remarks on the advantages of the classical studies, by Mayor Low of New York, Senator Hoar, Dean Briggs of Harvard, Professor Münsterberg of Harvard, who, though a professor of a most modern science, experimental psychology, thinks that the study of Greek is most beneficial for all and is convinced that it has done him a great deal of good. James Russell Lowell said at Harvard: "If the classical

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\*) 'Jesuit Education,' chapters 10 and 12.



languages are dead, they yet speak to us, and with a clearer voice than any living tongue. If the Greek language is dead, yet the literature it enshrines is crammed with life as perhaps no other writing; except Shakespeare's, ever was or will be." And Chancellor Andrews of Nebraska maintains that we could not afford to allow Greek to die, if there were any danger of its doing so, because it is a social necessity. "No modern community," he said in the meeting of the National Education Association, 1902, "can as a community, dispense with Greek, unless it elects to be barbaric." Well, then, this Greek is a pretty lively "dead corpse" after all! Many more similar statements of eminent American educators could be quoted, but they may be seen in the works referred to.

Two points, however, must be touched. The first is the steady increase of the study of Greek in this country. The last reports of the Commissioner of Education show that the study of Greek is not at all waning. It is true that the percentage of students taking Greek at high-schools is a little less now than it was ten years ago, but during the last decade the number of students taking Greek in college has almost doubled, and in percentage of increase it ranks among the first branches.

Another fact to which we must advert, is the case of Yale, because the recent change at this University has given rise to much comment in the newspapers. At the commencement of Yale in 1902, President Hadley declared that a careful enquiry among the masters of the secondary schools had furnished abundant evidence decidedly unfavorable to the abandonment of Greek as a requirement for entrance into college, and he allowed it to be understood that Greek would be required at Yale for a good while to come (*Yale Alumni Weekly*, July 31st, 1902). However, the change came sooner than one might have expected. It occurred just a year after the above declaration. Still,—and this fact should not have been hushed in silence by those who argue from the attitude of Yale—it is evident that this change was practically forced on Yale by the attitude of other leading universities. Many question even now the wisdom of this change, and deplore the fact that it was considered "inevitable." What is more remarkable, at the very moment when the change was announced, the following clause was added: "It is indeed expected that the great majority of the candidates for the degree (of Bachelor of Arts) will have studied Greek in preparation for college, and that it will be extensively pursued in the college course itself; but for those who feel unable or unwilling to pursue it, the substitution of other courses of equal difficulty is allowed." (*Yale Alumni Weekly*, July 15th, 1903). From this it is quite evident that the

faculty of Yale by no means considers Greek a "dead corpse." It is also clear that it can not be said that "American ideas" demand the abandonment of the study of Greek. Not long ago one of the very best and ablest American papers, the New York *Evening Post*, expressed the conviction that, "if a few of our American colleges would stand firm upon the traditional course in Greek, Latin, mathematics, and philosophy, teaching each student the elements of one natural science and of two at least of the modern languages," the experiment would be fully justified by its practical results. Why should not the Catholic colleges "make this experiment," that is, stand firm upon the course which they pursue at present, trying to teach it well? For the curriculum of Catholic colleges, on the whole, is that recommended by the *Post*: Latin, Greek, English, and either French, or German, (in some places Spanish), natural sciences in the highest classes together with philosophy—we should add history. This is exactly the course followed in the Jesuit colleges of this country.

Why should Catholic colleges abandon this course? The answer is: "Because you must adapt your colleges to American ideas." This means practically: You must follow the leading non-Catholic colleges and universities, as Harvard, Columbia, etc. But why must Catholic colleges go begging to these institutions for their educational ideas and ideals? Is it because these universities possess the monopoly of educational wisdom or of truly national and patriotic spirit?

As regards the first point, we have seen that many eminent American educationists question the wisdom of those changes which above all claim at present to represent American ideas. We have heard what some of these educators say on the dropping of Greek. Another such idea is electivism, which has been so vigorously advocated as the only possible system for America at the present day and for all future ages. And yet, this very system has not only been condemned but ridiculed by leading American educators. I refer the reader to 'Jesuit Education,' especially chapter 11: "Prescribed Courses or Elective Studies?"

Why then should the Catholic colleges be blamed if they are not willing to accept these ideas? Or are they blindly to take up every new theory that is put forth by some modern educationist, because the number of those who advocate it happens to be large and their influence in pedagogical circles, great?

If it be said that the cause of Greek, and the classics in general, is only weakly and timidly defended at present, we can deny it. But granted that it be so, is the weakly defended always the wrong cause, and the strongly defended the right? If this were true, what would we have to think of Christianity in the first cen-

turies? What of the Catholic Church in this country until a few decades ago? Well has President McCosh of Princeton said: "Of all acts of cowardice the meanest is that which leads us to abandon a good cause because it is weak, and to join a bad cause because it is strong." Of course, I might be told that I am begging the question if I assume the cause of Latin and Greek to be the good one; I do not assume it here, but merely wish to state that, even if the cause of the classics were weakly defended, and if all non-Catholic colleges had practically abandoned them, this fact alone would not prove that the cause is the wrong one.

"Be this as it may, since the subject matter of education is indifferent from the religious point of view, Catholic colleges should conform to the national ideas in this regard." How shall we answer this objection? We shall have to distinguish. About a year ago a learned and zealous bishop issued a splendid pastoral on "Reform, True and False." A similar distinction must be made as regards ideas which underlie reforms or attempts at reform. There are national ideas which are good, and there are others of questionable worth. The one class exhibits the good qualities of a nation, the other its shortcomings. Lest it be imagined that the writer is opposed to adaptations in education according to national ideas—provided they are good—it may be well to repeat here what he has said on another occasion: "We do not deny that our age demands something new in education. Growth and development are necessary in educational systems. Every age and every nation has its own spirit, its peculiar ways and means to meet a given end, and these very ways and means inevitably call for modifications and adaptations in educational systems." ('Jesuit Education,' p. 4). But in adapting educational methods to national ideas, care must be taken not to adapt education to those national ideas which themselves stand in need of correction, otherwise "school reform" will prove nothing but "school deterioration," as Professor Münsterberg of Harvard puts it. Now, as regards education, there exist in this country some excellent ideas. Americans heartily believe in the value of education; they think no sacrifice too great for the improvement of school buildings, of methods of teaching and training the teachers, etc. These are truly noble ideas. But there is another class of ideas which by far-seeing Americans of all denominations are stigmatized as the besetting sins in our educational system. Everything is to be made easy; studies are to serve immediately some practical purpose; interest is stimulated without corresponding stress being laid on thorough discipline; a superficial knowledge of many disconnected branches is preferred to a thorough mastery of a few well-connected subjects;

specialization is attempted before a solid foundation of general culture is laid; the spirit of commercialism is exalted above more ideal pursuits; short cuts are preferred to persistent efforts which lead slowly to the desired goal. Wherever these ideas are advocated in disguise—they never appear openly, but assume some specious name—they should not be adapted but vigorously combated. A careful observer will soon find that this set of ideas turns especially against the classical studies, which are branded with such opprobrious names as “useless, antiquated studies,” or “dead corpses.”

ROBERT SCHWICKERATH, S. J.

[*To be concluded.*]



## THE POLISH PETITION TO THE HOLY SEE.

### II.

Ex hisce litteris patet, nos Polonos in Rebuspublicis foederatis Americae Septentrionalis domicilium habentes, in hac re de obtinendis Polonis Episcopis et sapienter et in “vero spiritu Catholico” procedere. Patet etiam, rem de qua nobis agitur, esse magni momenti, adeo ut ipsi Archiepiscopi Americani fateantur, non esse “in eorum potestate” eandem exequi, dicantque, rem illam pertinere unice ad unamquamque Dioecesim vel Provinciam quarum interest. Sed quoniam haec ultima verba sane non ita intelligenda sunt, quasi res nostra ad singulos Episcopos Americanos unice pertineat, nullatenus etiam ad Sedem istam Romanam, ideo nos jure meritoque putamus, hanc quoque nostram expostulationem ad Te, Beatissime Pater, esse faciendam in eodem “vero spiritu Catholico” et sapientia quam in nos Episcopatus Americanus supra laudavit. Ad quem enim ibimus in re tam gravis momenti, ut superet auctoritatem Archiepiscopatus Americani? in re, a qua tamen pendet salus aeterna populi Poloni in America?

*Quae contra dicuntur ab Americanizatoribus, uti aiunt, refutantur.*

Nonnulli quidem Catholici in America, confundentes notionem unitatis cum notione uniformitatis, timebant, ne, si Poloni proprios haberent pastores-episcopos, fidei inde unitas in America periclitaretur. Sed hi, ex falsa praemissa, falsam etiam conclusionem deducebant. Opinio ista, quasi ad servandam in America fidei unitatem, necessaria esset etiam in lingua (nempe anglica) uniformitas, prorsus erronea est, et, ut usus docet, ipsi fidei unitati quam maxime pernicioosa. Usu enim auctore, Poloni, qui “anglizantur, non penitus evangelizantur,” siquidem una cum lingua, patrum suorum fidem quoque, quod quam maxime do-

lemus, amittere consueverunt. Certe, uniformitas in lingua, non solum in America, sed toto orbe terrarum valde optanda et desideranda esset; verum "ut terra sit labii unius," (Gen. 11, 1.) haec sunt pia desideria, quae numquam adimplebuntur. Attamen si magnum bonum est uniformitas in lingua, omnino majus est bonum unitas in fide. Quid ergo? Numquid iactura facienda est unitatis fidei ut in Rebuspublicis Foederatis uniformitas linguae, nempe anglicae, obtineatur? annon potius, contra, uniformitatis linguae iactura facienda est, ut fidei unitas servetur? Nemo non videt hanc ultimam optionem praefereendam esse, eo vel magis, quod unitas ipsa fidei plus corroboretur varietate linguarum, quam uniformitate. Non solum Poloni, sed et Germani et Galli et aliae gentes in Rebuspublicis foederatis, omnes cum hac conveniunt sententia: quod juvenus, amissa patria linguae, patrum quoque fidem amittit. Hinc vere dixit Ill. Epus Spalding (in Spring Valley, Ill. a. 1892): "Varietas nationum in unitate fidei, in hoc consistit robur et pulchritudo Ecclesiae Catholicae in America."

*Reipublicae unitati non obstat usus diversarum linguarum,  
numquid Ecclesiae unitati obstabit?*

Respublicae Foederatae Americae Septentrionalis non constituunt unam uniformem nationem, uti v. g. est Hispania vel Gallia, sed sunt potius civitates *polygloticae*, mixtura quaedam variarum nationum in unum corpus civile, cujus quamquam publica lingua est anglica, nihilominus cives inter se diversissimis loquuntur sermonibus. Rectores ipsi civitatum foederatarum neminem cogunt ad discendam linguam anglicam, ne prohibent quidem, quominus quis utatur lingua qualibet; quin etiam magistratus nonnullarum urbium, ut Milwaukee in Republica Wisconsin, in publicis litteris, quae mandari solent ephemeridibus, non solum anglica, sed aliis quoque utuntur linguis, ut germanica pro Germanis, polona pro Polonis. Quam ob rem, si Reipublicae unitati non obstat publicus usus diversarum linguarum, num Ecclesiae unitati obstabit? Num uniformitas linguae, nempe anglicae, necessaria erit conditio ad tuendam et servandam fidei unitatem? Num haec lingua anglica sola est, qua continetur verbum Dei?

*Utinam una sit publica lingua Ecclesiae, et haec  
sit latina etiam in America!*

Si quaedam in publicis Ecclesiae causis uniformitas desideranda est, ad hanc uniformitatem assequendam profecto una publica lingua satis est quae quidem sit lingua latina. Ab americanizatoribus tamen lingua anglica, non latina, usu et consuetudine, habetur tamquam lingua publica Ecclesiae.

*Præter latinam linguam publicam Ecclesiae, ceterae linguae jure fruuntur aequali in Ecclesia Americana!*

Magnus sane et periculosus error Americanizatorum, qui putant, introducta apud se una lingua anglica, se eo ipso corroborasse unitatem fidei. Lingua est, ut aiunt, anima nationis. Lingua vernacula est, natura, pretiosissimus populi thesaurus, et qui hunc thesaurum rapere quomodocunque machinatur, furem et raptorem se facit. Quocirca monet St. Paulus: "Et loqui linguis nolite prohibere" (I, Cor. 14, 39), et St. Ignatius Loyola sapienter monet socios suos, ut praedicent lingua cujusvis nationis propria. Etiam hodie missionarii Catholici in nulla natione, in nulla gente, vel maxime barbara, suam introducunt linguam, sed potius ipsi discunt linguam istius gentis, cui praedicant propriam. Idcirco etiam Apostolus gentium dicit ad 1. Cor, 14, 18: "Gratias ago Deo meo, quod *omnium vestrum* lingua loquor." Non una lingua latina loquitur St. Paulus, quae suo tempore non minus erat diffusa, quam anglica hodie, sed dicit "omnium vestrum lingua loquor." Neque dicit ad Corinthios: "Vos, quotquot estis sub imperio Romano, debetis omnes latine loqui," sed dicit: "Gratias ago Deo meo, quod *omnium vestrum* lingua loquor."

Non ergo S. Paulus unitatem linguae necessariam putavit ad unitatem fidei servandam; immo S. Paulus se ut "barbarum" considerasset, si ad audientis populi linguam se non accomodasset; dicit enim: "Tam multa, ut puta, genera linguarum sunt in hoc mundo, et nihil sine voce est. Si ergo nesciero virtutem vocis, *ero ei, cui loquor, barbarus: et qui loquitur, mihi barbarus*" (I. Cor. 14, 10, 11).

*Episcopi Americani ipsi confitentur, se propter ignorantiam linguarum et dolere et invictas experiri difficultates.*

Hoc idem quod S. Paulus sensit, sentiunt et Episcopi Americani, nempe se esse "barbaros" quotiescumque Polonos alloquuntur lingua anglica. Quotiescumque enim verba faciunt ad Polonos, sermonem suum vulgo hoc "*stereotypico*" incipiunt exordio: "Doleo valde, quod non possum vos alloqui vestra propria lingua." Hinc etiam sequitur, ut nostris Rvmis Episcopis in America, qui unam tantum linguam anglicam callent (tales autem, plerumque, habemus), res sit difficillima, administrare, regere ac gubernare dioecesim quae ex diversis constet nationibus. Confitentur hoc ipsi Rmi Epi, haud raro, se propter ignorantiam linguarum, ex qua sequitur ignorantia naturae et morum singulorum, invictas experiri difficultates in administrandis paroeciis Polonorum, Lithuanorum, Bohemorum aliorumque Slovanorum. Neque enim Episcopus potest intelligere populum suum, neque suum Episcopum populum. Vicarii autem Generales, a secretis, alii que ama-

nuenses Episcoporum, solent etiam esse homines unius eiusdemque linguae. In archidioecesi Chicagiensi, v. g., sunt tres episcopi, duo vicarii generales, totidemque a secretis, sed omnes isti ecclesiastici callent unam tantum linguam anglicam, poloni sermonis ignari, licet sub eorum jurisdictione sint plusquam centum septuaginta millia Polonorum, non enumeratis Lithuanis, Bohemis et aliis Slovanis polone loquentibus. Inde vero, eo quia nec Episcopus populum suum, nec populus Episcopum intelligit, multas exoriri dissensiones mutuas clarum et perspicuum est. Testes sunt ipsi iidem Episcopi, qui vident ac deplorant easdem dissensiones in formale schisma persaepe mutari; sed cum propter ignorantiam linguae ad captum populi verba facere nequeant, hisce dissensionibus non valent occurrere.

*In dioecibus, quas Poloni magna ex parte constituunt, lingua polona ab Episcopis ignorari non potest sine magno detrimento animarum.*

Ita fit ut Episcopus ignoret populi linguam, et, contra, linguam Episcopi ignoret populus, secundum illud S. Pauli: "Si quis ignorat, ignorabitur" (I. Co. 14, 38). Sed num populus vituperandus est propterea, quia ignorat linguam Episcopi, videlicet anglicam? Si quaerantur, utrum populus, quod attinet ad linguam, accommodare se debeat Episcopo, an Episcopus populo? utrum dioecesis sit pro Episcopo, an Episcopus pro dioecesi? Procul dubio respondendum est, Episcopum esse pro dioecesi et non contra; quapropter si dioecesis sit ex quinta, ex tertia, vel imo dimidia ex parte polona, etiam Episcopum debere scire hanc linguam polonam.

Neque in quacumque dioecesi, ubi Poloni degunt, Episcopos polone loquentes postulamus, sed tantummodo in iis dioecibus, ubi Poloni magnam partem, scilicet quintam, quartam, tertiam vel dimidiam partem dioecesis constituunt.

*Donum linguarum est necessarium in America.*

Nonne Episcopi, etiam in America, successores sunt Apostolorum? Sed quid de Apostolis dictum est? Nonne legimus de iis in Actibus (II, 4): "Et coeperunt loqui variis linguis"? Miraculum hoc hodie non esse necessarium concedimus; sed donum linguarum in America hodie non esse necessarium ad salutem animarum negamus. Si donum linguarum est necessarium nobis nudis sacerdotibus, quibus in America praedicandum est tribus quatuorve linguis in una paroecia, quanto magis est necessarium iis, qui sunt et vocantur successores Apostolorum?

Hiberni, vulgo, hoc dono carent; sed novimus Germanos sacerdotes in America, praeter anglicam et germanicam linguam, loqui etiam, licet non semper, polona, gallica et italica. Poloni vero sa-

cerdotes in America solent loqui variis linguis, pluribus quam Germani. Plus quam dimidia pars Polonorum sacerdotum qui nati vel educati sunt in America, loquuntur ibi lingua anglica aequè bene ac ceteri indigeni Americani; sed, praeter anglicam et polonam, loquuntur etiam saepissime germanica, bohemica, gallica atque italica, memores illius S. ti Ignatii Loyolae: "Toties es homo, quot linguis loqueris"—et verborum Apostoli gentium: "Volo autem omnes vos loqui linguis" (I, Cor. 14,5).

*Lingua vernacula haec, denique, est, quae valet ad captum populi.*

Absit a nobis, ut affirmemus, tantummodo hoc donum linguarum efficere quemquam idoneum successorem Apostolorum; affirmamus tantum donum linguarum, *ceteris paribus*, in Episcopo dioecesim *polygloticam* administrante valde desiderari atque imo necessario requiri. Si enim Deus patravit vel miraculum, eo consilio, ut Apostoli loquerentur variis linguis, ex hoc ipso elucet, quanti momenti sit notitia variarum linguarum ad salutem animarum comparandam. Illis certe Apostolorum temporibus lingua latina aut graeca non minus erat diffusa, quam lingua anglica nostris hisce temporibus; attamen Deus non dubitavit patrare miraculum, ut unaquaeque natio, omnes homines et singuli audirent Evangelium praedicatum sua propria lingua. "Advenae Romani, Judaei quoque et Proselyti, Cretes et Arabes, audivimus eos loquentes *nostris linguis* magnalia Dei" (Act. 2, 11). Quare hoc? Etenim non lingua aliena (ut nota nobis), sed lingua familiaris et patria, lingua vernacula seu "nostra lingua" haec est, quae tandem valet ad captum populi, haec est quae aperit sensum et intellectum hominum, haec est clavis propria, qua aperitur thesaurus *absconditus veritatum*.

*(To be continued.)*

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## THE RELIGION OF AMERICAN MASONRY IS THE RELIGION OF THE PAGAN MYSTERIES.

In the preceding articles we proved from its own admissions, that American Masonry is a religion. We proved that it is essentially anti-Christian, since it holds that it alone possesses the true knowledge of God and of the human soul, thereby excluding Christianity.

We shall now enter more in detail into the nature of its religion, and show from its sympathies, its affinities, its ceremonies, its initiation, its worship, its symbolism, that its object is to bring back mankind to the pagan worship of the pagan mysteries. It is not pagan idolatry in its grosser and more vulgar form, in which



worship was paid to wood, and stone, and senseless clay, but it is pagan worship in as much as it adores the procreative powers of nature, especially as resident in the human frame, the deification of which was, as is well known, the aim and scope of the pagan mysteries. For the restoration of paganism it lives and labors. We do not say that every Mason is aware of this, but if he is not, it is because he has not deeply studied the theories of his order. A sincere, candid and intelligent perusal of Mackey's Masonic Ritualist will reveal much to his eyes.

In the very first instructions concerning the "Opening and Closing of a Lodge" (on p. 12), our little guide introduces us to the ancient pagan mysteries.

"In the Ancient Mysteries," it says, "(those sacred rites which have furnished so many models for Masonic symbolism) the opening ceremonies were of the most solemn character. The sacred herald in the Ancient Mysteries commenced the ceremonies of opening the greater initiations by the solemn formula 'depart hence ye profane!' to which was added a proclamation which forbade the use of any language that might be deemed of unfavorable augury to the approaching rites."

These words certainly are the words of one who reverences paganism. "The sacred rites," "the most solemn character," "the sacred herald," "the solemn formula," all bespeak without reserve the feelings of the writer. And how could he speak otherwise of religious rites "which have furnished so many models for Masonic symbolism?" It would be strange to adopt sacred models and not revere them. We are not, however, to stop at affectionate reverence, we must, as soon as we enter the lodge, take part in pagan ceremonies. And hence our author (on pp. 25, 26, 27) sets forth elaborately the history and symbolism of the pagan rite of circumambulation. He proceeds orderly and first gives us the definition of the term.

"The rite of circumambulation," he says, "derived from the Latin verb 'circumambulare,' to walk around anything, is the name given to that observance in all the religious ceremonies of antiquity which consisted in a procession around an altar or some other sacred object."

Having thus defined circumambulation and cast around it the halo of antiquity, he proceeds :

"Thus in Greece, the priests and the people when engaged in their sacrificial rites always walked three times around the altar while singing a sacred hymn. Macrobius tells us that the ceremony had a reference to the motion of the heavenly bodies, which according to the ancient poets and philosophers produced an harmonious sound inaudible to human ears, which was called 'the

music of the spheres.' Hence in making this procession around the altar, great care was taken to move in imitation of the apparent movement of the sun. For this purpose they commenced at the east and proceeding by way of the south to the west, and thence by the north, they arrived at the east again. By this method it will be perceived that the right side was always nearest the altar."

In such wise are we, dear reader, transported to pagan Greece and its sacrificial rites, and instructed both in the manner of circumambulation and its reasons. We are to take part in a pagan religious ceremony, which has the sun for its object, and we must exercise every care that we imitate its apparent motion. Our author, however, is only entering on his subject; let us allow him to proceed.

"Much stress," he tells us, "was laid by the ancients on the necessity of keeping the altar on the right hand of the persons moving around, because it was in this way only that the apparent motion of the sun from east to west could be imitated. Thus Plautus, the Roman poet, makes one of his characters say, 'If you would do reverence to the gods you must turn to the right hand'; and Gronovius in commentary on the passage says that the ancients 'in worshiping and praying to the gods were accustomed to turn to the right hand.' In one of the hymns of Callimachus, supposed to have been chanted by the priests of Apollo it is said: 'We imitate the example of the sun, and follow his benevolent course.' Virgil describes Corynaeus as purifying his companions at the funeral of Misenus by passing three times around them, and at the same time aspersing them with lustral water, which action he could not have conveniently performed, unless he had moved with his right hand towards them, thus making his circuit from east to west by the south. In fact the ceremony of circumambulation was, among the Romans, so intimately connected with every religious rite of expiation or purification that the same word *lustrare* came at length to signify both to purify, which was its original meaning, and also to walk around anything."

To read our author, one would imagine that Plautus was par excellence the poet of the Romans: "Plautus, the Roman poet." As a man of some erudition Mr. Mackey certainly was not unaware of Horace's opinion so clearly expressed in the *Ars Poetica*: "*At vestri proavi plautinos et numeros et Laudavere sales, nimium patienter utrumque, Ne dicam stulte, mirati; si modo ego et vos Scimus inurbanum lepido seponere dicto, Legitimumque sonum digitis callemus et aure.*" (*Ars Poetica*, l. 270.)

"But your ancestors," says Horace, speaking to his fellow

Romans, "praised the rhythm and witticisms of Plautus, admiring both too patiently, not to say stupidly; if indeed you and I know how to distinguish a coarse from a witty saying, and with ear and finger can note legitimate verse." But even if Plautus had been the prince of Roman poets, the fact that one of his characters makes the assertion attributed to him, is no indication, of itself, of anything more than a mere personal opinion of the speaker. When Shakespeare makes Falstaff say of his own voice: "For my voice—I have lost it with hollaing and singing of anthems," it doesn't for a moment follow either that the fact was true, or even if it was, that such was the common method of losing voices in Shakespeare's time. A playwright puts into the mouths of his characters, sentiments suited to them, but is not sponsor for the truth or falsity of such sentiments. We know from Cicero, Div. 2, 39, that in auspices and divinations the Romans considered the left hand as lucky, whereas the Greeks and barbarians considered the right. I subjoin his text:

"Ad nostri augurii consuetudinem dixit Ennius,

'Quum tonuit laevum bene tempestate serena.'

At Homericus Ajax apud Achillem querens de ferocitate Trojanorum, nescio quid, hoc modo nunciat:

'Prospera Jupiter his dextris fulgoribus edit.'

Ita nobis sinistra videntur, Graiis et barbaris dextra, meliora. Quamquam haud ignoro, quae bona sint, sinistra nos dicere, etiam si dextra sint."

"Ennius," says he, "speaking of our manner of augury, asserts that it is a good sign when in a clear sky it thunders to the left. Whereas Ajax in Homer, complaining to Achilles about the fierceness of the Trojans, announces I know not what, in this manner: 'Jupiter by these lightnings to the right has given a favorable sign.' Thus to us omens to the left are better, while to the Greeks and barbarians they are those to the right. Although I am not ignorant that if they are good, we speak of them as on the left, even though they are on the right." So speaks Cicero.

My readers are doubtless aware, however, that in imitation of the Greeks some of the Romans considered the right hand as auspicious; but this was not, as our author supposes, universal among them, nor of the earlier antiquity represented by Ennius. The term, moreover, 'circumambulation' (*circumambulatio*) is not a Latin word at all; nor is the verb *circumambulare*, from which it is derived, found in any classical Latin author. The Latin verb *lustrare* and its equivalent Greek *καθαίρω* signify primarily to cleanse, to purify; the walking around was sometimes united to the purification, sometimes not. It was certainly not essential in every ceremony of this nature.

But let us not delay on these matters, for even granting that the pagan Greeks and Romans did practise the rite of circumambulation in all their rites of purification, what follows from the fact?

That therefore I should do the same? They did it, therefore I should, can stand as an argument then only when my religious belief and practice is similar to theirs. I am arguing from like to like: else there is no argument. If, therefore, Masonry so defends its use of this rite because and as these pagan nations practised it, the relation of Masonry to such religions can not be concealed.



*Objections to Free Public Libraries.*—The *Catholic Universe* puts the case against Mr. Carnegie very well when it speaks as follows:

"Any one who frequently visits the public libraries of our large cities must be struck with dismay when he sees the never-decreasing throngs that besiege the fiction department, in marked contrast to the few who seek more solid entertainment in the departments of history, science, literature, or philosophy. If he be a thoughtful visitor he will note something else besides the number of novel-readers. He will notice that the trashiest and frothiest of novels are most in demand, and that in the faces of those who occupy the chairs in the reading room, spending hours in reading those novels or the lighter magazines, there is a peculiar sameness of expression,—a kind of aimless preoccupation, the vacant aloofness of people who have lost sight of the real demands of life in the cheap illusions of an unhealthy imagination."

That not too Catholic periodical, *Blackwood's Magazine*, says on the same subject:

"Not even the champions of free libraries are wholly satisfied with their achievement. They are obliged to confess that the number of real students is small indeed; they complain bitterly that the vast majority of readers demand no more than the trumpery novel, which as an anodyne, is a formidable rival to the gin-palace. . . . A library should be something better than a hastily purchased agglomeration of books, and it is doubtful whether the gift of a building and the sudden imposition of an unwelcome rate are the wisest possible encouragement of learning. The truth is, that reading is not of itself a good or useful action. It is with many merely another form of laziness. . . . And the worst of free libraries is that they place before all and sundry a mass of printed matter which the victims are unable to distinguish or appreciate. Facility can only be bought at a price, and the price we have paid and are paying for the general diffusion of knowledge is false learning and much bad literature." (Quoted in the *Casket*, No. 3.)

*"Ragtime" in the Philippines.*—The American ragtime music catches the native's ear in remarkable fashion, says a Manila correspondent of the *Boston Transcript*. He evidently thinks, "There'll be a Hot Time in the Old Town To-night" is our national hymn, for the native bands play it on all occasions, even at funerals. Some juxtapositions which their tunes produce are full of amusement, of which the natives are blissfully unconscious. During Holy Week processions are almost constantly moving, each usually headed by a life-size wooden figure of a saint. One of these, in a provincial town near Manila, had a figure of the Virgin, elaborately clad in silks and satins. The band just behind played away vigorously at "There's Just One Girl in This World for Me."



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## THE NATIONAL FRATERNITY CONGRESS.

**T**HE National Fraternity Congress, representing sixty-three assessment insurance organizations, was in session at Milwaukee from August 24th to 29th. Of the different subjects discussed and papers presented, the passage of a bill for introduction in the legislatures of the different States for the purpose of securing uniform legislation regarding fraternal life insurance, is of special importance.

The significant sections of this proposition are : No. 30, providing, that "any organization hereafter organized shall become, and any organization already organized and hereafter transacting business in this State, at its option, may become, a registered rate association," by satisfying the Insurance Commissioner that it will collect from its members for death benefits not less than the rate required by the National Fraternity Congress table of 1900, with 4% interest, and for disability, rates not lower than those required by the Manchester Unity table of 1870, with 4% interest. Section 31 provides for an annual valuation of the outstanding certificates on the basis of the National Fraternal Congress mortality table, with 4% interest for life insurance, and of said Manchester Unity table, with 4% interest for disability indemnity. Such valuations are to be computed by the Insurance Commissioner, will be considered as liabilities, and the aggregate must be covered by reliable assets, if the society concerned expects to be solvent.

It is reason for gratification for all true friends of fraternal insurance that at last the leaders in that branch have seen the pressing necessity of reorganizing their system on a solid foundation. Important as uniform legislation might be for the benefit of that business, the most vital error was the impression that a fraternal "insurance" company can charge ever so little and yet flourish for

ever. This mistake is evidently being slowly corrected, and with a proper valuation of outstanding certificates as liabilities, the true condition of the different organizations will be readily ascertainable.

That the members of, or at least the delegates to said congress fully realize the far-reaching effect of the proposed legislation, was shown by the lively opposition to the plan, the small margin of votes in its favor, and a comment in the *Milwaukee Press* of August 29th, under the heading: "Two points of objection." There it was said, first, that it is universally admitted "that scarcely one existing fraternal order charges rates so high as the approved table," and, secondly, "that a valuation of outstanding certificates would show that many fraternal insurance companies are insolvent."

This statement, coming from friends of the fraternal system and not from the "enemy" (regular life insurance agents), is especially commended to the attention of the C. M. B. A., the Catholic Knights of America, and others.

It is pleasing to the writer of these lines to see the principles he has advocated and defended "in and out of season" for many years, for which he has but recently and often in the past been called very uncomplimentary names, even having his motives for so doing questioned, finally prevail among the very people who, as leaders of the assessment system, now commence to realize their tremendous responsibility. The proposed legislation is at least a step in the right direction, and while it will take some time to bring all fraternal orders on the basis of level premium companies, the difference in rates under the new system will not be so large as to make a second reorganization very difficult. There is no doubt, though, that a good many of the present members of assessment societies will be disgusted with their experience when they find that they must pay materially higher rates than heretofore. This is indicated by the opposition shown to the proposed re-rating of the members of the "Ancient Order of United Workmen," which finds itself in trouble on account of the very step for which the National Fraternal Congress recommended it highly.

The proposition that members be allowed to borrow money on their certificate, was defeated. This may be all right under present conditions, but with increased rates and regular reserves provided for each certificate, it will place fraternal orders at a disadvantage in competition with regular life insurance companies, most of whom provide for liberal advances on their policies.

The "Ladies' Catholic Benefit Society" was also represented at the Congress. This concern claims a membership of 90,000. Some time ago we discussed the question: Should women insure

their lives? taking the negative side, and up to date did not hear of any valid reason for women so doing. We regret to hear of so many women interested in an order of doubtful stability and will endeavor to ascertain its present standing.

It will be interesting to observe how the labors of the National Fraternity Congress are appreciated by the members of the organizations concerned.



## CATHOLICS AND THE STUDY OF THE CLASSICS.

### II.—(*Conclusion.*)

It must appear significant that not only in this country but all over the world the catch-word "national" is used against Catholics; they are reproached with opposing national ideas, national feelings, and national institutions. It has been so from the first ages of the Church, when the Christians were hunted down as enemies of the State, down to our own days. Recently the congregations have been expelled from the schools of France, on the plea that their education was anti-national. *M. Waldeck-Rousseau* declared a few years ago: "The education which the religious give, separates a part of the youth from the rest, and thus the moral unity of the country is rent." And in this country, for more than fifty years, it has been loudly proclaimed that the school according to American ideas, the national American school is the undenominational school, from which the teaching of religion is rigorously excluded. Catholics who objected to such a scheme of education, which excludes the most important element, religion, were stigmatized as opponents of national ideas, nay, by some even charged with disloyalty. Fortunately they did not allow themselves to be frightened by such unjust and insidious calumnies. Encouraged by their hierarchy and clergy, they did not bow before this national idol. They cheerfully made great sacrifices to ensure to their children a thorough Catholic education. And so they are doing this very day. Within the last months we have seen such distinguished and revered members of our American hierarchy as Archbishop Ryan, Archbishop Quigley, Bishop McFaul, and others, stand forth as champions of the Catholic view of education and once more boldly proclaim it before the American people. They spurned the accusations raised by some Protestant ministers, that they were attacking a "national institution." These archbishops and bishops know too well what to think of such phrases, which are a bait for ignorant or bigoted people, but can not impress enlightened men.

In this case, then, Catholics did not and could not adapt their

schools to "American national ideas;" and what do we now witness? To-day a vast number of Protestants publicly admit that the attitude of Catholics in this matter was entirely correct, and that the exclusion of religion from the national scheme of education was one of the greatest blunders ever committed in this country, a blunder fraught with most disastrous consequences for faith and morality.\*) In this momentous question opposition to pretended national ideas was a clear duty of conscience, and is now being admitted even by non-Catholics to have been the most prudent course. "If we may compare small things to great," is it not possible that opposition to other supposed national ideas in education, as the question of the study of the classics, may similarly be the only course left to the more prudent educators? There is no doubt that a reaction will come against the modern tendency in education, which lays an excessive stress on the natural sciences and derides the old classical course.

It is a curious and distressing phenomenon that people urge a further adaptation to national ideas at a time when the spirit of nationalism and a species of boisterous patriotism have already assumed disquieting proportions. For it can not be gainsaid that now-a-days in nearly all countries such a spirit manifests itself in bitter language and unfriendly feelings towards rival nations, and in an unhealthy emphasis laid on national importance and national superiority. People used to ridicule the chauvinism of the French; but there is a similar spirit in other countries, especially in those countries that play an important part on the world's theatre: England, Germany, and the United States. In Germany this spirit has grown strong since the successful war with France and together with the growth of the country's commercial and industrial importance. At present there is a powerful party fostering this spirit to an extent which borders on the ridiculous. It is especially from the ranks of these men that the opposition against the classical studies during the last decades received its strongest support. Lange, the leader of this opposition, declared that "the new movement aimed at liberating the people from the bane of foreign influence, and at creating an independent German culture and civilization." Another, Ohlert, stated that "three great factors domineered more and more in modern life and thought: the realistic spirit, the modern natural sciences, and the national ideas." (Messer, *Die Reformbewegung*, 1901, pp. 31 and 72). A close examination would reveal the working of these great factors in other countries as well, America included. But in these three agencies there is also a great danger involved. As regards the

\*) On this subject see the present writer's article: "A Fatal Error in Education and Its Remedy," in the current issue of the American Catholic Quarterly Review, October, 1903.



stress laid on nationalism, it is very apt to lead to a narrow and un-Christian spirit. We need not vindicate the patriotism of American Catholics or of Catholic schools. Catholic teachers are as devoted to their country and as anxious to instil true patriotism and attachment to their country into the minds of their pupils as any one else. But they know that true patriotism consists not in boisterous bluster, but in loyalty of feeling and readiness to sacrifice one's self, if necessary, for one's country. True patriotism does not necessitate any narrow spirit of nationalism. The very name of Catholic (universal) excludes such a disposition. Now-a-days it is rather necessary to inculcate into the minds of the young sentiments of benevolence and kindness towards other nations, lest in the sharp commercial struggles and political rivalries the Christian spirit be lost, which bids us look upon all men as brethren. It is true, this spirit is fostered chiefly by religion; but it is not superfluous to seek also for other aids. And may not one be found in a common stock of education for the leading classes of all nations? Such a common stock we have in the classics. The Middle Ages, no matter what their defects were, present a grand aspect in this that the whole civilized world was united not only by the same religion, but also by the same form of education. The Latin language was the language of all Christendom, the language of the learned world, the language of law and of diplomatic intercourse; and thus a bond of union and an expression of the unity of faith. It would be an idle dream to imagine that such a condition will ever return; nor is it implied that the present development of the separate national literatures is in any way to be regretted. On the contrary. But it can safely be stated that it is a truly Catholic idea to seek for some bond and connection in the education of the different nations, and that the idea of universal brotherhood should not be lost sight of or destroyed by emphasizing too strongly national ideas and national bias.

I am aware that such considerations find little favor with those to whom life is nothing but a race after the hen that lays golden eggs. In their eyes only that education has any value which produces the greatest speed in this race and furnishes both the nation and individuals with the means of outdoing all industrial rivals and competitors. People who entertain these utilitarian notions of education will look upon some of the foregoing reflections as idealistic dreams, as unprofitable and not worthy of consideration in a busy age like ours. Of late years many have opposed the classical studies precisely on account of their idealistic character. It has been said that "they estrange the young from the realities of modern life and draw them away from the great problems of the present age" (Messer, l. c., p. 72). Strange to say,

the same objections, almost literally, have been raised against Christianity itself. It has been censured, chiefly by the exponents of naturalistic and Socialistic principles, for drawing man's attention away from this earth, its interests and pursuits, and for leading to an "unreal, idealistic, and spiritualistic" view of life. Such utterances may well justify the question, whether there exists some secret connection between the modern antipathy towards the classical studies and the modern opposition to the "spiritualistic and idealistic" view of life, or to be more explicit, to the principles of Christianity. Christianity is essentially idealistic and spiritualistic, in the sense which modern philosophers attach to these words in opposition to realistic and naturalistic. In the minds of most antagonists of the classical studies there may not be a direct and conscious opposition to Christianity, but some have frankly confessed that they wish to eliminate from modern education both classical studies and Christian principles, evidently because they think that some advantages are derived from these studies for the Christian mode of education. Thus Lange suggests that, "in order to bring about the new German culture, it will be necessary to suppress as much as possible the influence of classicism and of Christianity." Dr. Messer, in his excellent and thorough review of the modern reform movement in Germany, does not hesitate to assert that many of the most active radical reformers hate the classical studies, because they are held in esteem by those circles which in social, political, and ecclesiastical life are known as the conservative elements (*Die Reformbewegung*, p. 163). This fact should furnish food for serious reflection to all conservative minds; and we can unhesitatingly state that Catholicism is decidedly conservative, at least in the religious sphere.

Undoubtedly there exists such a thing as the spirit of the age, and it can not be denied that the spirit of our age manifests itself in a tendency, in a great run towards Materialism, particularly in its more refined forms, which are more dangerous, because less repulsive, than the grosser ones. As the young are especially susceptible, they easily catch the spirit of the age. Therefore it is most important not to over-emphasize those elements in education which are apt to foster this spirit. Now it is undeniable that the one-sided, exclusive or even excessive study of the natural sciences involves such a danger; hence it is of the utmost importance to have an antidote to this poison. We are far from maintaining that the study of the natural sciences necessarily leads to Materialism. For we may remark here, *en passant*, that the very greatest scientists of all ages, including the nineteenth century, have not been Materialists, but believed at least in the

fundamental truths of Christianity. Yet we can safely assert that in the natural, the material sciences, there is something particularly congenial to the Materialistic spirit of the age.

The following words of President McCosh are much to our purpose: "I rejoice in the multiplication of scientific schools: but steps should be taken to secure that in these there also be instruction in branches fitted to cultivate and refine the taste and that our young men be reminded that they have souls, which they are very apt to forget when their attention is engrossed with the motions of stars or the motions of molecules, with the flesh, the bones, the brain." ('Christianity and Positivism,' p. 183).

But is it possible that such advantages can be derived from the study of pagan authors? It is possible, and has actually been accomplished all over the Catholic world; this much can be maintained quite confidently. There is a very strong presumption in favor of this position to be found in the attitude of the Church towards classical studies. For centuries she has not only tolerated but encouraged and, in a manner, sanctioned them; saintly priests and entire religious communities have devoted themselves to the teaching of the classics. As the Church has specially favored the study of Aristotelian philosophy, because from it, as purified and developed by the Scholastics, special helps were derived for the scientific exposition and defence of Christianity, so she has always held that, if the classics were taught properly, in a Christian spirit, they were well fitted to become "heralds of Christ." In what this Christian spirit of teaching the classics consists, need not be here discussed; it has been explained in another place. ('Jesuit Education,' pp. 365 and 600). May not this relation of the classical studies to Christian, particularly Catholic, schools and methods, go far to explain the opposition, not indeed of all, but of a great number of modern antagonists of these studies?

At any rate, in addition to the usefulness of these studies for a general training, there seem to be special reasons for Catholics not to abandon them without absolute necessity. Will there be any such necessity in the future? It is useless to try to make a prediction. While a reaction may set in sooner than many of us are inclined to believe, it is not altogether impossible that some future day the States will obtain complete control over the schools—there is an unmistakable tendency in that direction—and will set such standards of examination and graduation that Catholic schools could no longer insist on Greek. In this case Catholic colleges would have to give up this branch. They would not be so foolish as to say: "Either all or nothing," but would endeavor to impart a solid training by other means, as Catholic colleges

have done in other countries under similar circumstances. As regards the Jesuit schools, it has been declared years ago that "not the subject matter forms the essential feature of their system, nor the order, the sequence, in which the different branches are taught. The subject matter as well as the order is in many countries prescribed by the governments. Although this prescribed order may not always be the best, still it can be adopted (by the Jesuits), as the order is not the characteristic feature of the system of the Society" ('Jesuit Education,' p. 287).

Catholic colleges under the circumstances just described, would, therefore, not act like a brave but reckless garrison which refuses to leave the fortress, although it is certain that it will be blown up by the enemy. They will defend the citadel as long as possible; but should it be necessary to yield, they know that those are entitled to a glorious name who leave the doomed fortress last, the moment before it is blown up by the enemy. Let this be the case of the Catholic colleges in regard to Greek.

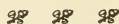
However, it is most probable that it will not come to such a melancholy pass. If all our Catholic colleges act in unison and stand firm on their course, endeavoring to teach it as well as possible, there is little doubt that the results will finally open the eyes of many opponents of the traditional curriculum. In this struggle the Catholic colleges need the assistance of the Catholic people. They need the assistance and patronage of Catholic parents. It is a sad sign that so many Catholic parents send their sons to non-Catholic colleges. There are wealthy Catholics who allege that the Catholic colleges are not good enough for their sons. Some excuse their action by maintaining that Catholic colleges are inferior to the great Protestant institutions. How can they prove this? It is true, Catholic colleges, as a rule, present a more modest appearance than the "public" institutions; their buildings, laboratories, and halls are not as magnificently equipped as those of non-Catholic schools. Such externals dazzle the imagination of many. But it is not the grand structures, not the spacious lecture halls, that are the best guarantee of solid instruction. Catholic colleges would not lack these external aids and appearances if they were as liberally endowed and supported as other schools. We read every year of fabulous sums donated to colleges, but they do not go to the Catholic schools, they go to the great non-Catholic institutions. The Catholic colleges, far from being money-making institutions, have to struggle continually against pecuniary difficulties. Most of them could not defray their running expenses if they did not obtain assistance from other sources. Still they courageously continue their work, however distressing

the circumstances may be. They actually sacrifice themselves to this laborious and unremunerative work, because they know how absolutely necessary a thoroughly religious education is for the preservation of the faith. In return for this they are entitled to the patronage of Catholic parents. They might also expect that Catholics have confidence in their work and methods. It would be discouraging indeed if Catholics distrusted them and considered them inferior in educational wisdom to Protestant schools. Catholics should be convinced that the faculties of Catholic colleges, besides providing more anxiously for the religious and moral training of their pupils, devote as much earnest thought to general educational problems as the non-Catholic, and that, if they do not eagerly adopt every new theory or method, they are inspired by most weighty pedagogical reasons.

Catholic colleges need also the assistance of the Catholic press. This powerful agency can better than anything else propagate correct educational ideas among the people. Fortunately, the attitude of Catholic journalists, on the whole, has been deserving of the greatest praise. They have nobly stood by the Catholic colleges, have sympathized with their methods and principles, and have encouraged their work in various ways. No one will deny that the Catholic press has the right and duty to point out evident defects in the Catholic school system. But it would be bad policy if it created distrust, disunion, and confusion by advocating false or questionable educational ideas, or if it censured in Catholic colleges what should rather be an object of recommendation.

If our Catholic colleges do their duty; if they stand firm on all that is good in their courses; if they do their utmost to teach well; and if Catholic parents and journalists stand faithfully by them: then we need not shun any comparison with, nor the competition of, non-Catholic schools.

ROBERT SCHWICKERATH, S. J.



## THE POLISH PETITION TO THE HOLY SEE.

### III.

*Etiam illi, qui linguam anglicam addiscant, verbum Dei lingua anglica praedicatum vulgo non intelligunt.*

Quamvis Poloni in America linguam anglicam etiam addiscant, eaque utantur in mercatura aliisque negotiis saecularibus, tamen preces et confessiones suas ut rite peragant, utuntur semper lingua vernacula.

Utut vulgarem sermonem lingua anglica adhibitum in colloquio familiari audiant et imo intelligant, tamen si verbum Dei iis prae-

dicatur lingua anglica, fere nihil intelligunt ob hanc quoque causam, quod lingua anglica ad patefaciendos sensus et cogitata veritatum supernaturalium habet specialia quaedam vocabula a vulgari sermone et ab usu quotidiano valde remota.

*Hinc populus Polonus ab Episcopis Americanis non penitus aedificatur.*

Quamobrem de Episcopis Americanis, lingua tantum anglica loquentibus, confirmantur haec Apostoli gentium verba: "Qui loquitur lingua (i. e. aliena), non hominibus loquitur, sed Deo; nemo enim audit; Spiritu loquitur mysteria" (I. Cor. 14,2.) "Si benedixeris Spiritu, qui supplet locum idiotae, quomodo dicit Amen, super tuam benedictionem? quoniam, quid dicas, nescit. Nam tu quidem bene gratias agis, sed alter non aedificatur" (ib. 16, 17) Episcopi Americani, omnes quidem vere boni sunt, vere benedicunt et "bene gratias agunt"; sed tamen populus Polonus ab iis "non penitus aedificatur" in fide "quoniam quid dicant, non penitus noscit."

*Imo Episcopus et populus inter se abalienant.*

Inde vero, quod Episcopus et populus se mutuo non intelligunt, illud porro sequitur, ut inter se abalienent: Episcopus, quoniam populi linguam ignorat, considerat hunc populum tanquam alienum ab se, populus autem, quoniam non intelligit Episcopi linguam, considerat etiam Episcopum tanquam alienum ab se secundum illud Sti Pauli: "Si nesciero virtutem vocis, ero ei, cui loquor, barbarus: et qui loquitur, mihi barbarus" (I. Cor. 14, 11.) Et hanc sententiam S. Pauli comprobarunt facta recentia in America: Ibi Poloni, quoniam polone loquuntur, vocantur ab Episcopis "barbari" (foreigners); et, contra, Episcopi qui tantum anglice loquuntur, etiam a Polonis vocantur "barbari."

*Inde scissio seu schisma.*

Quam ob causam, licet dolendum, non est tamen mirandum, quod scissio facta est inter populum Polonum et Episcopos in America. Populus Polonus, ignorans linguam Episcopi, abalienavit se ab Episcopo uti a "barbaro" seu alieno ab se; quin etiam deficiente suo, polone loquente, Episcopo, a recto fidei tramite prorsus declinavit, secutusque est falsos episcopos, Kozlowskium et Kaminskium, quos, licet falsos, audit, quia eos intelligit, veros autem non audit, quia eos non intelligit. "Oves sequuntur pastorem" cur? "quia sciunt vocem ejus" (Io. 10,4). "Alienum autem non sequuntur, sed fugiunt ab eo" cur? "quia non noverunt vocem alienorum" (ib. 5). Hinc facta est inter Polonos "semper fideles" res ista inaudita: ut circa 50,000 Polonorum in America ab Episcopis, veris quidem, sed lingua ab se alienis, primum se abalie-

naverint, tum ab ipsis defecerint ita ut, proh ! facti sint schismatici. Secuti sunt falsos duces, quorum vocem polonam intellexerunt, quia veros duces intelligere non potuerunt.

*Utinam audiamus etiam Episcopos "loquentes nostris linguis magnalia Dei!"*

O Beatissime Pater ! Utinam nostris etiam temporibus in America, quoties Episcopi visitant polonas parochias, Sacramenti Confirmationis administrandi causa, populus noster cum gaudio simili ac populus ille in Jerusalem, exclamare possit hisce verbis: "Audivimus eos loquentes nostris linguis magnalia Dei" (Act. 2, 11.) O ! quanto tunc gaudio afficeretur populus Polonus in America et quam vere tunc "confirmaretur" in fide per Episcopum polone eos alloquentem ! quam vere "confirmaretur" in sua sancta religione, quae ibi inter tot sectarum paganorumque greges sane in innumerabilia quotidie incurrit pericula !

*Sacerdotes possunt quidem Episcopum adjuvare, sed non possunt eius vices gerere in munere docendi.*

Verum quidem est, Episcopos Americanos pro variis in suis dioecesibus nationibus, variis quoque uti sacerdotibus qui praedicent verbum Dei in lingua vernacula. Sed ut omittamus Polonos in Rebuspublicis foederatis non esse instructos iusto numero sacerdotum, cum vices centena millia Polonorum habent vix quadringentos sacerdotes Polonos, quaeritur numquid nudus a dignitatibus sacerdos possit in munere docendi Episcopi vicem praestare ? numquid nudus sacerdos habeat in docendo vim et auctoritatem Episcopi ? numquid nudus sacerdos sit Doctor et Pastor qui proprie vereque dicitur in Ecclesia ? Nequaquam ! Non enim nudos sacerdotes sed "vos Episcopos Spiritus posuit regere Ecclesiam Dei" (Act. 20, 28). Non nudi sacerdotes, sed Episcopi constituunt proprie Ecclesiam docentem : Iis igitur imprimis incumbit officium docendi fideles ; "non enim Episcopum misit Christus baptizare sed evangelizare" (ib.) et : "Praedica verbum" (II. Tim. 4, 2), hanc in primo loco ponit S. Paulus admonitionem pro Episcopo Timotheo.

Potest itaque et debet sacerdos Episcopum adjuvare, sed eius vices gerere in munere docendi et non debet et ne quidem potest.

*Poloni in America sunt sine Doctore qui eos plene doceat.*

Verum in America quid videmus ? Vices centena millia Polonorum ne unum quidem Episcopum habent, qui eos lingua intellegibili "sermone manifesto" (I. Cor. 14, 8) possit docere Catholicam fidem. Habemus tantum sacerdotes qui adjuvant Episcopos Americanos, sed vel hoc, utrum bene eos adjuvent in docendo, Episcopi Americani scire nequeunt, cum hi eorum sermones

polonos, plerumque, nunquam perfecte intelligant. Attamen, nonne magnum adest discrimen, praesertim coram iudice populo, inter sacerdotem praedicantem et Episcopum docentem? Episcopus nimirum est, denique, Doctor verus qui vere "potens est exhortari" (Tit. I, 9), est primus Pastor in sua dioecesi qui doctrina sua vere pascit oves suas "et proprias oves vocat nominatim." (Io. 10,3).

[To be concluded.]



## ENGLISH EXPERIENCES WITH MUNICIPALIZING THE PUBLIC SERVICE.

Public ownership of gas, water, electricity, street railways, etc., is the dream of most Socialists. England has tried it and even something more, as, e. g., in Glasgow public bakeries, butcher shops, etc. The result, however, is far from inviting. According to the *Daily Express* [quoted by the *Courrier de Bruxelles*, No. 138] the financial result has been for nine commercial branches in 299 communities as follows :

	Capital Invested.	Profit.	Loss.
Water.....	£56,915,000	£ 90,128	.....
Gas.....	24,028,116	395,825	.....
Electricity.....	12,508,000	.....	£11,703
Street Railways.....	9,751,153	99,318	.....
Market Halls.....	6,181,000	83,782	.....
Public Baths.....	1,988,340	.....	124,952
Cemeteries.....	2,382,000	.....	63,784
Workingmen's Houses.....	1,253,542	.....	26,978
Lodging Houses.....	5,421,827	.....	77,724

The total invested capital amounts to £121,172,000 and has yielded an annual income of £378,000 or the ridiculously low sum of six shillings per hundred £. The Socialists will of course claim that profit making was not aimed at, that the citizens, and in particular the workingmen, received the benefit, but the results were not all in the workingman's favor. The cities of London and Glasgow, e. g., rented houses to workingmen at such low rates that private individuals could not compete with them and have quit building houses to invest their capital elsewhere. The same has occurred in other commercial enterprises.

To meet the enormous expenses of such municipalization, loans have been or will be made, the interest of which must be met by increased taxation. In some communities taxes have doubled in the last ten or fifteen years. Hence industrial establishments



have located elsewhere, decreasing the taxable property, and thus the burden becomes still heavier for the remaining taxpayers.

Serious minds all over England are alarmed by the situation, and in many places reform leagues have been founded to check the current of municipalization or do away with its abuses. Parliament has even appointed a special commission to investigate the matter.

Hence, instead of following the example of England in municipalizing the public service, we ought rather to fight shy of all such schemes and confine municipal control to such branches as can not well be left to private enterprise.



## MINOR TOPICS.

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*Married Priests in the U. S.*—We have received the following communication :

I saw some days ago in *THE REVIEW* of Oct. 1st, a paragraph about the married priests of the Uniate Greeks in the U. S. Though I might take for granted that you have in the mean time been correctly informed on the subject by some of your learned correspondents, nevertheless, I will jot down what I remember, not being able here to consult references.

1. It must be about twelve years ago when, at the instance, I believe, of Archbishop Ireland, the decree was obtained from Rome forbidding married priests to minister in the U. S. to the Uniate Greeks. (There were then two or three in Pennsylvania.)

2. This decree seemed to me to be a mistake. I remember mentioning it in a letter to Father Nilles, S. J., the well-known canonist of the University of Innsbruck, one of the most learned men in Europe on the question of Greek and other Oriental rites. He too expressed his regret at the publication of the decree.

3. For, though it is surely undesirable from our American point of view, to have married priests in union with Rome living in the midst of us, the matter takes quite a different aspect from the point of view of the Universal Church.

4. The Holy See again and again, by the most solemn pronouncements, has guaranteed to the Greeks the undisturbed possession and retention of their peculiar privileges and rites, among which they count the married secular priests.

5. On the other hand, Russian agents and the Russian rouble are ever at work in Austria, where millions of Uniates dwell, to detach them from Rome and make them join the schism, and some of the Uniate clergy in Austria are not over-loyal to Rome, while it was one of Pope Leo's fondest hopes to bring the Greeks and other Orientals back to the unity of the Universal Church.

6. You may imagine, then, what a welcome argument this decree was, or would have been for the Russian agents; and how it

would have shaken the confidence of the Uniate clergy in Austria in the good faith of Rome.

¶ You will see that from the point of view of the Universal Church the decree, to say the least, was a mistake.

7. These or similar considerations no doubt moved the Holy Father to rescind the decree, and the Uniate married priests have been allowed to continue ministering to their flocks in the U. S., and there may be now a dozen or more.

8. I do not now remember where you can find these documents. The prohibitory decree was revoked, I think, within a year. And thereby much mischief in Europe was averted.

9. I am surprised that the second decree escaped the eyes of Father Laurentius, S. J., whom you quote. Possibly it may not have been inserted in the official collections of papal documents.

10. The best solution of this question perhaps would be to place the Uniates in the U. S. under the care of a Greek religious order, the monks of St. Basil, for example. These monks, some twenty-five years ago, were placed by Leo XIII. under the spiritual care of the Polish Jesuit Fathers, and a new generation of reformed Basilians has sprung up under this régime.

In our American "colonies" the conduct of the officials must impress the natives in a peculiar way. In Porto Rico, army and navy officers were detected in smuggling, and were promptly withdrawn from the jurisdiction of the local courts, thus escaping trial and deserved punishment. Now it is discovered and officially stated, that the insular collector of customs accepted valuable presents from ship agents and importers, some of the goods being dutiable merchandise, "which were taken directly from foreign steamers by custom house employes sent by the collector for that purpose, and delivered to him at the custom house or at his residence, without entry of the same having been made, or duty paid."

In the Philippine Islands two American officers of the constabulary took \$6,000 from a government's safe, seized a steamer and started for Borneo.

Fine lessons of official integrity for the natives, who may note these things as a result of the American system of "public instruction."

In the current (7) fascicle of the *Stimmen aus Maria-Laach*, Rev. P. Otto Pfülf, S. J., has a biographical sketch of Orestes A. Brownson. His estimate of the life-work of this eminent American convert is sympathetic and just. Of Hecker's influence upon Brownson the reverend author (favorably known all over the Catholic world by his classical biographies of Ketteler, von Geissel, and Mallinckrodt) says: "In spirit and knowledge, perhaps also in character, Brownson doubtless stood high above Hecker. When the latter's first literary effort, 'Aspirations of Nature,' appeared, in 1837, Brownson, in spite of the critical circumstances of the time, could not help uncovering, to some extent at least, the great weaknesses of this book. But it is undeniable that Isaac Hecker, though sixteen years younger than Brownson, since his return

to America, clothed with the dignity of a priest, in 1851, exercised a great influence upon his former patron and guide. No matter how this strong influence may be psychologically explained, it was, from the beginning, not a favorable one."

✻

A member of the Jesuit order writes to THE REVIEW :

About the exclusion of the religious orders from teaching in the Catholic University at Washington: The Constitutions of the University declare that it shall always be under the direct control of the hierarchy, and consequently the theological or philosophical faculty shall never be controlled by a religious order. Is not this what the former Rector of the University told the editor of THE REVIEW? It is almost incredible that Leo XIII. should have wished the religious orders, and especially the Jesuits, to be excluded from chairs in the new institution. Moreover, it is certain that the first Rector of the University, as he himself on a certain occasion explicitly stated, requested the General of the Jesuits to send Father Lehmkühl, the celebrated moralist, as professor of moral theology to the Washington University, a request which the General had to refuse, I believe, on account of the age and precarious health of Father Lehmkühl.

✻

Mr. W. T. Carrington, Superintendent of Public Schools of Missouri, has issued a circular to teachers, in which he says:

"You are respectfully requested and urged to observe the first Friday in November appropriately to the memory of Eugene Field, the patron *saint* of all childhood." (*Jefferson Democrat*, Oct. 8th).

"Eugene Field the patron saint of all childhood"! It is next to blasphemous. Poor 'Gene himself, who knew his weaknesses only too well, would have shrunk in horror from such a rôle. For with all his faults he was no hypocrite.

Formerly St. Aloysius was venerated as the children's patron saint. It is characteristic of the present age and the spirit of those in control of our public schools, that they are trying to put in his place a twentieth century newspaper rimer whose Muse not infrequently wallowed in filth.

✻

The annual report of Surgeon General R. M. O'Reilly for the fiscal year ending June 30th, 1903, deserves the careful attention of American missionaries. There are about 5,000 Filipinos serving in the army and but three of these were treated for alcoholism in the past year, while white soldiers were admitted for sick report on account of their own misconduct in the use of alcohol at the rate of 24.78 per 1,000 and negroes at the rate of 11.70. For the natives the corresponding rate was 0.61 per 1,000. These figures prove conclusively the superiority of the white race—in vice!

The steadily increasing prevalence of venereal diseases is the most discouraging feature in the sick report of the army. In view of these facts, is it any wonder that the natives have grave doubts regarding the blessings of "American civilization"?

Referring to Prof. C. A. Briggs' article on Catholicism in the *American Journal of Theology*, the *New York Christian Work and Evangelist* (Presb.) says among other things (we quote from the *N. Y. Evening Post* of Oct. 10th): "Born of the bitterness and asperities of the Reformation, which have been so long perpetuated, there has been an ignoring of the earlier history of the Church, which is not to the credit nor to the profit of Protestantism. A marked tendency to a reaction from this attitude is plainly seen in these later days, only to cite the action of the Presbyterian church in essentially changing its mistaken attitude of the past towards the historic Catholic Church."

"And still they come." Chancellor McCracken of the New York University says: "I wish we could require from every freshman a Sunday school diploma, that would certify that he knew by heart the Ten Commandments, the Sermon on the Mount, and a church catechism of some kind."

Is that not an admission, that without proper religious instruction the education of youth is not complete, implying that the American public school system is a practical failure?

The *Catholic Citizen* (No. 48) publishes the rates adopted by the Catholic Foresters at their recent Dubuque convention. It is not stated how many assessments are to be collected per year, but it will take at least 20 to 25 annually to bring the order on a safe basis for new membership, not counting the deficiency already existing. This is simply another "makeshift," temporizing instead of courageously establishing the society on a permanent basis.

The *Denver Catholic* is disposed of. If not by our "say-so," then by the resolutions of the New York Grand Council of the C. M. B. A., admitting that the present rates of that society are too low; during the discussion of the matter in convention it was shown that the present deficiencies in but four of the classes in the New York branch exceeded one million dollars. Does the *Denver Catholic* desire still more evidence of the correctness of our position?

It is some satisfaction to see two of our insurance articles reprinted and endorsed in the *C. K. of A. Journal* of October 1st, 1903. But what a queer contrast they are to the rubbish on insurance matters filling the rest of the paper!

Mt. Rev. Archbishop Kain of St. Louis died last week Tuesday in Baltimore, whither he had gone in May to repair his shattered health. He was buried in St. Louis Wednesday. *R. I. P.*



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## THE BENEDICTION OF A PUBLIC SCHOOL.

our article entitled "The Transformation of a City," in No. 26 of THE REVIEW, we showed how the money of the taxpayers of New York is used to the extent annually of about \$300,000 for the maintenance of that "crown and glory" of its public school system, the institution known as College of the City of New York. This college, formerly the "Free Academy," furnishes the higher education, so-called, to the favored youth whose circumstances permit them to spend the necessary time within its walls, and confers the usual degrees upon those who have successfully completed the course. One point of our comment then was, and is here repeated, that, out of a total registration of 2100 students in this institution for the current year, there are 1900 Jews. Indeed, the overwhelming number of Jewish young men who are now, and for years past have been, almost exclusively the beneficiaries of this system of advanced education at public expense, has caused this college to be known to New Yorkers as the "Jew College." That the State should thus devote the taxpayers' money to furnishing a free college education to a select number of its citizens of any race or creed, is repugnant to every sound principle of democratic government. The office and right of the State to tax, so far as may be necessary for the proper education of its subjects, is a limited one. It presupposes the omission or neglect by parents or others having rights superior to those of the State, to furnish such education as will enable the child, when grown up, to properly discharge the duties of citizenship. To this end instruction in the classics, the sciences, or in modern languages, is in nowise necessary. The vast majority of those who, since the commencement of the Republic, have proved themselves its honest and loyal citizens, even to the shedding of

their blood in its defence, have been innocent of any acquaintance with the classics or the higher mathematics. The great body of the honest and intelligent voters have had no college education, and if any legislator should propose to restrict the right to vote or to hold public office to those who had received such higher education, he would be laughed at as a visionary. Indeed, it is safe to say that, if the welfare of the State shall ever be put in jeopardy through the defective education of its citizens, this will arise from insufficient moral training, and not from lack of such knowledge as is imparted (to the exclusion of religion) in the public college or university.

No reason of State interest therefore, can be urged to justify the State in engaging in the business of advanced education, and, generally speaking, the expenditure of public money in that behalf is a wrong done to the taxpayer.

For the current year the sum of over twenty million dollars has been appropriated to be spent in the City of New York for the maintenance of its common school system, while for the year 1904, as we note in the *N. Y. Sun* (Sept. 19th) an increase has been asked, and will doubtless be granted, which will bring up the total amount to be thus spent to the enormous sum of \$23,260,472. Out of this fund is defrayed the expense of carrying on the City College, the Normal College for girls, (seventy-five per cent. of whom are of the Jewish race), and other kindred public institutions for the advanced education of young men and women. The whole of this sum is raised by taxation affecting both rich and poor either directly or indirectly, Catholics contributing their share equally with their fellow-citizens of other creeds or of none.

While the municipality is thus taxed for the maintenance of these public schools and colleges, Catholic pastors and their people in those parishes which have parochial schools, (for not a few parishes in the Archdiocese of New York have no such school,) are wrestling with the difficulties, mainly financial, involved in maintaining their own schools, in finding and paying an adequate staff of competent teachers, providing books, furniture, fuel, and the like, in order that the parochial school shall not suffer by comparison with the public school, either in the matter of secular instruction or in the material surroundings and comfort of the children who may attend. Wherever this standard is not attained, the lukewarm Catholic parent will continue sending his children to the public school and will point to the defects and inefficiency of the parochial school as his justification. Hence the need of constant sacrifice, of unremitting attention, and of the most zealous co-operation on the part of all who have at heart the success of the parochial school.

Since our previous article was written, this City College of New York has again come under our notice by the reports, in the daily papers, (see N. Y. *Sun* and *Times*, September 30th), of the installation of its new and youthful President, Mr. Findley, late Professor of Politics in Princeton University. Princeton is well-known as the nursery of Presbyterianism and the home of that anti-Catholic sentiment which in former days was active in arousing religious prejudice against our people, and that one of its faculty should have been chosen to preside over the affairs of the City College in preference to other men of more mature years and experience and of riper scholarship, was a fact to provoke comment among thinking Catholics in New York. This installation and the laying of the corner-stone of the new college, which occurred immediately after, were made the occasion of great ceremony, and an official program of exercises published (see N. Y. *Evening Post*, September 19th), in which to our astonishment, we read that the first half of the ceremony would end with "Benediction by the Most Rev. John M. Farley, Archbishop of New York," while further on, as if to make honors easy, another "Benediction" was assigned to Rabbi Samuel Schulman, with "Prayer" between times by eminent Protestant clergymen.

Archbishop Farley did not attend the celebration, but in his stead came Msgr. Lavelle, lately appointed one of the Vicars-General of New York, who sat, approvingly, during the exercises, while another Catholic priest, Rev. A. P. Doyle (Paulist) bestowed the "Benediction" on an institution whose character we have already shown, and which one of the speakers on the occasion correctly described as the "capstone of the free school system."

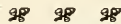
We confess that we are unable to understand this performance. Of what avail is it that the zealous pastor should advocate religious education and should earnestly seek to dissuade his people from sending innocent souls away from the parochial school and to the irreligious public school, when his brethren, nay, even his ecclesiastical superiors, are found publicly endorsing the forbidden school?

And whether the public school, thus approved, be a primary school or a college, makes no difference. Both are parts of the one system, controlled by the one authority, animated by the same purpose of excluding all moral and religious training from the youth who come within their influence, and, despite all professions to the contrary, known to be especially hostile to the Catholic faith. Indeed, one of the persons present on the same platform with our representatives at the celebration referred to, was State Superintendent of Instruction Skinner, notorious for his efforts to prevent the Sisters of Mercy from teaching in the

District School at Lima, N. Y., on the ground that the wearing of the religious habit of itself constituted sectarian teaching and disqualified the Sisters from imparting secular instruction in any school under his supervision.\*) Moreover, why should the tax-paying Catholic laity be heard to complain that they are taxed to sustain schools to which they can not, in conscience, send their children, when their spiritual guides thus publicly commend the object and purpose of this unjust or excessive taxation?

In the lower part of the city, in the very Ghetto of New York, stands a branch of the Public Library, close to a public school, both of them frequented almost wholly by Jews. The *Evening Post* (Oct. 3rd), after telling of the preference shown by the Jewish children for reading-matter relating to their own race, proceeds to say: "This strong race bias in their reading vents itself in the opposite direction occasionally. Not long ago, the library put on its shelves a set of art and literature primers, beautiful little books, exquisitely illustrated with reproductions of classic art. *There is not a Madonna or Christ Child left undisfigured in those primers now. The faces have been marked with derisive crosses; blackened with stubby leadpencil points, wet in contumelious little mouths; or eliminated entirely by scissors and penknives.*" (Italics ours.)

The children who thus exhibit their racial instinct of hatred of Christianity will doubtless in due season send representatives to the City College. The spirit is already there. And in view of the situation existing in New York, it would be interesting to know whether anything was gained for the cause of Catholic education by the "Benediction" bestowed on this City College.



## THE RELIGIOUS GARB IN OUR PUBLIC STATE SCHOOLS.

There has been a good deal of ado in the newspapers recently about several cases where the attempt of nuns to teach in public State schools, dressed in their religious garb, has given rise to public discussion and even animosity.

There is for instance the oft mentioned Lima incident. The Catholics of Lima, N. Y., have set up the contention that, to object to a religious garb on a regularly certificated teacher in a school supported by the State, is an unjust discrimination against all those who sympathize with such a form of dress, and is in itself a violation of one of the fundamental principles of American law. On the other hand, State Superintendent of Schools, Skinner,

\*) On this subject, see the article "The Religious Garb in Our Public Schools" in this issue.



who has forbidden the use of the "form of dress" in question, pleads that the facts point just as conclusively the other way. To concede that a nun or religious may appear daily in a public school, wearing the emblems and symbols of a particular faith, is so far forth to concede a right to that particular faith to carry on its propaganda to just that extent, at least, at the cost of the Commonwealth.

The Catholics of Lima, on the other hand, insist upon the view that neither the Constitution of the United States in general, nor that of any one State in particular, pretends to take cognizance of any one's garb, provided it does not sin flagrantly against those conventional decencies of modesty and sex which the common law never fails to enforce. A woman, therefore, dressed out as a nun, or a man in the habit of a priest or monk, may, if he or she so chooses and is otherwise fitted for the task, apply for and obtain the post of a teacher in a public school.

Both of the contending parties are anxious to appeal to the Supreme Court in what they believe is a plain issue of constitutionalism.

Rev. Cornelius Clifford, in a well-reasoned article on the case in the *Providence Visitor* (No. 52), takes a somewhat different view than those of his confrères who have expressed themselves publicly on the Lima incident. He says after summarizing the case as above :

"What are Catholics to say to these finely balanced issues? What is the plain non-Catholic citizen to say who would like to be at peace with all men and do no hurt to his neighbor's conscience on the score of creed? Observe, we have not thought it necessary to notice one unpleasant circumstance in this grave controversy at all. Catholics in and about Lima, and, indeed, throughout New York State generally, have not hesitated to charge the Superintendent with wanton and undignified bigotry. We think that has nothing whatever to do with the case. It is, as we have insisted all along, a matter of constitutionalism, and nothing more. If Mr. Skinner has given unequivocal evidence of bigotry, let the facts be proved; and let his removal on those grounds be petitioned for. Such a course, however, would not allay the anxieties that have already been stirred in the minds of good people on both sides; and that is why the *Visitor*, in common with its saner-thinking co-religionists all over the country, prefers to see the matter carried into the serene atmosphere of the courts.

How the courts will decide, it would be foolish to anticipate. We ourselves believe that it is mere pedantry—indeed, it is worse than pedantry, it is palpable disingenuousness—to deny that a

nun's habit, or a monk's frock, with or without the still more eloquent circumstance of the crucifix and beads, is a preaching of Catholicism. Of course it is a preaching; and it is intended to be. The whole history of the religious orders of the Church is a confirmation of the view. The stuff and the cut of the garments, their obvious symbolism, their associations, are all so many reminders of our ancient faith, so many pleas, it might be said, for its unchanging durability. How should we feel, for instance, if a principal of a public school were to think it right and proper to appear boldly on commencement day in a Masonic apron and scarf? We should cry out against the intrusion. Catholics would say that those emblems had no business at such a time in such a place. Why then should we be minded to pronounce differently when a nun or a Christian Brother is in question? On the other hand, it might be urged that, as the State allows these peculiar garbs to be worn in the public streets, it ought, if it is to be perfectly consistent with itself, to allow them likewise to be worn in the public school. But is that an entirely valid inference? Is the public school on no better plane of consideration than the public street? That is a delicate question to answer; but, in justice to the State, we think it only fair to admit, as its secular upholders will insist, that the school is differently placed.

The truth of the matter is, Superintendent Skinner and his Lima opponents are, whether knowingly or not, bringing the people of the State of New York to realize that, not only is the public school system in this country, as at present carried on, an unjust and disquieting anomaly, but, what affords graver food for reflection, the constitution itself, in not a few of its fundamental positions, will not bear logical scrutiny."



## THE POLISH PETITION TO THE HOLY SEE.

### IV.

*Membra quibus constat Ecclesia in America, non sunt hodie eadem,  
quae fuerunt 30 abhinc annis.*

Ex iis, quae diximus, luce clarius patet, quam utiles, imo quam necessarii sint in America Episcopi Poloni, vel saltem polone loquentes. Haec autem necessitas magis magisque apparebit, si numerum Polonorum in singulis dioecesibus consideraverimus.

Nulla forsitan natio tam bene obedit illi Praecepto Divino: "Crescite et multiplicamini" (Gen. 1, 28), quam Poloni in America. Circa medium saeculum XIX vix pauci Poloni fuerunt in Rebus-publicis Foederatis. Ab anno dein 1854 coeperunt accurrere tur-

matim, ita ut ab anno 1860 multas constituerent colonias. Sed multitudó emigrantium Polonorum mirum in modum increvit praecipue ab anno 1870, post bellum franco-borussiacum, et post "leges Kulturkampf."

Inde est, ut incipiendo ab anno 1870 et proxime sequentibus, Poloni in America increverint magnopere, ita ut partes quae constituunt Ecclesiam Catholicam in Rebuspublicis Foederatis, proximis tribus saeculi XIX decadibus, prorsus mutarentur quod attinet ad numerum fidelium.

*Poloni cum aliis Slovanis constituunt fere tertiam partem  
Ecclesiae in America.*

Ab eodem anno 1870 iam non unice Hiberni et Germani, ut antea, constituunt Ecclesiam in America. Crescente continua Slovanorum, i. e. Polonorum, Lithuanorum, Bohemorum, Slovacorum immigratione, facta est in Ecclesia, quod attinet ad numerum fidelium, talis mutatio rerum, ut Catholici Slovani (inter quos Poloni numero sunt superiores) nunc constituent fere tertiam partem totius catholicae gentis in Rebuspublicis Foederatis. Ut ex computatione, per auctorem "Historiae Polonorum in America" anno 1901 facta, elucet, sunt, praeter alios Slovanos, quos hic non numeramus, verbi gratia, in dioecesi Buffalensi 69,300 Polonorum, seu fere dimidia pars totius gentis catholicae in hac dioecesi; sunt 57,200 in dioecesi Pittsburgensi, seu quinta pars totius gentis catholicae; sunt 48,500 in dioecesi Scrantonensi, seu tertia pars; sunt 48,200 in dioecesi Clevelandensi, seu quinta pars; sunt 32,200 in dioecesi Wayne Castrensi, seu tertia pars; sunt 44,100 in dioecesi Grandormensi, seu plus quam tertia pars; sunt 47,900 in dioecesi Detroitensi, seu quarta pars; sunt 172,600 in archidioecesi Chicagiensi, seu quinta pars; sunt 10,800 in dioecesi Sti Clodoaldi, seu quinta pars; sunt 16,400 in dioecesi Duluthensi, seu plus quam dimidia pars; sunt 31,210 in dioecesi Sinus Viridis, seu quarta pars; sunt 16,000 in dioecesi Omahensi, seu quarta pars; sunt 14,750 in dioecesi Marquettensi, seu quinta pars; sunt 57,380 in archidioecesi Milwaukiensi, seu quarta pars; in dioecesi Harrisburgensi tertia pars; in dioecesi Hartfordiensi quinta pars. Praeterea in triginta aliis dioecesibus Rerumpublicarum Foederatarum Poloni constituunt, plus minusve, quintam partem totius gentis catholicae. Et bene notandum est, in computatione de qua supra diximus, non inclusos esse Lithuanos, Bohemos, Slovacos aliosque Slovenae gentis Catholicos, quibus paene omnibus lingua polona familiaris est atque cognata.

Hinc etiam est, ut multi Episcopi in America, sicut Excellentissimus Archiepiscopus Katzer ex Milwaukee, Illmus Epus Messmer ex Sinu Viridi, Illmus Epus Trobec ex Sto Clodoal-

do, Illmus Epus Spalding ex Peoria, et multi alii, asserere haud dubitarint, Polonos in America iam propriis de suo grege Episcopis iure merito uti posse. Illmus Epus Spalding, ab anno 1892, occasione dedicationis ecclesiae in La Salle, Ill., haec ad populum verba fecit: "Non sum propheta, sed hoc vobis praedicere possum, Polonos in Rebuspublicis Foederatis Americae septentrionalis conspicuum esse occupaturos locum in Ecclesia Catholica. Adventus aliarum nationum, uti Hibernorum, Germanorum, Gallorum, Suedorum etc. in dies magis decrescunt, sed increscit continuo adventus Slovanorum. Vere haec aetas dici potest aetas immigrationis Slovanicae, i. e. Polonorum, Bohemorum, Lithuanorum, et Slovacorum. Quia vero Poloni inter Slovanos numero praestant, profecto illi praeter ceteros florebut. Procul dubio ibi incipiet altera Historia Poloniae."

Haec Illmi Spalding verba utinam comprobentur pro catholica Polonia quae in Europa a Tuis, Beatissime Pater, decessoribus meruit appellari "antemurale christianitatis!"

Quae cum ita sint, non privilegium quoddam extraordinarium nos Poloni in America exposcimus a Te, Beatissime Pater, sed demisse petimus id, quod, perpensis rerum adiunctis, et dignum et iustum et aequum omnibus esse videtur, petimus scilicet ut nos Poloni in America iisdem ac aliae gentes iuribus frui possimus in ecclesiastica hierarchia.

Nobis favent civilis potestas, prope cuncti Episcopi, populus omnis, etiam non polonus, qui iustam et sanctam habeant nostram causam.

Te oramus atque obsecramus, Beatissime Pater, Qui rectissime sentis, Qui tantopere studes ut nostra Religio in Rebuspublicis Foederatis Americae Septentrionalis quammaxime vigeat et floreat, ut nostra fervida et sancta vota tandem expleas. Statim schisma finem habebit, statim oves, quae perierunt, ad suum ovile redibunt, multiplicabuntur, vitam habebunt, et abundantius habebunt. Placeat, denique, Tibi, Beatissime Pater, nobis dare aut Episcopos proprios aut auxiliares pro illis saltem Dioecesibus Septem Provinciarum Ecclesiasticarum; quae dioeceses sunt hae: Chicagiensis ex Provincia Chicagiensi, in qua habitant 261,200 Polonorum; Buffalensis ex Provincia Neo-Eboracensi, in qua habitant 296,500 Polonorum; Pittsburgensis et Scrantonensis ex Provincia Philadelphiensi, in qua habitant 306,000 Polonorum; Milwaukiensis et Sinus Viridis ex provincia Milwaukiensi, in qua habitant 178,460 Polonorum; Detroitensis, Clevelandensis et Grandormensis ex Provincia Cincinnatensi, in qua habitant 186,300 Polonorum; Sancti Pauli et Duluthensis ex Provincia Sancti Pauli, in qua habitant 96,000 Polonorum; Hartfordiensis ex Provincia Bostonensi, in qua habitant 139,500 Polonorum.

Ut videre est, haec magna Polonorum multitudo, etiam sancta Ecclesiae consuetudine, proprios Episcopos aut saltem Auxiliares meretur, quos Poloni ipsi propriis sumptibus sustentabunt.

Quod si nequè Episcopis propriis neque Auxiliaribus in praesens Poloni uti nequeant, tum pro singulis Dioëcesibus quas supra memoravimus, Vicarios Generales aequo animo excipiemus et cum gratiarum actione, quamquam non eos nos petimus, cum enim Episcopali dignitate careant, nullam aut fere nullam auctoritatem apud ipsum populum Polonum ad bonum Ecclesiae haberent.

Ceterum, quid et quomodo de nobis Polonis in America disponas, Beatissime Pater, hoc ad arbitrium, prudentiam et pastoraliam curam et caritatem Tuam referimus.

Modo ne despicias magnas preces nostras, quas Tibi demisso cum animo, at cum fiducia maxima porrigimus. Cum, tam longo itinere peracto, Romam venimus, non aliud sane prae oculis habuimus neque habemus, quam salutem animarum nostrae curae sacerdotali commissarum; non aliud profecto intendimus, quam majorem Dei gloriam majusque Ecclesiae bonum, Beatissimaeque Mariae semper Virginis honorem, atque venerationem Sti Stanislai, Episcopi et Martyris, qui a Polonis in America quam religiosissime colitur.

Sanctitatis Tuae pedes humillime deosculantes, summa qua par est reverentia ac studio permanemus

Sanctitatis Tuae

. Submississimi

Poloni in America,

per

Rmum JOANNEM PITASS, } delegatos a Congressu Pol. Cath.  
Rev. WENCESLAUM KRUSZKA, }

Die 8 Iunii 1903.



## THE PAGAN ORIGIN OF FREEMASONRY.

"Among the Hindoos," says Mackey's Masonic Ritualist, "the rite of circumambulation was always practised as a religious ceremony, and a Brahmin, in rising from his bed in the morning, having first adored the sun, while directing his face to the east, then proceeds by way of the south to the west, exclaiming at the same time: 'I follow the course of the sun.'

"The Druids preserved the rite of circumambulation in their mystical dance around the cairn or altar of sacred stones. On these occasions the priest always made three circuits from east to west around the altar, having it on his right hand and accompanied by all the worshipers. And this sacred journey was called in the

Celtic language *Deiseal*, from two words signifying the right hand and the sun in allusion to the mystical object of the ceremony and the peculiar manner in which it was performed."

"Hence we find," he continues, "in the universal prevalence of this ceremony and in the invariable mode of passing from the east to the west by way of the south, with consequently the right hand or side to the altar, a pregnant evidence of the common source of all these rites from some primitive origin, to which Freemasonry is also indebted for its existence."

Greek and Roman heathenism, Brahminism that adored the sun, Druidism, Freemasonry, all practising the same religious rites, "a pregnant evidence," says Masonry, "that we are all sprung from the same primitive source!" An edifying sisterhood this may indeed be in the eyes of the initiated Mason, but a sisterhood in which, let us honestly confess, there is simply paganism, but not Christianity.

In fact, when Masonry would prove the universal prevalence of the rite of circumambulation among the nations of antiquity, it makes a notable omission. It says nothing of the Jewish religion, of which Christianity is the flower and fruit. It selects four pagan types, and from these, with a flourish of its pen, deduces the universality of its custom. We have shown the flimsiness of its argument, we shall not dwell on its lack of logic. We are content with noting that Masonry derives its origin, as it derives its ceremonies, not from Christianity, not from Judaism, but from a common source with the various pagan religions of the world. Having established a universality which is not universal save among the sun-worshippers of paganism, and having given what he considers to be pregnant evidence of the origin of the craft, our author continues:

"The circumambulation among the pagan nations was referred to the great doctrine of Sabaism or Sun-worship. Freemasonry alone has preserved the primitive meaning which was a symbolical allusion to the sun as the source of physical light and the most wonderful work of the Grand Architect of the Universe."

This bold assertion of our author, that Masonry alone has preserved the true meaning of the ceremony, is entirely gratuitous, and we call for proof. How could it preserve a thing, if it itself was not in existence? Masonry, in its present organization, did not exist even in the times of the ancient Eleusian mysteries, much less when the old Aryan stock, according to the Masonic theory, practised its sun-worship. It is not an organization immediately proceeding from a primitive source and having a parallel and independent existence, side by side with Sabaism and Brahminism and Greek and Roman mysticism and Druidism, but

distinct from them. Various Masonic writers have invented such fables, but our author himself, in his *Encyclopaedia*, p. 297, justly rejects them. He there speaks candidly and strongly to the brethren :

“It is the opprobrium of Freemasonry that its history has never yet been written in a spirit of critical truth ; that credulity and not incredulity has been the foundation on which all Masonic historical investigations have hitherto been built ; that imagination has too often ‘lent enchantment to the view’ ; that the missing links of a chain of evidence have been frequently supplied by gratuitous invention ; and that statements of vast importance have been carelessly sustained by the testimony of documents whose authenticity has not been proved.”

He next proceeds to enquire how Masonic history should be written ; deplors the confusion which has arisen from attaching various meanings to the word Masonry ; criticises Preston, Oliver, and Anderson, well-known Masonic authors, as writers of romance and not history in the origins that they have given the order, and then continues :

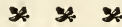
“The true history of Freemasonry is much in its character like the history of a nation. It has its historic and its prehistoric era. In its historic era, the institution can be regularly traced through various antecedent associations, similar in design and organization to a comparatively remote period. Its connection with these associations can be rationally established by authentic documents and by other evidence which no historian would reject.”

“And then for the prehistoric era—that which connects it with the mysteries of the pagan world, and with the old priests of Eleusis, of Samothrace, or of Syria—let us honestly say that we now no longer treat of Freemasonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only to the mysteries and to Freemasonry—a science which we may call Masonic symbolism, and which constituted the very heart-blood of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an identity of spirit.”

The true history of Masonry will, therefore, according to Dr. Mackay, trace the present organization through previous ones, from the restoration, early in the eighteenth century, back to the old pagan mysteries of Greece and Samothrace and Syria. Through them, and through them alone, can it draw from what it calls the primitive source, that science of symbolism which is peculiar to itself and them, a science so identified with them as to constitute their very heart’s-blood and makes the difference be-

tween them and the present organization one of mere form and not of spirit.

Could plainer proof than this be required of our assertion that modern Masonry is the revival of the pagan mysteries? Is not this precisely what our author tells us in express words—the spirit, the heart's-blood is the same?



## BOOK REVIEWS.

*A Modern Arithmetic.* Primary and Elementary Grades. By Archibald Murray, A. B. 308 pages 12°. Woodward and Tiernan, St. Louis, Mo.—Advanced Grades. By the same author and publisher. 464 pp. 12°.

The title "Modern" probably refers to the very recent date of publication, April 1903, and August 1902 respectively. The distinction between elementary and primary grades is nowhere explained. If by "modern" we are to understand novel, the books deserve the epithet in more than one respect. The author seeks to teach philosophic notions, such as "primary, derived, and common units," "discrete and continuous quantities," etc., to abcdarians, whom he calls "students." These "students" are told, f. i.: "Number is the mind's way of expressing the relations among things. It is not the things, nor a part of them, but rather in the mind" (Part I, page 4). From the depth of this learning the "student" is taught in the first half of Part I, "the secret of the mastery of number" by "comparison, measurement, and counting," and how he can have "the meaning of a unit and number impressed by constant use."

In the second half of Part I. "the ideas vaguely formed in Part I. are classified by repeated application and varied use in measuring and counting, separating into groups and combining into groups to form larger ones. Comparison as best expressed in a ratio; and the meaning and use of fractions are taught. . . . Thus the second round of the spiral prepares us for the carefully classified Part III."

"Part III. presupposes that a child has a correct notion of the fundamentals of arithmetic and can perform elementary operations with whole or fractional numbers with accuracy. These may, as yet, be done slowly, perhaps, or even by counting or measuring; nevertheless, the student has been made independent of text and teacher and can be depended upon to arrive at the result with accuracy, which at this stage of the work is of prime necessity" (Ib. pages 4, 5, 6, 7.)

This does not quite agree with what the author says in the pre-



face of his book for advanced grades, pages 4 and 5: "In the primary grades the teacher is everything to the pupil. In the higher grammar grades the student ought to be passing from a dependence upon his teacher to a dependence upon his book. When the highschool is reached, he will begin observation on his own account in science work, and begin his emancipation from dependence upon his book. Even in the grammar school, the student ought to begin *reading* his arithmetic."

As Part II. was published some eight months prior to Part I., perhaps the author discovered meanwhile that he can make his students "independent" long before they reach the high school. We are not inclined to contradict him. On the contrary, it is our firm conviction, unless the pupil has a teacher less lofty than the author of these books, he will feel inclined to do his arithmetical problems independent even of the multiplication tables.

The practical execution of both parts is as contradictory and confused as the ideas expressed in the prefaces. We refer the reader to Part I., page 218, no. 169; on page 232, there is a footnote, saying: "Digits are not numbers nor can they be added"; yet in the first problem on page 233 the teacher is told to point to "the digits to be added." See also page 264, no. 243.

The English is poor throughout. We quote a few specimen passages: Part II., page 38, no. 56 (a): "A sign belongs with the number just after it"; page 48, "The minus sign belongs with the number just after it." The instructions given on pages 51 seq. on parenthesis are anything but luminous. Algebra used to form a branch of its own, following ordinary arithmetic; our author is of a different opinion. Since there is addition, subtraction, etc., in algebra as well as in arithmetic, he finds it convenient to add a section on algebra to each chapter on the ordinary four rules. Surely, this method will save the trouble of studying algebra at the high school or college; it leaves the student "independent of text and teacher," free to go into original research work.

We recommend this series of "modern" arithmetics to all those schoolmarms and schoolboards who are tired of the old beaten *via vaccarum*, and desirous of initiating their pupils into cube roots and logarithms (see Part II., pages 434 seq., and 453 seq.)



## MINOR TOPICS.

*Texan Oil Stocks.*—Many of the oil stocks held by confiding people to-day are worthless. They were issued by one of the many companies that organized soon after the "bringing in" of the Lucas "gusher" at Beaumont in 1901. The capital stock of these companies ranged from \$10,000 to \$1,000,000. Dividends of extraordinary size were promised. The "oil fields" represented by these various companies in many cases were limited to patches of ground, sometimes less than half an acre. People got the idea that Texas underground was a big bowl containing oil, which one only had to tap to draw untold quantities of the product from it. Ranches of all kinds that could have been bought for a song previously, have been sold to Northern syndicates for large sums of money, with the result that the syndicates, large and small, have found themselves with much ordinary land which has developed nothing but "dusters," as non-producing wells are styled.

There are many investors of this character to whom the sad news has not yet been told; they think the companies into which they put their money are still operating. It will be well for these to make enquiry of the Secretary of State of Texas. On the 1st day of May last scores of Texan oil companies had their charters forfeited on account of failure to pay the franchise tax. Some of these companies were capitalized at a million dollars, and yet had not enough money in the treasury to pay the small tax required. How the capital has been spent, we do not know; we much doubt if the stockholders will ever know. The day of reckoning for some of the Texan oil companies is approaching, and on its arrival there will be interesting disclosures.

*The Anti-Christian Character of Freemasonry in France.*—*La France Chrétienne* publishes in its No. 38, of September 17th, 1903, some passages from a report of the "Commission de Propagande," submitted by F. Bourceret to the "Grand Orient" of France in its meeting of September 19th, 1902. We extract these sentences:

"I am satisfied that the majority (of Freemasons) deep down in their conscience censure those who, from weakness, habit or self-interest, sin against the laws of logic by refusing to square their conduct with our doctrines, which, taken altogether, exclude beliefs based upon *a priori* assumptions of religious practices that constitute an effective sanction of these beliefs. What I say here of the duties of a Freemason—that is, a free-thinker; for a man can not be a Freemason unless he be a free-thinker—applies not only to Catholics, but to Protestants and Jews as well. It is true, under the present political conditions of our democracy, the clericalism we have to fight above all others is the Catholic. It is the most powerful and dangerous. The Roman Church, by her congregations, by her instruments of propaganda, by her alliance with the capitalist and reactionary powers, is *the enemy, the danger*. But as philosophers, we have the right to rise above the necessities of the present, and, putting the religious question upon its broader plane, the plane of principle, we consider that

we have to combat all denominations, all dogmas, no matter to which religion they belong."

Logically, this must likewise be the position of American Freemasonry, as we have shown and shall show even more convincingly in future papers.

*The "Strenuous Life" is Clearly Overdone.* Prof. Goldwin Smith, writing in the *Independent* (No. 2860), even thinks that President Roosevelt, by his constant preaching of "strenuous life," has indirectly and unconsciously contributed to that growing spirit of violence which is manifesting itself especially in the treatment of the weaker races; that spirit, whose international phase is jingoism, and which presents such a strange and disappointing contrast to our boasted "modern philanthropy."

"Some men," rightly observes the Professor, "have been detailed by nature as Rough Riders. Let us acknowledge their services and pay them the honor due. But the mass of us are destined to a life not "strenuous," but devoted to the quiet earning of our bread and performance of our social duties. We are not a herd of animals crowding each other, but a co-operative community of men. After all, in the history of civilization, have not the greatest effects been produced by men whom President Roosevelt, had he come across them personally, might have been apt to class among weaklings and deem unworthy of his notice? What affinity to the Rough Rider have the leaders of science, literature and religion, who assuredly have done as much as the warrior to promote and direct the progress of mankind? Nay, the Founder of Christendom, who for so many ages has been casting the world in his own mold—would he, to the outward observer, have appeared 'strenuous'—would he not have appeared weak?"

*The Oldest Living Archbishop.*—Now that Leo XIII. has passed away, Archbishop Daniel Murphy of Hobart, Tasmania, now in his eighty-eighth year, enjoys the distinction of being the oldest living bishop in Christendom. Born in Ireland and educated at Maynooth, he volunteered shortly after his ordination for the destitute mission in India, where for the first two years of his labors he met no brother priest. In 1846 he was consecrated Coadjutor Bishop of the see of Madras, where he remained until 1866; when with health broken by the severities of the climate, he resigned his see and went to Australia. He was at once appointed to the see of Hobart, and in 1888, was made its first Archbishop. This venerable prelate, 65 years a priest, and a bishop for 55, is described as "no valetudinarian," but a brisk old man who says mass every morning, is incessantly on the move, and eats as heartily as a school-boy." *Ad multos annos!*

The *New Century* publishes (No. 3) a sympathetic sketch of Rev. John George Hagen, S. J., the eminent astronomer and mathematician, who directs the observatory of Georgetown University. Father Hagen—a German Jesuit—is famous all over the scientific world for his epoch-making 'Atlas Stellarum Variabilium' and his four quarto volumes on higher mathematics. He has recently prepared a new edition of the works of Leonard Euler, the cele-

brated Swiss mathematician, who died at St. Petersburg in 1783 and whose valuable writings are to-day largely inaccessible to scholars. The cost of this stupendous edition (twenty-five volumes) will be about fifty thousand dollars, but Fr. Hagen hopes to find in America a generous patron to defray this expense, as a Protestant lady defrayed a large portion of the expense of getting out his maps of the variable stars. We trust he will not be disappointed, and that it will be easier to get fifty thousand dollars for the publication of a valuable scientific work, than it is to raise the same amount for a Catholic daily newspaper.

5

In the July number of the *American Catholic Quarterly Review*, is an article by Father Herbert Thurston, S. J. In a note on p. 417, the writer speaks of Lord Acton's connection with the "Letters of Quirinus," written during the Vatican Council. Father Thurston says that these letters were published in the *Kölnische Volkszeitung*. That is a great mistake. They were published in the *Augsburger*, now *Münchener Allgemeine Zeitung*, then as now a liberal and anti-Catholic paper. Professor Friedrich of Munich has lately revealed the origin and authorship of these notorious letters. He (Friedrich) and Lord Acton sent regular reports from Rome to Döllinger in Munich. With the materials thus furnished and certain French newspapers, Dr. Döllinger composed the Quirinus Letters which he sent regularly to the *Allgemeine*, using a go-between and never revealing his identity to the editor of the liberal sheet.

2

Joseph A. Blenke, presumably the priest of that name, of Covington, Ky., is mentioned in the *Scientific American* (No. 14) as the patentee of a new device for illuminating crosses on church steeples. Such illumination is seldom provided, because the incandescent lamps easily and frequently burn out and the expense of hiring a "Steeple Jack" to replace them, far outweighs the artistic benefits derived from such illumination. Father Blenke has provided a simple means of gaining access to the lamps, by mounting them, with plenty of wire for free play, on leather belts—one each for the vertical and the horizontal arms of the cross—which can be easily reached and drawn down through a door near the base. The lamps are enclosed in a glass case having the shape of a cross; the glass is preferably ground or frosted, so as to diffuse the light more evenly.

2

Professor Lounsbury's discussion of the "Standard of Pronunciation" in English, in the current *Harper's*, demonstrates the absurdity of taking any English dictionary as an infallible guide. "The truth is, that the pronunciation of every dictionary expresses the preferences and prejudices of the particular person or persons who have been concerned in its compilation." The dictionary is of value as a practical assistant, but there is no obligation of unquestioning obedience to the decisions of any one of them when they conflict, or even of all when they agree. They can record no final standard of correctness, simply because the language is in such a constant state of change that none exists.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## REASONS FOR THE APATHY OF CATHOLIC FRENCHMEN IN THE PRESENT RELIGIOUS PERSECUTION.

**F**OR the last hundred years France has seen no fiercer persecution of the Catholic religion than the present. Liberals and Freemasons will deny this, for in their opinion it is "Clericalism" which they are fighting. "*Le clericalisme, voilà l'ennemi!*" Yet the logic of facts shows they mean Catholicism. Jews and Protestants are favored and protected. Catholics alone are persecuted, and have been persecuted more and more aggressively for the last thirty years. First the famous school law was passed, that was to stop all religious instruction in the common schools. "Gratuitous, obligatory, and lay instruction" was the shibboleth. Lay instruction meant nothing else but irreligious instruction, as became quite manifest when the amendment of Jules Simon, to include instruction on man's duties towards God, was immediately amended into "*instruction morale et civique.*"

Next came the military law, obliging clerics, even priests, to join the ranks of the army. The enemies of the Church hoped thereby to cripple the clergy, but were no more successful than with their obligatory lay instruction in the public schools, since Catholics had begun, under the Falloux act of 1850, to construct and maintain schools of their own, and under the law of 1875, even universities.

Other laws to undermine the Catholic religion were passed: in 1880, the law abolishing Sunday as a day of rest; in 1884, the Naquet divorce act. Innumerable are the ministerial decrees by which the clergy are harrassed in all directions, their salaries suspended, the church fabrics subjected to the State, etc. And all this under the specious pretext of executing the concordat of 1801. Even the last and fiercest assault on the Church, the suppress-

sion and expulsion of all religious congregations, is justified by the Prime Minister with the concordat. "This policy," said Combes in the Chamber on May 20th last, "is based, you know, on the loyal and complete observation of the concordatary laws."

To hide its infamous purposes, the law under which the congregations are suppressed and exiled, is called the "Associations law." Its end was said to be to give liberty to all associations not opposed to the welfare of the State. All that the existing congregations, whether authorized or not, had to do, was to submit their statutes for approval. But when they had submitted them, they were rejected in bulk, and orders issued to dissolve the congregations, to confiscate their property, and expel the recalcitrants from the country. Ever since, Combes has been busy executing that law and stripping France of her religious orders and congregations.

And how is the anti-Catholic campaign received? The religious resist, the people come to their assistance, police and even the soldiery are required to expel the victims; yet on the whole there is little commotion in France; the government continues as it had begun, and will not be satisfied until the last nun has been driven from French soil, nay even from the soil of its protectorates, as of late even the Bey of Tunis was forced to apply the nefarious law against the religious in his realm.

How is it possible that the people of France tolerate such an abuse of government by which some 2-300,000 of her own sons and daughters are expatriated, for no other reason than that they choose to wear the religious garb and to serve God according to the dictates of their conscience?

The *Catholic World* (September) in an article, "The Puzzle Explained," throws the blame on Louis Veuillot, because of his opposition to Montalembert, Dupanloup, and Lacordaire, the champions of modern liberties. After the article on Louis Veuillot published in the August number, the bias is so plain that we shall abstain from any further consideration. Yet the reader may expect an answer. We shall condense the reasons given by Father Burnichon in the *Études* of July 20th. Father Burnichon is a Frenchman, a Jesuit, a victim of the persecution, and, hence, a far more reliable guide than the Paulists and all the contributors to their *Catholic World Magazine*.

The first reason Father Burnichon gives is this: The French have neither the customs nor the sentiment of liberty. The ordinary good citizen has a superstitious respect for the government, its representatives, its works and its laws. Hardly ever will any one venture to enquire into the justice of a government

ordinance. The people make no distinction between might and right.

Philosophers, like Faguet, confirm them in this view and attitude, and even journals that are otherwise not sectarian, such as the *Débats* and *Temps*, frequently publish articles which might be resumed in this short sentence: "We deplore the government order, but to resist would be insubordination; somebody may have blundered in giving the order, yet you who execute it, are but doing your duty."

The second reason may be stated thus: A French citizen has no guarantee whatever of his civil rights. Apparently France is a democratic republic, in reality it has an autocratic and all-powerful government. There is no constitution, as with us, to stop tyranny from encroaching on individual rights. If the oppressed citizen sues for his rights and gets judgment in his favor, the government takes the case out of the regular courts and submits it to its "tribunal de conflicts," where it is sure to win. Hence that complete resignation of the French in view of unjust laws and decrees, as if they were some unconquerable forces of nature. Nor is this resignation affected in the least by the Declaration of the Rights of Man, in which may be read sentences like this: "There is oppression of the social body when a single member is oppressed" (art. 34); or that the right of resistance to oppression is a "natural and imprescriptible right" (art. 2). These declarations are purely Platonic and theoretical.

The third reason is the apathy of the people with regard to the doings of Parliament. You may find thousands of ordinary men and women well posted on the records of sprinters or race horses, but you will meet few who know what laws have been passed at the last session. Yet when stills are assessed at a higher rate, or the tariff on wheat is lowered, loud protests are heard. The same apathy prevails among the upper ten thousand, who know what is going on, but continue to give receptions and balls, etc., and have no time to worry about the nefarious laws which are passed.

The fourth reason is the unhappy division of Catholics among themselves. They seem to be more intent upon picking a flaw in a rival journal, than upon uniting against the common enemy. "*Regnum in se divisum desolabitur.*"

If the violence of the attack and the seriousness of the danger would bring about a union of all the Catholic forces, it would be the greatest blessing France has received for a long time. But the prospects are gloomy.



## THE QUESTION OF A CATHOLIC DAILY PRESS.

Our periodical articles on the need of a Catholic daily newspaper, or rather a Catholic daily press, in the prevailing language of the country, always have one good result: they stir up discussion.

Thus we read in the *Catholic Tribune* of Dubuque (No. 246):

"Our esteemed friend, the editor of the *St. Louis Review*, recently published a very thorough discussion of the question of establishing a Catholic daily paper, and we do hope some enterprising Catholic will undertake the Herculean task. We are continually hearing complaints about the harm done by non-Catholic dailies. The chief objection appears to be the difficulty of getting correct Catholic news from the secular dailies. One might suggest that Catholics should furnish the news correctly to the secular papers. But how about the malice of some editors and proprietors? The safe way to give Catholics the correct news would be to publish a Catholic daily paper somewhere in this great land. Of course, we are speaking of a Catholic daily paper in the English language. The German-speaking Catholics have three such papers, the Poles\*) and Bohemians each one, and, if we are not in error, the French-speaking Catholics also have several Catholic dailies. One of the reasons why no Catholic daily in the English language is attempted is the fact that there are too many Catholics, even priests, who have not the price to pay for a Catholic weekly, but are regular subscribers to non-Catholic and even anti-Catholic daily papers. In the face of this situation, there is but one thing left to do, and that is: to offer your sympathies to the Catholic weeklies for having the audacity of existing."

Lack of support on the part of the laity, and a portion of the clergy, is indeed one of the greatest obstacles to the upbuilding of a strong and prosperous Catholic daily press. We ourselves, alas! have heard priests say they could see no necessity for having Catholic papers, daily or weekly, at all. This ignorance and indifference will have to make way before an enlightened zeal for what Leo XIII. of blessed memory has rightly called "a perpetual mission in every parish," before we can hope to accomplish much; and it is chiefly the bishops and the seminaries that will have to do this part of the work; for those who condemn the Catholic press, quite naturally do not hear, or if they hear, do not heed its voice.

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The *New World* of Chicago (No. 5) has this to say on the subject: "Some day, if the agitation continue, some man in possession of

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\*) This is an error. The Poles have three. A. P.



several millions will come to the fore and start a Catholic daily in order to prove that it can be done. As the matter stands, we do not know of any subject more talked about, while, at the same time, there is slender probability of action. There are a multitude of views, but nothing is being done. Why? An exchange gives this reason: 'The great Catholic daily will be a fact when we have the great editor for such a paper, and we know that we have him. Make it reasonably certain that the editor is found and the money backing will be readily forthcoming. If there are not sufficient Catholic capitalists to furnish the money there will be plenty of enterprising Jews to do so.'

"There need be no difficulty in finding an editor capable of editing a popular Catholic daily. There are a dozen such men now engaged on the Catholic press. When it comes, the 'great Catholic daily' must not be loaded to the muzzle with heavy articles. It must be full of news; not rammed with scholarly considerations. In other words, it must be a daily paper, leaving most of the heavy work to the numerous weeklies. It can not afford to shoot entirely above the heads of the people to whom it must look for support.

"Again, we beg to say that it must present the news of the day, not the news a day old. At present quite a number of our weeklies are made up of the alleged Catholic news furnished by the cable, clipped out with a scissors and dates changed to suit. This will not go in a daily. The news must be fresh or the paper will fail. And let it be stated that a Catholic daily, like every other successful daily, must present a large amount of news of its own section. It must know what is going on and tell it. Then it will pay and its heavier articles prove of service in shaping public opinion. Incidentally, we should not like to see a Catholic daily owned by Jews. 'Can not Catholic capital be found?'"

We should add that a Catholic daily will have to present the news of the day with discrimination and not allow itself to get caught in every yarn of the sensational press, as the *New World* did the other week in the story of Msgr. Wilpert's alleged appointment as papal Secretary of State (v. our criticism in No. 38). Moreover, it would not do for a Catholic daily to register lies of the "yellows" without a word of comment or criticism, as the *New World* does in its No. 5: "The secular press has been full of sensational reports during the week to the effect that Pius X. favors Liberalism."

It is a mistake to suppose that the first and chief mission of a Catholic newspaper, weekly or daily, is to publish the latest news; it is to instruct and elevate the people, to serve truth and justice, to advance the glory of God and the honor of His holy Church. Of

course, the times and circumstances, the views and prejudices of the contemporary Catholic public must be taken into proper consideration; but there can be no disguising the fact that these views and prejudices will have to be combatted rather than indulged. It is this point *we* would emphasize.

§§ §§ §§

### FORETELLING THE FUTURE.

In the July number of the *English Review of Reviews*, Mr. W. T. Stead described in detail how the assassination of the King and Queen of Servia was clairvoyantly seen by a medium in London three months before the tragedy actually took place; and how an intimation had been sent to the doomed sovereign—who, however, took no notice of it.

A reader of the *Bombay Catholic Examiner*, after perusing Stead's article, sent it to that excellent journal with this query:

"Is it possible that the prevision in question should have been the result of psychometry, as it is called; or may it be that the spirits of darkness, knowing the intentions and workings of the minds of the would-be murderers, or judging from the operation of causes unknown to us, communicated their impressions to the 'psychometrist'?"

The answer he received from the learned clergyman who edits the *Examiner* is such an accurate and well-weighed statement of the Catholic position in the matter of foretelling the future, that we are sure we shall do our own readers a service by reproducing it in *THE REVIEW*. Here it is, with but a few slight changes, from No. 33 of the Bombay paper:

The first thing is to be sure of the facts. Given the facts as stated, the following principles seem to be applicable:—

1. There are three sorts of future events. First, those which God brings about by the fiat of his will—e. g., the last judgment. Secondly, those which proceed from material causes—e. g. the burning of wood by fire. Thirdly, those which are brought about by the will of man—e. g. taking an excursion to Dixy.

The first event we know infallibly will happen, because God has revealed it. The second we know will happen *if* the wood is put into the fire. The third we can *expect* to take place; but only if the intention remains unchanged and the circumstances allow.

2. God alone knows equally well all things—past, present, and future. The reason is because God is not subject to time and space, but is superior to all limits. What we call past and future is in some unconceivable way present to him. To use the simile of St. Thomas: "God is like one standing on the citadel of eterni-

ty, from which he watches the travelers passing along the road of time. He sees equally well those who are gone by, and those who are passing, and those who are approaching. Some are before, and some are after; but to God they are all present, each in his own order in the series." We can not grasp the truth illustrated by this simile, because our minds can only think in terms of time and space. But we can see that such must be the property of an infinite and eternal mind.

3. Man's mind is limited to the perception of those things which exist and are present. By memory he can store up knowledge of the past, and by reasoning he can argue from the past and present to the future. But no human mind can see, as a fact, what is not yet accomplished. By revelation we can know that a future event will take place because God has told us and because we can trust his word. By experience of nature's laws we can know that a gun will go off if the powder is good and the trigger is pulled. By practical experience of character we can be fairly assured that certain men will carry out their intentions, unless something unforeseen occurs to prevent it or to cause a change of mind. But all human knowledge of the future as to facts is conditional and liable to miscalculation. It is only in case of divine revelation that we can be absolutely sure.

4. The spirits, whether good or bad, certainly surpass us in their power of knowledge; but it is generally held that they can not read secret thoughts (such as are not expressed by any external sign) nor in any case can they, by reading our thoughts, be sure whether our present intentions will remain or whether we shall eventually perform what we intend. They can make probable judgments based on our character, etc., but nothing more. In other words, no created mind can make a prophecy in the strict sense, i. e. with infallible assurance of its fulfilment—except of course through a divine revelation. Spirits may make shrewder guesses and judge with higher probabilities than ourselves. That is all.

5. In case of a prophecy being alleged, the following is the natural order of investigation:—

*a.* Was the statement really uttered before the event, and did the event correspond?

*b.* If so, was the event one which might have been suggested through natural and normal sources of information. For instance, had the intentions of the Servian conspirators leaked out to some small circle, etc.; or was there a sufficient inkling in the air to suggest a lucky guess?

*c.* If unaccountable on this score, the prophecy might come from one of three sources:—Natural occultism (hypnotism, or

reading the thoughts of the conspirators); Spiritism (suggestion by a spirit which had read the thoughts of the conspirators); or divine revelation.

In none of these alternatives (except divine revelation, which we may put aside in this case as a highly improbable last alternative) would the prophecy be infallible as to the event; since it depended on the intentions of the conspirators being carried out. And, as we have said, no created mind can do more than form a highly probable judgment on this point, however well the intentions of the conspirators might have been known.

In thus setting out the principles of the case we pass no judgment on the case itself, since all depends on the accurate verification of the alleged facts.



## THE POLISH PETITION TO THE HOLY SEE.

### V.

The appendices to the Polish Petition to the Holy See, which we have published in full, contain: 1. The credentials of the delegates who were appointed to submit the document to the Holy Father; 2. Letters from the mayors of the cities of Toledo, Detroit, Cleveland, Buffalo, Pittsburg, and Milwaukee, testifying to the large percentage of Poles in the population of these cities; and 3. A list of Polish colonies in the United States with the number of souls contained in each. The figures are taken from the 'Historya Polska w Ameryce,' published in 1901. We shall reproduce only the summaries:

The number of Poles (presumably all Catholics) in the State of Illinois is estimated at 339,745, of whom 197,900 are credited to the Archdiocese of Chicago, 15,350 to the Diocese of Peoria, 1,000 to the Diocese of Alton, and 7,600 to the Diocese of Belleville. The rest are scattered.

The figures for Wisconsin are: Archdiocese of Milwaukee, 72,000; Diocese of Green Bay, 45,000; Diocese of La Crosse, 26,080; total number, including those living outside of the colonies and scattered all over the State: 158,945.

Michigan: Diocese of Marquette, 12,750; Diocese of Grand Rapids, 44,500; Diocese of Detroit, 52,760. Total, including scattered, 141,830.

Indiana: Diocese of Fort Wayne, 32,000.

Ohio: Diocese of Cleveland, 52,730; Diocese of Columbus, 1400; Archdiocese of Cincinnati, 1,000. Total, including the scattered, 84,110.

New York: Archdiocese of New York, 45,400; Diocese of

Brooklyn, 28,000; Diocese of Albany, 11,200; Diocese of Syracuse, 5,000; Diocese of Rochester, 8,000; Diocese of Buffalo, 86,530. Total, including those outside of the regular Polish settlements: 333,725.

New Jersey: Diocese of Newark, 21,600; Diocese of Trenton, 15,600. Total, including scattered, 71,785.

New England States: Massachusetts, 42,500; New Hampshire, 5,000; Vermont, 2,000; Maine, 3,000; Connecticut, 20,100. Total number of Poles in the ecclesiastical Province of Boston: 170,315.

Pennsylvania: Archdiocese of Philadelphia, 46,300; Diocese of Harrisburg, 14,700; Diocese of Scranton, 49,900; Diocese of Erie, 9,700; Diocese of Pittsburg, 72,200. Total, including scattered, 381,790.

Maryland, 22,000; Delaware, 8,000; District of Columbia, 800; West Virginia, 10,200.

Minnesota: Archdiocese of St. Paul, 19,900; Diocese of Winona, 14,100; Diocese of St. Cloud, 20,200; Diocese of Duluth, 16,400. Total, including scattered: 80,000.

The Dakotas: North Dakota, 10,600; South Dakota, 5,150.

Nebraska: Diocese of Omaha, 16,000; Diocese of Lincoln, 2,490. Total, 18,490.

Missouri: Archdiocese of St. Louis, 16,400; Diocese of St. Joseph, 1,700; Diocese of Kansas City, 1,600. Total, 19,700.

Kansas, 1,100; Arkansas, 1,550; Iowa, 1,000; Louisiana, 1,000; Oklahoma, 1,000; Indian Territory, 1,000; Arizona, 110; New Mexico, 275; Alaska, 65; Hawaii, 360; Nevada, 125; Montana, 1,100; Wyoming, 1,000; Colorado, 1,700; Idaho, 300; Utah, 500; Washington, 3,900; Oregon, 1,900; California, 2,000.

Texas: Diocese of San Antonio, 11,559; Diocese of Galveston, 7,700. Total, 19,259.

Grand total of Poles in the whole United States, 1,902,370.

The petitioners note in conclusion that, while the English speaking Catholics of this country have not one Catholic daily newspaper of their own, the Poles have five, three of which defend the Catholic cause *ex professo*.

Our readers are now fully informed with regard to the contents of this Polish petition and in a position to appreciate the observations thereon which we may publish in later issues.



## BOOK REVIEWS.

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*Nautical Distances and How to Compute Them.* For the Use of Schools. By Right Rev. John J. Hogan, Hudson-Kimberly Pub. Co., Kansas City, Mo. 1903. 12 mo. 48 pp.

This is the oddest thing that has reached our book-table for many a moon: a school-book by an American Catholic Bishop who is almost blind, on a nautical subject, dedicated "To His Excellency Theodore Roosevelt, President of the United States. . . . by His Humble Servant, the Author."

Msgr. Hogan tells us in the preface that the design of this manual originated at the time of the Spanish-American war, from a desire to ascertain as nearly as possible when and where the hostile fleets might be in conflict. It shows how to compute marine distances and sets forth the relative positions of a number of important ports.

Our Navy Department is employing all sorts of queer and unheard-of stratagems now-a-days to get recruits for the U. S. marine. If Bishop Hogan is not deceiving himself, it could find no more effective means to this end than the introduction into the schools of his little manual; for he says at the end of his Preface: "This rudimental study, which is easy and pleasant, would lead many talented, aspiring young men to enter naval schools and academies, to prepare themselves for brilliant careers as practical seamen for the advancement and honor of their country in the interest of human betterment and world progress."

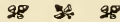
Since the calculation of nautical distances, however, requires a knowledge of square roots, we fear the circle to which the Bishop's argument appeals, will be exceedingly limited.



*Mélanges ou Recueil d'Études Religieuses, Sociales, Politiques et Littéraires*, par J.-P. Tardivel, Rédacteur en chef de *La Vérité*. Première Série: Tome troisième. Québec: Imprimerie de S. A. Demers, 30 Rue de la Fabrique. 1903. lxxvii+349 pages, 6¼×9¼ unbound. Price \$1.50.

M. Tardivel, the doughty and meritorious editor of *La Vérité* of Québec, is fortunate in having a number of friends who encourage him to republish his best articles in book form and who buy them when republished. This, the third volume of his *Mélanges*, contains well-written and solid essays on topics literary, religious, social, political, and miscellaneous, published in *La Vérité* in the early eighties. While some of the subjects may at first blush appear antiquated, their treatment is new and fresh and will remain so, because M. Tardivel strives to go to the root of every question and to discuss it in the clear white light of Catholic truth.

We have perused with especial interest the author's all too brief history of his journal *La Vérité*, with which he introduces this volume. Some of his experiences as an editor and publisher—let us add parenthetically and with all due modesty—we can parallel from our own briefer and, if less glorious, perhaps equally “strenuous” career. His sketch is such an interesting and valuable contribution to the history of Catholic journalism that we purpose, with *M. Tardivel's* kind permission, some time in the near future to put it before our readers in an English translation.



## MINOR TOPICS.

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*Pope Pius X. and “Liberalism.”*—We are pleased to be able to credit the Rome correspondent of the *Freeman's Journal* (No. 3666) with the following welcome piece of news:

“With all his goodness and gentleness Pius X. has already shown that his hand is as firm as a rock. In many countries today the Church is being pestered with groups of what are known as ‘liberal’ Catholics. They are called ‘liberal’ because they spend their lives in grumbling and carping and defying, more or less overtly, ecclesiastical authority. Martin Luther began by being a ‘liberal’ Catholic, so did the late Professor St. George Mivart. Italy is just now sorely afflicted by a number of Catholics with tendencies in the direction of liberalism. Some of them make speeches about the “Bourbon baggage,” which is still treasured by the Church and which must be got rid of in this new era of light, in the changed conditions of humanity, amid the effulgence of science, etc., etc., and so forth. Others of them go off to Russia and write letters to the liberal papers of Rome glorifying that wonderful sage Tolstoi, whose work has been of so much service to the cause of morality. The rest of them stay at home to thwart by every means in their power the one great organization which voices the social principles of Catholicism and which has the express and repeated sanction of the Vicar of Christ. Nearly all of them are young men who have picked up with the aid of a fifty-cent dictionary a smattering of English, and who are full of enthusiasm for the ‘Anglo-Saxon’ race and its vigorous Catholicity. It is a curious fact (and alas! how significant it is) that you never hear them say a word about Irish Catholicity or German Catholicity. No, the bee in their bonnet has only one buzz, and that is all about the ‘Anglo-Saxon’ race, new horizons, and all the rest of the clap-trap with which they delude themselves that they are important persons. Latterly one of these young men (they are all young men—and they profess a fierce dislike for everything old) declared that he and his party were prepared to head a revolt against the Association of Catholic Congresses, unless their terms were complied with. But his words had scarcely been printed in one of the organs of his sect when the Holy Father instructed

Msgr. Merry del Val to write a letter stating explicitly that no organization of Catholics would ever be approved by the Sovereign Pontiff which did not act in harmony with the Association. So Pius X. has with a stroke of the pen, put the budding 'liberal' Catholics of Italy into their proper place."

And thus, we may hope, will he put the budding "Americanists" of this great and glorious country into their proper places if they don't muzzle their imprudent and impudent organs.

*How Articles of Devotion Lose the Indulgences Attached to Them.*—On this interesting topic we extract from the *Pastoralblatt* (No. 8) the following information:

Blessed articles can lose the indulgences attached to them: 1. by wear or destruction, 2. by sale or purchase, 3. by being loaned or given away.

1. Medals and crucifixes lose their indulgenced blessing when they become so worn that the pictures (especially the face of the Savior) are no longer recognizable. In crucifixes, the indulgences are attached to the *corpus* and can therefore be transferred with it to another cross. The indulgences of a rosary rest on the beads, which can be restrung without losing their power. Nor does the loss of a few beads invalidate the blessing. Statues lose their blessing if they are broken or destroyed, not by slight damage.

2. To prevent even the appearance of simony it is not permitted to sell blessed articles of devotion, even at cost price, or in consideration of some alms-gift, nor to exchange them.

3. Both priests and people are free to give away devotional articles blessed and endowed with indulgences, provided they have not previously used them. Such articles lose the attached indulgence if they are given away or loaned after the owner has used them, in order to enable others to gain the indulgences. It is permitted, however, to loan a rosary to some one else with the sole purpose of enabling him to pray the beads more easily or conveniently. Nor does a rosary lose its indulgences if some one other than the owner uses it without the owner's knowledge and consent.

*The "Higher Catholic Journalism."*—We read in the *Catholic Universe* (No. 1524): "Mr. Joseph J. Murphy, who has been editor of the *New Century*, Washington, D. C., since January, 1902, has accepted the editorial management of the *Republic*, of Boston. Mr. Murphy is a graduate of the Catholic University, and takes to his literary ability, an enthusiastic faith in the possibilities of the higher Catholic journalism. Even those of his confrères who do not seem to share his optimism will unite in wishing him success."

And what is this "higher Catholic journalism," of which Mr. Joseph J. Murphy, "graduate of the Catholic University," is such an able, enthusiastic, and optimistic exponent?

To judge from his work on the *New Century* it consists in fashioning the appearance of a Catholic paper after the grotesque twentieth-century style of the *Saturday Evening Post*, *Collier's*, and other "advanced" secular weeklies, and moulding its editorial course in conformity with the spirit of the age, which, as our readers well know, is thoroughly liberalistic and favors



theological minimism at the expense of the old, uncompromising, robust faith of our fathers.\*)

It is to be sincerely hoped that this "higher Catholic journalism" will fail in Boston as it failed in Washington.

"*Quis Tulerit Gracchos de Seditione Querentes?*"—For the rarity of it and for future reference we quote here a bit of sound advice proffered by the *Catholic Citizen* of Milwaukee (Sept. 26th, 1903) to its new namesake, the *Catholic Citizen* of Rochester :

"An anonymous writer in our new namesake of Rochester, assumes to take issue with us on certain positions with reference to the Church in the Philippines, which he ascribes to us. We give our youthful contemporary a good rule in such matters: 'In controverting an opponent, always quote your opponent's words.'"

It is sound advice to act upon and will be all the more effective if our Milwaukee confrère will supplement his verbal preachment by a good example. It is a standing grievance of pretty nearly the entire Catholic press of this continent against the editor of the *Catholic Citizen* of Milwaukee, that in his controversies he habitually does what he now accuses his Rochester namesake of doing: "assumes" and "ascribes" too much and never, or hardly ever, quotes his opponents' words. Now that he has been made to feel the injustice of such proceeding, we trust he will hereafter treat his opponents with the same measure of justice that he demands of his Rochester confrère.

*Gaelic at the Catholic University.*—A correspondent of the *Catholic Telegraph* (No. 40) writes to that paper from Washington that, if little progress has been made in the study of Gaelic at the Catholic University, "it is not through any fault or lack of interest of the authorities. Great difficulty has been experienced in securing a suitable man for the position. Those who were qualified and received a call to this chair, declined the honor. Mr. Dunn, who is now studying under Dr. Kuno Meyer in Germany, will probably take charge of the chair in another year, expecting to finish his studies in Ireland. In the meantime a professor has been engaged for the coming year, and the study of Gaelic will be resumed in earnest."

The correspondent adds that there is a desire on the part of the enthusiastic students of the Gaelic tongue, to make it again "a live and spoken language," but that "it is extremely doubtful if this consummation can ever be realized," especially here "in the United States, where people who speak a foreign tongue, lose the use of it in a few generations."

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At the grave of Msgr. Schröder his colleague, Professor Dr. Mausbach of the theological faculty of the University of Münster, in the course of a touching panegyric, said :

"Also in his moral conduct he was a priest according to the

\*) How outsiders are impressed by this minimizing may be seen from the subjoined editorial utterance of the *Independent* (No. 2858): "If we were to prophesy, it would be that by the quiet dropping of the emphasis on its adventitious doctrines, so that they will become

innocuously desuetudinous, the Roman Church will within the fifty or a hundred years become so like the Protestant churches that it will not be worth while to emphasize the distinction between them."

heart of God. With all his vivacity and his Rhenish joy of life, he never lacked the moral earnestness of his sacerdotal station. It is not a novel thing that men who fight in the thick of battle, upon whom fierce publicity beats, are attacked and aspersed by the party spirit, by misguided zeal, or calumnious suspicion. Here, at the bier of our dear departed, we, his friends and colleagues, who have known and observed him for years, testify that such attacks against his character could have sprung only from ignorance or passion; that we have been edified by his priestly virtues, his purity and moderation, his piety and charity."

The last-mentioned quality led him to befriend many a poor student and won for him at the University of Münster, whose Rector he was when he died, the title of "*Studentenvater*"—the students' Father.

Now that his noble soul has fled to the realms beyond, how must those who so vilely slandered and bitterly persecuted him, rue their damnable conduct?

We quote from an editorial in the *Philadelphia Ledger*, Oct. 16th, regarding the Right Rev. T. A. Hendrick, Bishop of Cebu, P. I.:

"Twice has he been held up since his departure from Rome, the scene of his consecration; once lawlessly by Neapolitan bandits, and again lawfully by the ever watchful and patriotic stand-patters of the New York Custom House."

The paper explains that the Bishop on his trip in Europe purchased certain vestments and regalia for his holy office, such as crozier, mitre, and ring, also chalices used for communion service. On his arrival in New York he had to pay a heavy duty on these goods, though the amount is not stated.

The rather sharp editorial winds up with this statement:

"Whether the hold-up of Bishop Hendrick by the Neapolitan bandits or that by the New York tidewaiters was the least admirable, may well be considered a debatable question. Adequate protection for American industry against alien pauper competition is an excellent thing, but when in its name, falsely used, it levies tribute upon the vestments of the priest, the works of the great teachers and artists of the world, it becomes a national reproach and dishonor."

There is going to be carved out of the Diocese of Providence, R. I., it appears, a new diocese, to consist of all the Massachusetts counties and towns now comprised within the first-mentioned see (Bristol, Barnstable, Dukes, Nantucket, together with the towns of Marion and Mattapoisett in Plymouth County.) Our French-Canadian brethren, who form a very large proportion of the Catholics in this district, are expecting that the new see will be located at Fall River and give public expression to the legitimate hope that a priest of their own language and nationality will be appointed as first bishop. The French-Canadian Catholics of the United States, and especially of New England, where they are most numerous, have long cherished the wish to be represented in the American hierarchy by at least one bishop of their nationality, and we

think if the matter is now brought properly before the Supreme Pontiff, they will be gratified. THE REVIEW, needless to say, is heartily in sympathy with them.

We learn from the *New World* (Oct. 3rd) that the two "Socialist priests," McGrady, who is suspended, and Thomas J. Hagerty, who is still—*mirabile dictu!*—said to be "in good standing," are confronted by an alarming dilemma in the camp of their newly gained "friends": the Socialistic organizations in several States have resolved that hereafter they will pay visiting speakers no more than five dollars an evening and expenses. The *Social Democrat* of Milwaukee (quoted by the *New World*) says this crusade is aimed, among others, at "Father" Hagerty who, "far from getting rich out of the Socialist lecture work, is actually being eaten up by the movement, and after mortgaging all that he possesses and defaulting on the interest, has been obliged to make other plans and intends to locate in the City of Mexico at an early date and take up the practice of medicine." Of poor McGrady we have not heard any news lately. No doubt he is also finding the Socialistic road a hard one to travel.

Even the Protestant *Independent* (No. 2864) grows enthusiastic over the jubilee convention of the Catholics of Germany, lately held in Cologne. "Not in the history of Catholic Germany," says our contemporary, "has there ever been such a representative gathering of its best men as was seen at Cologne. Cardinal Ferrari in his enthusiasm asked his fellow Cardinal Fischer to give him the fraternal kiss in view of the assembled host, and he closed his address with the words: '*Germania docet! Germania docet!*'"

Indeed, "*Germania docet!*" But we dare not re-echo the cry in America, lest we be assailed once again as Teutonic, ultra-German, and eke anti-Irish!!

"*Instaurare omnia in Christo,*" is the key-note of the first encyclical letter of our Holy Father Pope Pius X., dated October 4th, and as the chief means of bringing back the world to obedience to God, he recommends charity. The encyclical is well worthy of careful study.

Pius X.'s Latin style is not as erudite and polished as that of Leo XIII., of blessed memory; but it has a clearness and pungency all its own. What strikes us chiefly in this encyclical is the wealth of Scriptural phrases and quotations and the unction that permeates the entire document. It reads like a mediaeval homily.

It is fatal for the legend connecting St. Dominic with the Rosary (cfr. THE REVIEW, No. 27) that neither the mediaeval Breviary lessons for the feast of St. Dominic, nor the old rimed office of the Saint, nor the sequences, hymns and prayers contain any mention of the Rosary. "I have examined my entire large collec-

tion of hymn-books," writes Rev. F. G. Holweck in the *Pastoralblatt* (No. 8), "without finding any reference to the Rosary. Nor is there any mention of St. Dominic in the poetical office for the old Spanish feast of the Holy Rosary, as celebrated in Easter week in the sixteenth century and recently published by Dreves. (Hymn. xvii.)"

The Rome correspondent of the *N. Y. Freeman's Journal* was recently received by the Holy Father. We extract from his account of the audience (No. 3668) this important and gratifying passage:

"Pius X. enquired eagerly about the Catholic press in America, and on learning that it was doing its utmost to keep alive the spirit of the faith among the people and to defend Catholic interests, he said that he blessed all Catholic papers in America and hoped that they would constantly increase in strength and influence."

A Frenchman named Gohier has discovered that the United States is imperiled by the growth of Catholicity among its people. What rot! No nation was ever imperiled by any creed sanely based upon the life and words of the Saviour of Mankind. The gravest danger to the United States is that all religions shall become mere names and all beliefs mere perfunctory adherences to dogmas that have lost their meaning. There can not be too much of any kind of religion that exacts not only the profession but the practice of keeping the passions in check.—*St. Louis Mirror*, (non-Catholic) No. 38.

Pius X., too, believes in a measure of "strenuosity," though we fancy it is of a somewhat different brand than that incessantly preached by President Roosevelt. "Quo quidem in praeclaro opere suscipiendo urgendoque"—he says in his first encyclical, "E supremi Apostolatus," speaking of his program of "instaurare omnia in Christo"—"illud Nobis, Venerabiles Fratres, alacritatem affert summam, quod certum habemus fore vos omnes strenuos ad perficiendam rem adjuutores."

Speaking of the keenness of the late Pope Leo's mind, Archbishop Ireland says in the *North American Review* (No. 3): "It was no trifling task to satisfy him. One of my hardest experiences with Leo was when I was asked to tell him in brief summary the exact radical difference between our two American political parties, the Republican and the Democratic."

It would be interesting to know how Msgr. Ireland answered this difficult question.

We notice with regret that the *Independent* is advertising a dream book, "Dreams and Their Meanings. Translated from the Greek Register (?) over 400 years old." (*Independent*, No. 2846, p. v.) Our enlightened contemporary is not, we hope, going to make itself a vehicle for the spread of superstition.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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NO. 43.

## THE QUESTION OF "CATHOLIC FREE SCHOOLS."

### I.

**T**HE Rt. Rev. Bishop Shanahan, of Harrisburg, who distinguished himself before his elevation to the episcopacy by his intelligent and successful administration of the important office of diocesan School Superintendent in Philadelphia, is quoted as follows in favor of Catholic free schools, so-called, by the *Catholic Columbian* (No. 39):

"I believe that the great need, at the present time, is free schools for our Catholic children. In many parts of the country the pupils are required to pay, in school, a certain fixed sum, weekly or monthly, for their education. This regulation keeps many children out of our Catholic schools, and it throws the whole burden of maintaining the school upon the parents of the pupils who attend it. Now, a parochial school is an essential part of a well-regulated parish, and the duty of supporting it devolves on the community—on all the members of the parish alike. Pastors will sometimes say in extenuation that none are excluded from the school. This may be; but we all know that our people have a horror of being placed in a pauper class, and will generally send their children to a public school, when they can not afford to pay the required tuition at the Catholic school. In some parishes, parochial academies are conducted for the children of the wealthy; the parochial school is free and is known as 'the poor school,' and is maintained from the income of the academy.\*) This arrangement is calculated to beget odious castes in a parish and to keep the children of the poor always in a separate stratum or section of society. The parochial school should be first-class in every re-

\*) These must be rare cases; we know of none.

spect, better than the best academy, and free to all. The teachers should not be obliged to collect money for tuition; the children should not be asked for money in school; the cost of maintaining the school should come from pew rents, monthly collections in church, or from other sources of revenue."

Our readers need not be reminded that Bishop Shanahan's above-quoted views have been repeatedly advocated in *THE REVIEW*.

## II.

Having given, on various occasions, the arguments generally adduced in favor of making our parochial schools "free," either by taxation or endowment, we wish to-day to give room to the chief objections that have been raised against the plan by zealous priests and laymen.

The strongest statement which we have seen of these objections, so far as they apply to the question of taxing all the members of a parish for the support of the school, came to our notice recently in a Minnesota weekly, edited by Catholics, *Der Nordstern* of St. Cloud (No. 40).

The argument, says the writer (evidently a priest), that a parochial school is "an essential part of a well-regulated parish," can not be sustained. The parochial school is no essential part of a parish, but an "annexum ecclesiae," as it used to be called, an annex, which, it must be confessed, in this country under present conditions, is morally necessary.

The duty of educating children is first of all incumbent upon the parents. To fulfill it more easily and successfully, a number of families unite, and we have a school. Or private teachers open schools and receive the children. The Church in such cases does not claim the right of property, but only a certain control. The reason we have church schools in this country is because the two ways described above are not feasible here. Thus our schools become parochial schools and a morally necessary annex to the church.

The question whether the Church can tax her members for the support of parochial schools, as she taxes them for the support of churches, must be answered in the negative, because all the faithful need churches, but not all need schools. Unmarried parishioners and married people who are childless, are not obliged to contribute to the education of the children of other members of the parish. Hence the Church can not tax them for the support of the school. Now, as there are a number of poor people in nearly every parish who can not afford to pay school money, there arises for the remaining members the duty—a duty of charity—to aid the poor; and where that duty is neglected or

where the proceeds from this source are insufficient, the Church must appeal to the wealthy or supply the deficit from her own means.

Thus are our Catholic parochial schools usually supported : by the school money from those parents who can afford to pay, and by special collections and contributions from the general parish fund. It would, no doubt, be easy enough for the pastor to add the school-tax to the pew-rent ; but would it be just ?

We are told that free parochial schools will wipe out the class distinction between rich and poor. It is doubtful if that would be an advantage. The difference is there, and we can not efface it. The only question can be : Is it better for the children to be made aware of the existing inequality, early at school, or later in life ? Is there not danger, if they learn it later, that they will feel it all the more keenly and conceive a lifelong hatred against the well-to-do ?

The existence of free State schools can not be adduced as an argument to prove the necessity of free parochial schools. If the Church has no right to tax her members for the support of schools, neither has the State. And we suppose every well-instructed Catholic knows that the modern State has usurped a right which does not belong to it, by taking the education of youth into its own hands and taxing the citizens promiscuously for the support of common schools. It is a fact we can not change, but we should not expect the Church to follow a bad example and likewise become a usurper.

If it is feared that Catholics may, in course of time, grow tired of paying school money (in addition to the school tax levied upon them as citizens for the benefit of the State schools), and send their children to the "public schools," we will not say that this apprehension is unfounded ; but it is no reason why we should tax those of the faithful who are not in justice taxable, for the support of our parochial schools. The Church must appeal all the more urgently to the conscience of parents who have children and the charity of those who are childless. Beyond that, she can not go, and experience has shown that it is the only way, and the only correct way, to support the parochial schools in good times and in bad.

### III.

On the question : Would it be advisable to endow our parochial schools, so that they would become entirely free ? this writer does not express himself.

But this question also has been answered negatively by clergymen whose opinion is not without weight. Thus our esteemed

friend Father Decker, of Milwaukee, in several contributions to the *Katholischer Westen* and the *Luxemburger Gazette*, has opposed the endowment plan on the ground that it would tend to stamp out the spirit of sacrifice among Catholics, which has built up our parishes and dioceses, and upon which the Church's support for the future depends. This spirit of sacrifice, he says, is already much diminished in the younger generation of American Catholics; if, besides, we lift from their shoulders the burden of providing for the Christian education of their children, they will gradually cease to contribute and to appreciate the benefits of church and school, which can not be outweighed even by the liberal contributions their elders were wont to make.

#### IV.

We should like to have these objections thoroughly discussed by some of the zealous advocates of either the taxation or the endowment plan. The subject of "Education" or "Our Schools" is one for which we have always room to spare in THE REVIEW.

We note that such an eminent authority as Father Charles Coppen, S. J., takes the ground ('Systematic Study of the Catholic Religion,' p. 334) that the support of religion enjoined in the fifth commandment of the Church, comprises generally "the erection, equipment, and maintenance of schools for the religious education of the young;" and that the Third Plenary Council of Baltimore not only directs (No. 202) that "*much zeal and prudence should be employed to eradicate from the minds of the laity the notion that care of the schools concerns only those parents who directly and actually make use of those schools;*" but that they should also be taught to look upon the parochial schools as "*quasi partem essentialem parochiae,*" to be always ready to contribute to their support, and to make them as far as possible "*free schools*" (the Council employs the English phrase, in brackets.)

There may be exceptional cases where the rule "*quieta non movere*" should obtain. An instant comes to mind from Kansas. In discussing this very question, a pastor of a country mission said to the writer: "I have not a single family that is not willing or that is unable to pay the school money. All my families own their quarter section of land and readily make a living. Why should I change the rule here? Happy parish! If there be more such cases we should exclude them from our discussion. "*Eines schickt sich nicht fuer alle,*" said the German poet. However, they form the exception, not the rule.

Now as to the arguments of the *Nordstern* writer. He is opposed to the expression, "the Catholic school is an *essential* part of the parish." The Council of Baltimore says "quasi-essential";



we should prefer "integral." A man with one leg or no legs is still a man; nothing essential is missing, but he lacks integrity. So we may have a parish—parishioners and a parish priest are sufficient to constitute a parish—if it lacks a church or school, or both, it is still a parish; but integral? No one would call it so. It is short of both legs if it has neither church nor school. If there is no school but only a church, it lacks one leg. And similar to a man thus crippled, such a parish can not perform its task under modern conditions as it ought to. It may be even impossible to preserve the life of a parish without a school. We could point out more than one instance to that effect. There is a parish not far from St. Louis, where twenty years ago the greater number of the parishioners consisted of immigrants from Europe. These are mostly dead now. Their children, raised in the public schools without sufficient religious instruction, are still Catholics, but scarcely practice their religion. Seventeen years ago, a parochial school was started in the place, and to-day the main attendance at church comes from the young people who were raised in the school. Were these no better than their parents, that church might be locked for good, or at any rate, an occasional visit by a missionary would suffice.

What the *Nordstern* writer tells us of the origin of schools, has only a grain of truth in it. Despite the duty of parents to educate their children, in many localities either no schools or inefficient schools would be found. Admitting the necessity of a proper education of all its citizens, the State is bound to come to the rescue. It must supply the insufficiency of the parents in providing proper schools; hence its right to levy school taxes. That right is not denied to the State. (Cf. the answer given by Fathers Hollaind and Conway to Bouquillon's query, "Education, to Whom Does it Belong"? passim. Cf. also Taparelli, 'Saggio teoretico di dritto naturale,' vol. I., nos. 914 sq.)

As the writer argues from the non-existence of such a right in the State to the non-existence of the same right in the Church, it follows that if his premises are wrong, his conclusion falls.

Furthermore, as a perfect society, the Church has the right to impose taxes for schools, when necessary. In doing so she is no "usurper." The priest, however, who would attempt to impose such a law on his parish would be a usurper, since he is no law-giver. He may persuade his parishioners of the correctness and expediency of his views, but he can not impose them as a law. He will fare best if he allows his parishioners a certain liberty. As an example, we may cite again the above mentioned parish. The Council of Baltimore had made it obligatory on all parishes with resident priest to have a parochial school. The parishioners in this

case were mostly opposed. The school building was erected by the generosity of a few. School money could not be charged if there was to be any attendance. Yet the school needed support. The pastor announced that thereafter all Sunday collections would go towards the support of the school. Till then that collection had averaged about a dollar per Sunday, soon afterwards it doubled, and to-day, though not quite, is nearly sufficient to pay the teacher. The balance is made up by fairs or house collections.

The third reason adduced against "Catholic free schools" is class distinction. The writer finds it more expedient that the children learn of its existence in school than that they should make the discovery later in life. That argument is insignificant. The very rich have always had and now have their select schools, into which no "plebeian" is allowed to set his foot. The remainder have little objection to mixing the children, provided cleanliness is properly observed.

Father Decker is afraid that the spirit of sacrifice might suffer; he sees it already disappearing rapidly. To say the least, that argument is weak. The money required to secure free schools opens up a channel for the spirit of sacrifice that neither the present nor the next generation will fill. And if after two generations our schools would be practically endowed, would there be no field left for generosity? Besides maintaining church and pastor, are there no general Catholic needs towards which the generosity of Catholics might be directed? What about the missions among the Indians and Negroes and to non-Catholics? What about the Holy Childhood and Propagation of the Faith, where American Catholics have hitherto made such a poor showing? What about the Peter Claver societies for the suppression of slavery? What—last not least—about the need of a Catholic daily press?

It seems to us there is no cause for uneasiness on this score. We are far from having sufficient endowments for our schools, and when we have obtained them, a vast field will still be open to cultivate the spirit of sacrifice, a spirit decidedly more Catholic than the one so largely prevailing at present, which embraces only the petty interests within the shadow of the parish steeple.



## LIFE INSURANCE FOR CATHOLIC WOMEN.

Our enquiry in a previous number: "Why should women insure?" has brought no response. Yet according to the insurance reports of New York and Pennsylvania, a large number of Catholic women must be interested in that subject, and for their benefit we give here the figures of the three women's societies named in said reports for the business year 1902.

The total income, compared with expenditures for management (expenses), was as follows:

	Income.	Expenses.	Per cent.
Catholic Women's } Benevolent Legion. } (Established 1889.) }	\$118,415.64	\$ 8,537.51	over 7%.
Ladies' Catholic } Benevolent Asso'n. } (Established 1890.) }	\$576,277.31	\$ 52,866.95	" 9%.
Women's Catholic } Order of Foresters } (Established 1891.) }	\$457,072.99	\$ 56,005.71	" 12%.
Total, -	\$1,151,765.94	\$117,410.17	

showing an expense account of over 10% for every dollar received on the average.

Each of the three concerns has a different expense ratio. This furnishes one argument in favor of our proposition, frequently advocated, to have but one large society instead of so many small ones for ostensibly the same purpose, since in that way the expense figure to income could be materially reduced.

The financial ability of the management is illustrated by the interest income for the money handled during the year and accumulated for reserve surplus. For the 31st of December, 1902, the reports show:

	Assets.	Interest Income during 1902.	Per cent.
Catholic Women's } Benevolent Legion. }	\$110,361.76	\$2,871.68	2 $\frac{8}{10}$ %.
Ladies' Catholic } Benevolent Asso'n. }	\$239,683.23	5,228.70	over 2%.
Women's Catholic } Order of Foresters. }	\$172,585.52	1,282.09	about $\frac{7}{10}$ %.
Total, -	\$522,630.51	\$9,382.47	

In other words, a total capital of \$522,630 produced \$9,382.47 for interest in a year, about one and eight-tenths per cent. Since regular life insurance companies must earn at least 4% a year on their reserves in order to remain solvent, the interest account alone of

these "ladies'" insurance companies should be sufficient to justify grave doubts regarding their stability.

From the assets here mentioned, the unpaid losses on Dec. 31st, 1902, must be deducted, which are for the—

Catholic Women's Benevolent Legion,	-	-	\$ 9,500.00
Ladies' Catholic Benevolent Association,	-	-	107,283.33
Women's Catholic Order of Foresters,	-	-	57,550.00
			<hr/>
	Total,	-	\$174,333.33
The aggregate assets were,	-	-	522,630.51
			<hr/>
	Leaving,	-	\$348,297.18

To protect outstanding contracts per 31st Dec., 1902, as follows :

	Members.	Insurance.
Catholic Women's Benevolent Legion,	- 12,153	\$ 8,816,750
Ladies' Catholic Benevolent Association,	- 77,895	69,100,000
Women's Catholic Order of Foresters,	- 37,913	40,747,000
		<hr/>
Total,	- 127,961	\$118,663,750

In other words, for over 118 millions outstanding insurance there is \$348,297.18 cash on hand after over 10 years' business activity. That means on an average \$2.72 per head or \$2.94 per \$1,000!!!

It should be said here that the report of the Women's Catholic Order of Foresters is not very clear. The Pennsylvania report shows under "assets" for cash on hand and in bank \$172,582.52, and right under it, headed "accrued interest," \$40,000. Nothing indicates what these figures are for, that is, where or for what said interest is paid, and pending further information we have dropped this item, which would change the averages but little, from the above comparison.

These three concerns are all conducted on the assessment plan, which has proved to be utterly unreliable. Here are over 100,000 Catholic women, paying over a million dollars a year, under the erroneous impression that their "insurance" of over 118 million dollars will ultimately be paid. True, the members must finally die, some sooner, some later; but those who will live longer than the next few years will find out to their sorrow that "there was a mistake somewhere." What effect such a discovery will have on the female membership of Catholic societies is difficult to predict. Beneficial for society life or for religion it will not be, and since there is no good reason for the majority of women to take any insurance at all, we respectfully suggest to the parties concerned to again consider our proposition: "Why should Catholic women insure?" and act accordingly.

## SOME CURRENT OBJECTIONS AGAINST PAROCHIAL SCHOOLS REFUTED.

The *Pastoralblatt* recently (No. 8) published a sketch for a sermon intended to refute the objections commonly raised against our parochial schools. We think we shall do our readers a service by adapting and Englishing it for THE REVIEW.

Some parents neglect or refuse to send their children to the parochial school, as their sacred duty commands them to do. They allege :

1. The Catholic school buildings are too poor and inconspicuous compared to the large, roomy, and healthy public schools.

R. Such is indeed often the case ; but there is a good reason for it. The State has more means than we Catholics, who largely belong to the poorer classes. Our schools are not palatial, but they fulfil their object, and that is the main thing.

It is not the clothes which make a man. Jésus Himself did not disdain the lowly stable at Bethlehem and the modest cottage at Nazareth.

2. We live too far away from school ; the roads are bad, the streets dangerous.

R. This circumstance, if true as alleged, may excuse the non-attendance of small children, but it will rarely excuse the larger boys and girls. To do good always requires some effort and sacrifice.

3. The Catholic teachers are not so capable as those in the public schools.

R. The public schools may have some excellent teachers ; the State has money enough to employ such. But we know that many public school teachers are poorly trained and incompetent. It is equally true that we have in our parochial schools, besides some mediocre teachers, others who are capable and excellently equipped. How could it be otherwise ? Catholic teachers as a rule have embraced the teaching profession out of their own free will and because they felt themselves called thereto ; they make it their life-work, for which they have prepared themselves by study, prayer, pious exercises, etc. They enjoy, moreover, the steady encouragement and guidance of prudent and experienced superiors.

4. The teachers are often partial ; poor children whose parents can not pay, are neglected and set back.

R. That is an unjust accusation. As Christ loved the poor as dearly, if not more dearly, than the rich, so do Christian priests and teachers love poor children with the same, and often with a greater affection, than the children of the great and wealthy.

5. Catholic teachers are too rough ; the school-mams are more refined.

R. Catholic teachers are stricter in their treatment of misbehaving children, because they know it is their duty and feel that they have the support of Catholic parents in correcting and training their offspring. The public school teachers largely lack this motive ; besides they are in many instances forbidden by law to inflict punishment where it is well deserved and the welfare of the child would require it. Many of them are careless and would rather let an errant child go unpunished than run the risk of loss of time or trouble.

6. Catholic school children are ill-bred ; those in the public schools have much better manners.

R. No doubt there are ill-bred children in every Catholic school ; but you will find them in the public schools as well. Public school children often insult priests and nuns on the street and misbehave themselves flagrantly. How can it be otherwise, when they are not taught to respect God, religion, or authority ?

7. Religion is about the only thing taught in the Catholic school.

R. It is true that religion holds a very important place in the curriculum of every Catholic parochial school. However, so long as the other branches are not neglected, but taught as thoroughly as in the public school, surely no Catholic has any reason to object.

8. The Catholic schools are not patriotic enough ; they produce an ultramontane rather than American spirit.

R. The Catholic citizens who have been educated in our parochial schools, are as truly patriotic as those raised in the public schools. They may not make quite so much noise and are less conspicuous in the scramble for offices, but they make their living honestly and are ready to take up arms for their fatherland if need be. It is a fact that no religious denomination is so well represented in the American army and navy as the Catholic.

9. The children have to rise too early in order to get to mass ; it is more convenient to send them to the public school.

R. That which is the most convenient, is not always the best. On the contrary, it is of great advantage if children are trained to rise early and attend mass regularly. It strengthens them physically and teaches them order.

10. The Catholic school costs much money, the public school is free.

It is indeed hard and unjust on the part of the State to compel Catholic parents, who pay their public school taxes like the rest of their fellow-citizens, to go down into their pockets once more in order to erect and support schools to which they can send their children without fear of religious and moral shipwreck. But it is

the duty of every good Catholic to make the best of the situation, to make the necessary sacrifices in order to insure to his children the inestimable blessing of a good Christian education. Do your duty as Christian parents; raise your children in the fear of God and in the love of your holy faith, so that they may grow up an honor to yourselves, to our holy Church and our common country, and that you may receive the reward of faithful servants in a good conscience here below and eternal bliss in Heaven.



### MORE ABOUT THE PAGAN ORIGIN OF AMERICAN FREEMASONRY.

We could rest here, were our purpose in this study of Masonic ritual mere demonstration; but since it is something more, since it is also a manifestation of the inwardness of Masonry, allow us to complete our quotations about the pagan religious rite of circumambulation, the "pregnant evidence" of Masonry's descent from paganism.

"The reason assigned for the ceremony in the modern lectures of Webb and Cross," says Mackey's *Masonic Ritualist*, "is absolutely beneath criticism. The lodge represents the world; the three principal officers represent the sun in his three principal positions at rising, at meridian, and at setting. This circumambulation, therefore, alludes to the apparent course of the solar orb through three points around the world. This is with us its astronomical symbolism. But its intellectual symbolism is that the circumambulation and the obstructions at various points, refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or Truth."

Our author has given us the astronomical and intellectual interpretations of the rite, but he has said nothing of the moral interpretation. He has told us that "circumambulare" is the same as "lustrare," to purify, to wander about; but he has not told us that his friend Plautus uses a kindred form, "lustrari," which means to frequent houses of ill-fame; for "lustrum" means a brothel as well as a purification. Pagan purifications and Christian have quite different meanings, for in paganism prostitution was even a religious rite. Hence in spite of all its talk about purity and purifications, we find invariably in paganism and the pagan mysteries, a moral corruption consisting in the deification of the sensual passions of man. This was their ultimate aim and scope, veil it as they would.

"Sun worship," says the same author in his *Masonic Encyclopaedia*, p. 766, "was introduced into the mysteries, not as a material

idolatry, but as a means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its mighty disappearance in the west. To the sun also as the regenerator and vivifier of all things is the phallic worship which made a prominent part of the mysteries to be attributed. From the Mithraic initiations, in which sun worship played so important a part, the Gnostics derived many of their symbols. These again exercised their influence over the mediaeval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways."

Remark well, dear reader, the unvarying genealogy claimed for itself by American Masonry in its standard works: the modern institution born of mediaeval Masonry, born of the Gnostics, born of the Mithraic or similar mysteries, born of Sabaism or primitive sun worship, in all of which phallic worship or the worship of the generative faculties of man played a prominent part. Shall we find the same in Masonry? We must naturally expect to do so, if the heart's blood and spirit of modern Masonry and the ancient pagan mysteries are the same; if, as we are told, the difference is one merely of external form. Let us, however, delay our answer a little, that we may call attention to an expression or two of our author and introduce some passages that may help to illustrate our subject.

In Mackey's Ritualist the sun is called "the most wonderful work of the Grand Architect of the Universe," and in the passage just quoted it is styled "the regenerator and vivifier of all things. It is, moreover, always spoken of personified; is never called *it*, but always *he*. Now such constant personification may, in English, be understood in poetry, in which personification is perfectly in place; but in prose, especially in plain ritualistic prose, no sensible, much less educated man would use it except for a purpose. And how is it that the material sun, "the source of material light," is the noblest work in the universe? What of the soul of man? What of the world of spirit? Life, and intellect, and free will? Does Masonry hold that even these are the product of the sun's material light, "the regenerator and vivifier of all things"? Is this the nature and essence of the human soul that we are to learn from Masonry? If its expressions are to be taken as they stand, we must answer all these questions affirmatively; that we are "the children of light" in its most material sense; if the assertions of Masonry are to be taken differently, then should it have spoken otherwise. As, however, we hope to deal with this question more fully elsewhere, we are satisfied for the present to call attention to the prominence of the sun in the Masonic system.



## MINOR TOPICS.

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*An English Bishop on the Reform of Church Music.*—The new Bishop of Salford, Msgr. Casartelli, in a recent pastoral letter bearing on the reform of Church music, lays bare the many abuses that now obtain in churches everywhere. We quote from his letter :—

It has been stated that when our Holy Father Pope Pius X., after his elevation to the papacy, first met the Maestro Perosi, he greeted him with the words: "Faremo della buona musica" ("We will produce good music"). And His Holiness is credited with an intention to prosecute with vigor at no distant date the much-needed reform of sacred music. This will be a day for which many, both clergy and laity, have long been anxiously looking. The "signs of the times" seem really to indicate that ecclesiastical musical reform will be one of the chief features of the early twentieth century, just as ecclesiastical architecture reform was of the early and middle nineteenth.

It is a matter of general comment and regret that so much of our Church music is still of such a theatrical style, unworthy of the house of God. High Mass and benediction, especially on great feast days, are too often turned into little better than concerts, where people go "to hear the music" and (as they admit) find it impossible to pray.

Many masses are objectionable owing to the unmeaning repetition of the words of the sacred liturgy, which is surely a serious violation of both the respect due to these sublime utterances and the obedience due to the decrees of the Church. And in any case, the excessive length of many masses is much to be deprecated. Apart from musical considerations, these long masses are exceedingly trying to the celebrant, particularly as in this country the custom prevails of having the sermon at the sung mass; and sometimes a priest in a single-handed mission, who has to rise early, say two masses and preach, is kept to a very late hour without food, under severe physical strain. Such a custom is a fruitful source of ill-health and frequently leads to ultimate breakdown of the health of the clergy.

We earnestly exhort all the clergy and laity to join us in an attempt to reform these abuses by introducing simple devotional masses, which shall aid devotion instead of distracting it, and which have little or no repetitions and are distinguished by brevity. In order to commence some such reform, without attempting any too drastic measures, we direct that on all occasions when we are invited to assist at high mass or benediction in any church of the Diocese a program of the music shall be submitted to us one week beforehand, and that no music shall be rendered in our presence of which we disapprove. In order to guide us in these matters we have appointed a small committee of experts, clergy and laity, to whom we shall refer from time to time.

We need only refer to the decrees of synods, provincial and diocesan, as well as to the decisions of Roman Congregations forbidding female solos and the advertising of the names of soloists and other singers and performers, all of which decrees are in full

vigor. We also strongly deprecate the reports so frequently seen in our newspapers of masses and other liturgical services which read too often like critiques of concerts. On the other hand we warmly applaud the excellent custom, which has several times been tried with success, of training the boys of our elementary schools to sing simple Gregorian masses when full male choirs are not available. It is astonishing how excellently such school-boys' choirs can be trained to sing the divine liturgy, and what is more, a constant supply of fresh young voices is available year by year, and at little or no cost.

*The Clergy of the Future.*—The cheerful optimist always finds in Archbishop Ireland's utterances new reasons for being content with the present and confident of the future. Thus, in his remarks this week, he has made us see that the Church in this country is about to be reinforced by a clergy who really know something. The thing has been under consideration for some time. At last it has reached the fruition-period. For five years the seminaries have been engaged in work which entitles their graduates to consider themselves educated men—that is, men of the "new" education. Pope Pius X., it is said, is in favor of the movement and under such august auspices we may confidently expect a clergy as well educated, as broadly cultured as are the clergy of Rome.

Meanwhile, the Catholic University of Washington is contributing its share to this most meritorious work. All its efforts, or rather its principal efforts, are devoted to the higher education of the clergy, to supplementing the work of the seminaries. The University has apparently narrowed its scope, and, instead of seeking wider fields, it is now cultivating the field of clerical education with might and main. It needs money for this, and the country at large is expected to supply some seventy thousand annually by means of collections. . . . .

There may be those who will not fancy the sweeping inference from the Archbishop's words, that our clergy up to this have been of little account intellectually. But this is a detail; and there can be no doubt that our solicitude for the higher education of the clergy of the future should outweigh all pettiness of view or feeling. To be lumped in a mass of ignoramuses will not affect a sensible man—that is, if he has a sense of humor—as much as will the prospect of affording better opportunities to his successors attract him.

Of no man is it more true to say than of a priest that he is a servant. His life subserves the Church interests. He is an incident in the great work of the Church, forgotten when he is gone, cherished when he is at hand for the station that he holds and not for himself. He is most completely a priest when he can do his work best. That work is various and in some respects changes with times and countries. The administration of the sacraments, of course, is everywhere and always the same. But in this country now-a-days, priests are supposed to be business men and collectors of money. Elsewhere they are supposed to be teachers.

The time is coming, we take it from the words of the Archbishop of St. Paul's, when our priests in order to do their work well, will have to be experts in the knowledge of the day, what-

ever that means. The older generation of the clergy will have gone its way, the church-building money-raising priests—the brick and mortar priests as one enthusiastic prelate used to call us—and then will come the better-equipped, the thought-compelling, the widely read young priests for whom we shall have done our best to raise this seventy thousand a year.

They shall be welcome when they come, and may they do credit to their Alma Mater in the day of their advent. Already the trumpets flare and the heralds, with the voice of fifty men, bid us acclaim their coming. Let us make haste to level up the rough roads with the necessary contributions.—Rev. Cornelius Clifford in the *Providence Visitor* (No. 1.)

*The Distribution of the Various Religious Denominations Over the Globe* has been the subject of numerous and widely differing estimates. Rev. H. A. Krose, S. J., in the *Stimmen aus Maria-Laach* (fasc. 6 and 7 of the current vol.) gives the results of laborious compilations which he has made upon the basis of official census reports and from other reliable sources. He figures that of the 1537 millions of human beings now living upon the earth, 549,017,000 (=35.7 per cent.) are Christians, 202,048,000 (=13.1 per cent.) Mohammedans, and 11,037,000 (=0.7 per cent.) Jews. Hence there are in all 762,012,000 monotheists, or, in other words, one-half of twentieth-century humanity believe in one God. Among the polytheistic religions, Confucianism, with its 235,000,000 adherents, holds first place. Then comes Brahmanism with 120,000,000, then Taoism with 32 and Shintoism with 17 millions. Buddhism, which has been numerically overestimated, counts 120,000,000 followers, while the so-called ancient Hindoo cults have 12,000,000. Besides, there are some 195,000,000 fetichists and other unclassified pagans. The rest of humanity, two to three millions, profess some "free" religion or no faith at all.

Of the Christian denominations, Catholicism is by far the most numerous, comprising as it does 264,506,000 adherents, =48.2 per cent. of the entire number of professed Christians. It is the most widely spread and the most numerous of all the religions of the world. The number of Protestants, that is to say, all Christians who are neither Catholics nor schismatics, is 166,627,000. There are 109,147,000 "orthodox" Greeks, 2,173,000 Russian heretics and dissidents, and 6,555,000 Oriental schismatics.

As the sources from which P. Krose has derived the bulk of his statistics are from five to ten years old, he concludes that the number of Catholics to-day must be at least 270,000,000.

We smile at the story of the defaulter who pleaded that, though he was short in his accounts, his heart always beat warmly for the old flag; but that is the principle upon which we condone a good many things that call for rebuke and penalty. It is natural enough in estimating a man's character to set off the good qualities against the bad, and strike a sort of moral balance which determines the verdict. But what are the qualities that we are setting over against undoubted violations of the laws of justice and righteousness? For the most part they are not moral qualities at all. They are "smartness" and the ability to make money; and if a man flings a percentage of his profits to philanthropy, he raises

an effective barrier against any criticism of his purposes or methods, and very likely he has secured a practical endorsement of them.

The *Casket* [No. 32] deplorably observes that "there is a strong movement among some people backwards towards paganism. Emblems of sensuality are tossed about everywhere. Not even a new chocolate, a new bicycle, or any new article of trade or commerce can be put on the market to-day without a flaring chromo of a half-dressed or immodestly dressed woman being flaunted on a printed page in shop-windows to catch the eye. When a manufacturer wishes to bring some article before the public, he publishes with it a half-nude female portrait. The magazines and papers which make largest claims to respectability,—many of them,—lend themselves to advertisers of this kind. We suppose they are paid for it; and it is wonderful what a good substitute for decency and honor is formed by cash, with some people."

"The historian of the Catholic Church in the United States is still to come. The numerous works of Gilmory Shea contain a wealth of material, which is, however, unfortunately not digested; while Bishop O'Gorman's manual is little more than an extract from Shea, a series of loosely connected sketches, in which the literature of the subject is not properly used."

Our older readers know that this has always been the judgment of THE REVIEW, but we can repeat it to-day in the words of a competent scholar, P. Athanasius Zimmermann, S. J. (*Die Universitäten in den Vereinigten Staaten Amerikas. Ein Beitrag zur Culturgeschichte. Herder 1896. Page 64, n.*)

When the late Archbishop Zardetti resigned the see of Bucharest, Roumania, he was severely rebuked for his lack of courage and endurance even by some of his friends. We note from *La Vérité Française* (Oct. 4th) that another Roumanian Bishop, Msgr. Jacquet, of Jassy, has also found it impossible to continue his episcopal labors. It appears that, in his zeal to follow out the policy of conciliation prescribed by Leo XIII. towards the schismatic Catholics so numerous in that region, Msgr. Jacquet went farther than the Prefect of the Propaganda, Cardinal Gotti, thought permissible; whereupon he decided to relinquish his *difficile* office.

A correspondent writes: "I have consulted a canonist on the question of the exclusion of married priests from the sacred ministry among the Ruthenians and other Orientals living in the United States. He sends me three decrees dated respectively 1890, 1892, 1897, enforcing or confirming the exclusion of such priests. It would seem, therefore, that the decree of exclusion has not been rescinded by the Holy See. At least there are no documents to be found permitting the ministry of married priests in this country."

But how is it, then, that there are a dozen or more of them exercising the sacred ministry here?



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## THE RELIGIOUS SITUATION IN FRANCE.

OU ask me for an explanation of the current events in France for the readers of **THE REVIEW**. It would take many pages to handle properly such a vast theme. I am not surprised that some of your fellow-citizens, even Catholics, do not understand our situation. More than one Frenchman is similarly puzzled.

But if it is not possible to explain all, there are at least some truths the knowledge of which will enable you and your readers to form a better judgment of the facts and their causes and of the general laws to which, despite their apparent incoherence and incongruity, they are subject.

### I.

There are in France and outside of it many who speak of the religious persecution carried on by the Combes ministry as an event which could not have been foreseen and which must be explained by facts of recent date.

This view is entirely false. The present violent persecution is but the logical sequence of certain religious and political events which for more than a century have taken place among us, and which, together, constitute what is called the Revolution.

These events were brought about by the influence of a formidable power, which acts, now secretly, now openly and with force, upon all governments, but particularly on that of the French Republic. Its name is Freemasonry. I am well aware that in America there are many Catholics who do not believe in the influence of Masonry; but you, Mr. Editor, know as well as any one on what authority and on what unimpeachable proofs my assertion rests.

The more or less hidden but very real aim of Freemasonry is

the destruction of the Catholic Church, whose place it wishes to occupy. That is another truth contested by some of your countrymen, but which, forced by the evidence, even non-practical Catholics here now admit. If these two truths are not admitted, it is impossible to understand the religious situation in France, but all may be explained by not losing sight of them.

Freemasonry has been the most powerful agent in European politics for the last 150 years, and it has used its power for the destruction of Catholicism.

According to the avowals of its adepts and the official documents of the lodges, it concentrated first the whole effort of the Revolution on France and Rome, to strike a decisive blow against the Church. First the French monarchy had to be destroyed to give the control of the government over into the hands of Masons and thus to strike the first blow against the temporal sovereignty of the popes. Pius VI. and Pius VII. were the victims of revolutionary France. Other legitimate monarchs were likewise dethroned. When that work was done, Napoleon, who had been an instrument of the sect, was abandoned and betrayed by them, because they recognized that his ambition might become a source of danger to them.

Unable to prevent the return of Pius VII. to Rome and that of the Bourbons to France, Freemasonry cleverly managed to impose men of its liking (Fouché, Talleyrand, Carnot, etc.), upon the new power, in order to prevent any solid establishment of the new throne and to betray it at an opportune occasion. Such was its action in the successive revolutions of 1830, 1848, 1870. The policy of the lodges was apparently to serve all powers, but to allow none to establish itself firmly until the time when the republican form would be solidly established and they could run the government under the veil of irresponsibility and anonymity. That was their aim, and for the last twenty-five or thirty years they have accomplished it and used the power they have obtained to consolidate their régime and sow their salt on the ruins of the pontifical and the French monarchies. But they are not satisfied with that. They not only mean to prevent any possible future restauration, but aim at the destruction of what is still left. The spiritual sovereignty of the Pope is still intact, as is also its main human support (Peter's pence, missions, etc.) which principally comes from that portion of France which has remained faithful.

## II.

There are two Frances, or rather, there are in France two peoples, divided by a deep enmity of more than a century's standing. The one is made up of all that remains of ancient France: the no-

bility, the middle class, and all others who have remained true to the Catholic faith and the traditions of honor; the other consists of all the rest: infidels, Protestants, Jews, cosmopolitans and adventurers of every kind. Which is the stronger?

If we consider the total population, Catholic France is more numerous than infidel France. But if we set aside women and children and count only the voters, both camps are nearly equal. Among a total of between 10 and 15,000,000 voters a change of 2—300,000 votes would change the result of the ballot.

This may explain several phenomena that puzzle the outsider. The Catholic population (including women and children) is much more numerous than the other and is also very charitably inclined. Hence, we can understand the great number of Catholic *œuvres* in France. And as the male population is almost equally divided between the two camps, we can also understand the violence of the fight.

All through the XIX. century the Catholic citizens served their country faithfully under all its rulers, in the army, the civil government, and the clergy. Both civil and military officers were recruited from the higher classes, the clergy from the people. And thanks to the faithful co-operation of "old France," revolutionary France was able to present a dignified front to outsiders.

As Catholic France had loyally served all other régimes, it likewise served the Republic, and would never have opposed it, had not its leaders proceeded to attack religion. If the representatives of the Republic wished to found their system on a solid basis, they should have granted liberty, even though it were only a restricted liberty, to the Catholic population, who even now, under persecution, have not yet revolted. But the aim of the Masons is not to found a republic, but to destroy the Catholic Church. Only a few days ago one of their chiefs, the deputy Massé, Vice-President of the Grand Orient, declared publicly: "The Republic is open Freemasonry (*découvert*); Freemasonry is the hidden Republic (*à couvert*)." Not only have the chiefs of the Masonic party not welcomed those who desired to join the Republic (*les ralliés*), although their sincerity could not be questioned; but they have even excommunicated (if the expression be allowed) Republicans of long standing because of their religious views. And worse still, Republicans who are Catholic but suspected of a willingness to stop on the road of persecution (such as Méline, Ribot, Waldeck-Rousseau, etc.) have been cast aside. Every effort of the ruling power is bent upon rejecting any and every one who is not in favor of going ahead with the work of destruction. The ruin of religion is what they aim at, no matter what the cost, even if France should perish thereby. And will the destruction of

France not be the end of these tactics? In the beginning of the XIX. century Freemasonry worked for the exaltation of the military power of France, in order thereby to revolutionize the nations of Europe. In the beginning of the XX. century the object of the sect is quite different: it exalts the power of non-Catholic nations (England, Germany, Russia), and seeks to destroy those of Catholic States (Austria, Italy, Spain, France) by fomenting internal dissensions.

Since 1870, the republic built up in France by Bismarck and his agent Gambetta, had for its prime mission to prevent a new war by keeping France in a state of weakness and derision. Next, with the Dreyfus case, the systematic destruction of France began. Until then, Masonry had attacked only the Church and the monarchy; now it also began to fight the army. Military discipline is an anomaly in a revolutionary society, and a perpetual menace, in a country like France, of a return to the monarchical spirit; the more so as the number of officers faithful to their religion has increased rapidly. As long as they were in the minority and did not rise to the highest rank, the sect could stand it; but their number increased and by years of service they were entitled to be promoted to the highest ranks. The same can be said of the increase of Catholics in the more important civil offices. And hence, by fair means or foul, Catholics had to be prevented from forming the majority.

CHARLES MAIGNEN.

[*To be concluded.*]



### THE PAGAN ORIGIN OF MASONIC SYMBOLISM.

Having instructed us in the rite of circumambulation, and having established Masonry's relationship with the ancient pagan mysteries, our guide, Mackey's Masonic Ritualist, deigns (page 40) to call our attention to another point.

"In the ancient mysteries," it says, "the first step taken by the candidate was a lustration or purification. The candidate was not permitted to enter the sacred vestibule or to take any part in the secret formula of initiation, until by water or fire he was emblematically purified from the corruptions of the world which he was about to leave behind. A similar principle exists in Freemasonry, where the first symbols presented to the Entered Apprentice are those which inculcate a purification of heart, of which the purification of the body in the ancient mysteries was symbolic. We no longer make use of the bath or the fountain, because in our philosophic system the symbolism is more abstract."

Truly fire is a far more natural agent of purification than



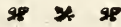
water, for those who look upon the sun as the universal purifier and regenerator of nature. From it is the warmth of our blood and the heat of passion. And so the pagans understood it when they made the worship of human passion a prominent and principal part of their sun worship. Water is the symbol and instrument of purification in Christian baptism; but Masonry is not Christian and finds Christian symbolism too abstract.

But why is purification by water too abstract? the uninitiated ask. Is not water a common symbol of purification? a common cleanser of what is soiled and unclean? And as it purifies our hands and our face, what is there abstract in making it a symbol of purification of our heart? To understand our author you must read his words in the light of the philosophy of the Kabbala regarding man—the old Jewish Kabbala from which Masonry has, in great measure, derived its philosophy. In this system the seat of intelligence is not the brain but the heart. Purification of the heart is, therefore, not, as with us, the purification of affections, but the purification of the intellect. We do not speak of washing the intellect, but of enlightening it. It is purified when the clouds of ignorance that obscure it are removed, just as the air is purified when the miasmata and vapors that befoul it are dissipated by the rays of the sun. Purification of heart is therefore that spiritual illumination of which Masonry has spoken to us in the “Shock of Enlightenment,” and which it has fully revealed to us in speaking of the material light of the sun. This purification of the heart, this science peculiar to the ancient pagan mysteries and to Masonry, is indeed better represented by fire than by water, since fire burns where water quenches. It is from the Kabbala, which has drawn deeply from the ancient pagan mysteries, as likewise from these mysteries themselves, that we are to ask an explanation of what Masonry is, and of Masonic symbols. To us who already know the relationship of Masonry to the mysteries, the fact is evident; we like, however, to have the assurance from the lips of our Ritualist.

“Learned Masons,” it says, on pp. 41, 42, “have been always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been able to find the true interpretation.”

Go, therefore, initiated and uninitiated alike, go all ye who would study Masonry, not in its mere outward form, which does not afford the true interpretation of its symbols, but in its inward spirit and essence, go to the old pagan mysteries, enter into their

history and organization and philosophy, and you have the inwardness of Masonry. Touch cautiously the symbols that seem to be taken from the Old Testament, for if you go deeper you will find that it is their pagan counterpart that is revered and not they. And when you come to the New, beware of the Star of Bethlehem as a "too sectarian interpretation" of the Blazing Star of Masonry; shun baptism as unsuited to signify Masonic purification; and seek the True Word anywhere but in Jesus' Christ, who is the "Word that enlighteneth every man that cometh into the world." Forewarned as ye are, be not caught by the chaff of the ordinary stereotyped lectures, much less by the hackneyed smooth phrases that are framed to hoodwink the world; you must study paganism to understand Masonry.



### A NEW GREEK GRAMMAR.

Kaegi's Greek Grammar is really not a new book, but one which has stood the test of many years; but it has only of late been introduced to the English speaking public in an authorized and cleverly adapted English version by James A. Kleist, S. J.\*)

Several American colleges have already adopted this grammar, among them St. Louis University, Canisius College, Conception Abbey, St. Francis College, Quincy, Ill.; and we are sure others will follow as soon as they will have learned of the extraordinary merits of this text-book.

Professor Kaegi's object in elaborating his grammar and exercise books was an eminently practical one, viz. to furnish books which would meet the purpose of teaching Greek in the modern high-school. At the time when his grammar appeared, there was no apparent call, to a superficial observer at least, for a new addition to the many grammars already existing. However, those most in use in the secondary schools were, some of them, too extensive for beginners; others were brief indeed, but their brevity was not the result of a critical method.

To accomplish his object, therefore, Professor Kaegi had to determine just what matter should be contained in a grammar which was to serve the direct purpose of the class-room, and what should be eliminated from such a work. In this, he was guided by the correct principle that "it is a loss of time to burden the mind of the young student with material he never or seldom meets with in the authors read at school." With a view to shaping his own school grammar upon this principle, he proceeded to make a crit-

\*) A Short Grammar of Classical Greek, with Tables for Repetition. By Dr. A. Kaegi, Professor at Zurich University. Authorized English Edition for High Schools, Academies, and Colleges. 240 pages, bound in cloth, \$1.25. B. Herder. Also two exercise books, adapted by Prof. Kleist and published by Herder.

ical study of the Greek classics as far as they are read in most of the secondary schools, i. e. Xenophon's *Anabasis*, *Hellenica*, *Memorabilia*; Plato and Thukydides; Demosthenes' *Olynthiacs* and *Philippics*; Herodotus, Homer, Sophocles, and Lysias.

Grammatical facts of infrequent occurrence in these standard school authors, such as rare forms, mere exceptions, solitary idioms, etc., were rigorously excluded. Thus it is that from its very first appearance Kaegi's grammar on the one hand shared with other grammars the advantage of brevity, and on the other surpassed them, because his system of reducing the grammar was not at all eclectic, but strictly methodical.

An example or two, out of many, will illustrate Kaegi's method. In many of our Greek grammars, the comparatives *μειυότερος* and *ὀψιυότερος* figure as exceptions to the rule. They have found no place, however, in Kaegi's book. And justly so. For,—as the author with vast statistical material before him is able to tell us—they do not occur even once in the above-named list of standard writers. Again, what grammar does not mention *ἀλήλιφα* and *ἀλήλιμμαι* among the perfects with Attic reduplication? And yet, the former is found nowhere in the mentioned classics, and the latter occurs just twice, viz. Thukyd. 3, 20, 3 and 4, 68. What then—Kaegi concludes—can be the use of the student having to cram his mind with these and a host of other useless things?

The persistent application of the above principle to both etymology and syntax constitutes the feature which sets off Kaegi's grammar and exercise books to such advantage against similar works.

Besides, to arrive at a proper estimate of these books, it should be borne in mind that they were not intended for helps to students who make philology their specialty, but for instruments in teaching the rudiments of Greek to high-school boys and leading them on to such an acquaintance with the peculiarities of that language as is requisite and sufficient for an appreciation of some of the most beautiful productions of the Hellenic mind.

If success can be at all taken as a standard of excellence, Prof. Kaegi may proudly point to the extraordinary sale of his books as bearing strong testimony to their intrinsic merits. Indeed, their practical worth, as well as the reputation of their author, are an established fact on the other side of the Atlantic.

The short grammar appeared in October, 1892, then in March, 1894, next in April of the same year, again in January and April, 1895; the sixth edition came out in January, 1896, the seventh in January, 1897, the eighth in January, 1898, the ninth in January, 1899, the tenth in January, 1900, the eleventh in January, 1901, the twelfth in January, 1902; in a word, within the brief space of

ten years it has gone through twelve editions, the last of which comprised eight thousand copies.

The exercise books have met with a similar success: within ten years, No. I has been published six times, while No. II has within eight years passed through six editions.

A philological journal of 1889 says: "Now that Kaegi has hit upon the correct method of determining just what matter text-books for secondary schools should in future comprise, a new Greek grammar will no longer be worthy even of our consideration, unless its author advance still further along the lines followed by Kaegi for systematically reducing the amount of grammar."

Such was Kaegi's aim in writing his grammar. The same is true of his two exercise books, which show perhaps even more than the grammar that their author is an eminently practical schoolman. They are remarkable for their arrangement—part of the regular conjugation is taught as early as the first lesson; for the chief rules of syntax—a summary intended to acquaint the beginner with the fundamental principles of syntax even before the study of etymology is completed; and last, though not least, for their select vocabularies. In fact, grammar and exercise books harmonize so admirably that one need not be an optimist to see that some little, but steady, application on the part of the student can not but result in somewhat more than a mere smattering of the Hellenic tongue.

It is to be hoped that the present American edition of Kaegi's books will meet with at least a proportionate, if not an equal, success as the original. True, for the average boy of to-day Greek has not the same fascination and is not exactly as easy as a game of football or baseball; but is this a reason to yield to the ever-increasing tendency of throwing it entirely over board? No boy that launches out upon a business career fancies that success will be "made easy" for him, but he is prepared from the outset to meet the rough world where it is roughest, and to struggle for his existence. And he finds nothing strange in this. Why, then, should the young student in his intellectual career—for such is his training at college—be shut off so anxiously from every thing that imposes upon him some mental effort and forces him to a mental struggle? Besides, does not the very fact that Greek can not be acquired without a fair amount of effort and self-discipline on the part of the youthful learner, bestow on it—other things being equal—an educational value superior to that of any modern language?



## LITERARY CRITICISM IN CATHOLIC NEWSPAPERS.

We have resigned ourselves in some degree to philosophical and theological inaccuracies and blunders in our Catholic American newspapers; but though the incompetence of the editors in these higher sciences deprives them of the capacity for much good, it would be a consolation to think that they were at least well trained in literary matters and did their best to cultivate a correct taste in their readers and to give them reliable information about what to read.

Unfortunately, some are ignorant and indiscriminate even on this subject. Here we have the *Boston Republic*, which cultivates "the higher Catholic journalism" (see our No. 42), opening its "Reading Circle" with a recommendation of Thackeray and his 'Vanity Fair' (No. 45), without a hint that both this novel and all the other works of this gifted author are built up on the false and pernicious principle that human nature is totally depraved, virtue therefore impossible and religious practice a sham.

A few weeks before, the *Memphis Catholic Journal* (whose editor, Mr. Wm. Fitzgerald, has since died: the Lord give him eternal rest!) answered the query: "Please state in what manner the Catholic Church regards the works of Lord Bulwer-Lytton?" thus (No. 20): "As those of an able, brilliant, and exceptionally clever writer, but some of his works, especially 'Morton Devereux,' are so thoroughly bigoted and anti-Catholic, and give such a false and malicious idea of Catholic priests and Catholic teachings that they are unfit for perusal. Lytton, however, had *one redeeming trait, he did not pander to the immoral taste of the time.*"\*)

Now, it is well known to all serious students of literature that Bulwer-Lytton's earlier novels deserve to be "censured as immoral or deficient in genuine art." (Cfr. Jenkins' Handbook of British and American Lit., 13th ed., p. 380), and that to "all his novels there is the strong moral objection that they are a deification of worldly success, as if that were the paramount object of life." (Ibid.)

The same objection, let us add by the way, holds good against George Horace Lorimer's 'Letters From a Self-Made Merchant to His Son,' which at least two of our Catholic weeklies have recommended without reserve within the past six months.

And now comes that pretentious monthly magazine *Men and Women*, of Cincinnati, which makes a specialty of literary criticism, with a tremendous glorification of the life and works of Francis Parkman, the historian, of which we will quote the con-

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\*) Italics mine.—A. P.

cluding paragraph (Nov. No.): "His search for truth was keen and conscientious, and his artistic skill enabled him to adorn truth with beauty. Hence, his life work resulted in a valuable contribution to literature *and a remarkably fair history.*"\*)

It is absolutely and utterly false that Parkman's various monographs, which together form a complete and graphic account of the rise and fall of the French power in North America, are "remarkably fair history." Jenkins puts it very mildly when he says that it is Parkman's "serious fault" that, "even when he glorifies her heroes and missionaries, he misrepresents the Church."

What is the use of having a Catholic press at all if it does not instruct the Catholic public in the truth, but simply re-echoes the errors and lies of secular newspapers and magazines?



### A MUSHROOM REPUBLIC.

The real ground of apprehension, in regard to events on the Isthmus of Panama, according to the *Evening Post* of New York, (Nov. 6th), does not lie in the official action of our government. Formally, that seems so far to have been fairly correct. But a distinct peril to our good name lurks behind all that. Have our consuls, or any of our military officers, intrigued to bring about this artificial revolution? We can not fail to note that this is positively asserted in a despatch of the French consul at Panama to his government. And we see the same thing hinted in the insinuation of European newspapers that President Roosevelt has been "working behind the scenes." For him or the nation to be compromised by any collusive activity on the part of American officials, which would give color to such a charge, would be disgraceful and intolerable. It would make it necessary to insert an *erratum* in all books and articles about the Panama Canal, saying, "for canal, read scandal."

We can already see material for most unpleasant disclosures. That military "reconnaissance" of the Isthmus by our youthful army officers—what was that for? Were they not really reconnoitring a revolution? The concealed shipment of arms from this country, in aid of the revolutionists, may have been wholly legal, but was altogether suspicious. It is certain that the Navy and State Departments knew all about the revolution in advance. The "tip" was out in New York and in Washington that the affair was set up, and would come off according to advertisement. What we fear is that there is a tale here which, if ever unfolded, would be one most humiliating to all Americans. Who knows that

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\*) Italics mine.—A. P.

Senator Morgan, with his facilities for acquiring or extorting information, may not, in his noble rage for Nicaragua, bring out evidence of plotting or collusion, of a sort to make the ears of all who hear it to tingle?

Certain stereotyped phrases are invoked. They always are to gloss over wrongful action. It is said that we are bound to recognize the *de facto* insurrectionary government in Panama and Colon—for there is no evidence that the revolution has extended beyond those two cities. Of course, our consuls will need to find some local authority with which to transact business. In that sense, if the revolutionists remain in control, they will have to be recognized. So would a band of pirates in their place. But this is a very different thing from recognizing the "Republic" of Panama. It yields no sign, as yet, of being even *de facto*. It is, rather, all too plainly *de artificio*. To deal with its officers is one thing; to admit the validity of their claims, as against the central government which would put them down as rebels, is quite another. The latter would be, on the principles which we as a nation have laid down and contended for passionately, equivalent to declaring war on Colombia. No such break with our traditions and with decency should be thought of for a moment. We must continue to observe strict neutrality. If the alleged Republic of Panama can get on its legs by itself, and assert its power against the government at Bogotá, then, after weeks or months, the question of recognition will properly come before us. At present, our duty is to keep hands off and await developments. To attempt to force matters—above all, to attempt, as Senator Cullom suggests, to smuggle through a canal treaty with this mushroom republic—would be shocking.

Prudence and consideration in dealing with Colombia have been the rule of the State Department from Marcy to the present day. The despatches of Seward and Fish and Evarts and Bayard are filled with expressions of the purpose of the United States to respect the sovereignty of Colombia in every way. It was once proposed by the Colombian Congress to repeal the treaty, or at least article 35, which gives us the right to keep transit open on the Isthmus. But our minister at Bogotá urged that the American government would never exercise its power in any unfair or unfriendly way. In fact, it was pointed out from the first that we were under peculiar obligation to uphold Colombian sovereignty. It was even thought that we were bound to help the central government put down rebellion on the Isthmus; but the Attorney-General of the United States held that our obligation did not go beyond repelling attack from abroad. No meddling in Colombia's internal affairs, has been our guide. There has been, it is true,

a quiet but perilous extension of our right of landing troops, and of their power when on shore. Secretary Seward once practically apologized, because Admiral Pearson landed marines without first asking permission of the local authorities. We have left all that far behind. Capt. Hubbard would not permit Colombian troops to go by rail from Colon to attack the revolutionists in Panama, but he apparently allowed the latter to cross over to Colon. There is, we presume, some fine-spun distinction here about "preventing bloodshed." But it is probable that no Isthmian revolution, if let alone, would cover the tracks of the Panama Railroad with blood.

Scrupulous Americans, who are apprehensive whereto this may lead, are triumphantly referred to abroad. "Europe approves us!" Exactly. Europe has long wanted us to "underwrite" all Central and South America. Germany and France and England would like nothing better than to have us make ourselves responsible for all those unstable governments. But are we ready to do it? The President has said we are not. Let them all pay their own debts and meet their own international obligations, was his motto during the Venezuelan squabble. Yet nothing is more certain than that, if we prop up a tiny and fraudulent republic at Panama, for the sake of getting a canal out of it at a bargain, the whole concern will have to be taken over by us. Are we ready for that? Do we wish, at this moment when we are complaining of South American dislike of the United States, to give the countries in Central and South America one evidence more, to their mind, that Uncle Sam is a predatory neighbor, only waiting to rob them of their own by every trick and pretence?



## BOOK REVIEWS.

*Illustrirte Geschichte der deutschen Literatur.* Von Prof. Dr. Anselm Salzer, O. S. B. With 110 full-page illustrations and more than 300 cuts in the text. Munich, Allgemeine Verlagsgesellschaft. 1903.

Those Catholics who know the beautiful German 'Literaturgeschichte' written by the Protestant König, will hail Father Salzer's work with great satisfaction. We have indeed to congratulate our active Catholic brethren in the Fatherland, for publishing a new and thoroughly up-to-date history of their vast literature which will do full justice to the great Catholic past as well as to the splendid productions of Catholic contemporaries. The work comes out in instalments ("Lieferungen") but from what has appeared till now we can see



that it deserves all the praise it has already received on the other side of the Atlantic.

In America we have not many chances to examine the old books or manuscripts which, centuries ago, were the bearers of knowledge and wisdom to our ancestors, and now show us their first literary achievements. The present book offers at least a considerable number of well executed facsimiles, which enable us to acquire a fair idea of what a piece of literature looked like in the times of Charlemagne and earlier.

We hope that the able author, who already enjoys a splendid literary reputation, will also give due recognition to those poetical products of German Americans, of which German literature has reason to be proud, such as, e. g., Keilmann's 'Palla Toa,' Schäle's 'Stauf-fenlied,' and others, especially the latest flower of American German poetry—our own Father Rothensteiner's 'Hoffnung und Erinnerung.'



*Christian Apologetics or a Rational Exposition of the Foundations of Faith*, by Rev. W. Devivier, S. J. Translated from the 16. Edition of the Original French. Preceded by an Introduction on the Existence and Attributes of God, and a Treatise on the Human Soul; Its Liberty, Spirituality, Immortality, and Destiny, by Rev. L. Peeters, S. J. Edited, Augmented, and Adapted to English Readers by Rev. Joseph C. Sasia, S. J. 6¼ × 8¾. Two volumes. (207)+784 pp. San José, Cal.: Popp & Hogan, Printers. 1903. (To be had from all Catholic booksellers.) Price, \$2.50 for both volumes, which are not sold separately.

We have on several occasions referred to the need of a solid and up-to-date manual of the Evidences of Christianity for the advanced students of our Catholic colleges. Father Coppens' 'Systematic Study of the Catholic Religion,' recently reviewed in these pages, fills the bill where a brief elementary handbook is desired. But there are colleges that require something more extensive, either for use in the class-room or for reference in the hands of the students; these should introduce Fr. Sasia's English edition of Devivier, which is a splendid text-book for a more extended course (say two years) of apologetics. It has already been introduced into the Jesuit colleges of California and, we understand, is giving satisfaction to professors and pupils alike. Those who are acquainted with the original French edition will be pleased to learn that Father Peeters' introduction and Father Sasia's judicious emendations and additions not only improve the book as such, but render it admirably adapted to English speaking readers and students.

We may note in conclusion that we are proud to see our humble REVIEW repeatedly quoted in such a scholarly work.

## MINOR TOPICS.

*A Canadian Opinion of The Review.*—We are indebted to the *North-west Review* of Winnipeg, Manitoba, (No. 4) for the following kindly notice :

"It has been said of one gifted writer, whose poems are not appreciated by the general public, that he is a 'poets' poet,' in the sense that poets alone can realize all that his verses contain. Similarly we might say that Mr. Arthur Preuss' REVIEW is a Catholic journalists' journal, full of suggestions the value of which a Catholic editor alone can estimate. Hence it happens that he is not always as quotable as many of the more commonplace editors. For it is a curious fact that popular journalism, even among Catholics, implies mediocrity, the most widely circulated Catholic papers in America being editorially among the weakest. One of these latter is credited, in the American Newspaper Directory, with a circulation of over forty thousand, while less than 7,500 subscribers are granted to such admirably edited papers as the N. Y. *Freeman's Journal* and the *Sacred Heart Review*, while no rating at all is vouchsafed to THE REVIEW of St. Louis.\*)

"We are not, of course, implying that nothing in Preuss' REVIEW can safely be clipped : we mean simply that many of its best articles are too recondite or too contentious for the common run of readers. For instance our St. Louis contemporary lately published several most important articles on fraternal societies that insure their members on the assessment plan. Were we to reproduce these eminently suggestive articles, we should unsettle the minds of many thoughtful members of the C. M. B. A. and C. O. F., who might not see their way out of the difficulty. Hence we prefer to recommend these articles to the careful perusal of the well informed editor of the *Canadian*, the official organ of the C. M. B. A., so that he may answer them with facts and figures."

*The Verdicts of the Different Court-Martials Held in the Philippines by American Army Officers* have often been commented upon on account of their leniency. But the climax is reached by the vigorous expressions of Rear Admiral "Fighting Bob" Evans regarding the case of Assistant Paymaster Richworth Nicholson, convicted on charges of "drunkenness" and "scandalous conduct" and sentenced to "be reduced five numbers in his grade." Rear Admiral Evans, in reviewing the case, says that the evidence was of such a character that the sentence should have been nothing less than dismissal from the service. We quote from his report, as published in the *Philadelphia Record* of Sept. 22d :

"It is sufficient to make their brother officers blush with shame, to realize that there exist among the commissioned officers of the navy at least four (for that was the smallest number of officers required by law to have arrived at the findings and sentence in this case) who have so little interest in maintaining the honor,

\* As the newspaper directories, so-called, are published solely for the information of advertisers, and we do not solicit advertising patronage, we make it a practice to reply to queries from such agencies, that our circulation figures concern no one but ourselves and that we see no reason to publish them. We do not know what "rating" the various "directories" give us, nor do we care.—A. P.

dignity, and discipline of the service and so small an idea of the binding quality of the oath which they took as members of the court."

The culprit had insulted the German Consul at a public function and pleaded drunkenness as an excuse. Had an American consul been thus insulted by a German officer, no doubt the administration would have made it an affair of international importance. The result of the Court-Martial and Admiral Evans' comments show very clearly the low standard of conduct adopted by the "smaller" officials of this government in the tropics, and may explain, if not justify, the reports regarding the "doings" of Americans in our insular possessions.

A Kansas correspondent writes :

I have just now read over again your several items regarding the question if Leo XIII. really desired to have religious orders excluded from the faculty of the Catholic University at Washington. (See THE REVIEW, vol. X, Nos. 33, 36, 37, 40.)

There is an article in one of the early numbers of the *American Ecclesiastical Review* which has perhaps escaped your attention. It was evidently written by one well informed, and it would appear that it was inspired by the Rector of the University, Bishop Keane (see *American Ecclesiastical Review*, 1889, page 245). Now, in that article you will find the following statement: "Its professors and tutors might be chosen from among the most eminent men of every rank and order, whether secular, religious, or lay, and from any nation. But its government would ever be under the control of the American episcopate, and no subsequent legislation could alter this provision, which was to insure its character as a universal center of learning." ("Concilii Patribus placuit ut universitas sub omnimoda semper maneret Episcoporum directione et regimine, neque cujuslibet Ordinis Religiosi curae omnino deputaretur.")

I conclude that, if Pope Leo had so emphatically insisted on the exclusion of religious from the faculty of the University, the above lines would never have been printed in the *American Ecclesiastical Review* without finding some contradiction, or correction, or explanation at that time. But we all know that the bug-bear "Germans and Jesuits" was not discovered until some time afterwards.—JOSEPH HOHNE.

Somewhere down in Tennessee, a fellow calling himself Col. D. M. Kaufmann recently called upon the resident Catholic pastor with an apparently genuine letter from the Bishop of Louisville, introducing him as legal referee of the U. S. Pension Office. He stated that he was the executor of a lady who had recently died in Louisville and had left, among other legacies, five hundred dollars to the local parish, for which he presented a check drawn on a Washington bank by Stone & Co. The priest invited him to stay over night, which he gladly did. Next morning before leaving, he said, with a show of reluctance, that he had almost forgotten to ask the beneficiary to pay a small fee which he must collect to

cover the court dues, etc. The amount of this fee, according to a lead pencil memorandum which he presented, was \$5.15, and he said it might be deduced from the amount of the check after collection. Of course, the check proved to be bogus.

Soon after the swindler landed in jail at Florence, Ala. But he will no doubt be soon at large again and try to rope in some more unwary members of the cloth. Therefore we gladly comply with a request to warn our readers against him.

He is an old man of about sixty-five, with grey hair and beard, and an exceedingly glib and plausible talker.

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"Marvellous, indeed, is the ignorance of the Roman cable. According to this authority Mgr. Callegaria, Archbishop of 'Paducah' will be created a Cardinal at the coming consistory. We wish ourselves in the position to set a bread and water penalty upon the appetite of the writer of such news until he found the archiepiscopal see of 'Paducah.' Mgr. Callegaria is the Archbishop of Padua."—*Church Progress*, No. 31.

Always be cocksure of your facts, dear neighbor, before correcting the blunders of others. Padua is not an archdiocese, but a diocese, and its Bishop, already elevated to the cardinalate when No. 31 of the *Church Progress* appeared, and, if the cable despatches are not misleading, designated as His Holiness' successor as Patriarch of Venice, was Msgr., and is now His Eminence Cardinal *Callegari* (not Callegaria !)

We may add that "Mgr." is not an appropriate abbreviation of Monsignor in this country, where it stands for "Manager." Our best papers now use "Msgr."

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In criticizing two monographs, "presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy at Columbia University," and issued by the MacMillan Company in book form, a current literary reviewer says :

"A perusal of the present volumes leads one to ask whether such doctorate theses are worthy of printing in this substantial form ; whether, indeed, it does not approach a waste of time to set a student at a task of literary criticism which requires above all things ripeness of judgment. Both of these books show only too plainly that the authors have read up their matter diligently and conscientiously, but that they have come to the task as something *new*, and not as something forced upon them by mature reflection."

In perusing American doctorate theses we have often asked ourselves the same questions.

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We call the special attention of thoughtful readers to the paper on "The Religious Situation in France," beginning in this number. Its author, Rev. Dr. Charles Maignen, the famous "Martel" of Americanism, is himself one of the victims of the new *Culturkampf*, having recently been driven from his native land by the Combes government, because he belongs to a religious congregation, the Brethren of St. Vincent de Paul.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## HOW THE "GET-RICH-QUICK" CONCERNS ROSE AND OPERATED.

**I**N an appeal to President Roosevelt to look into the conduct of the Post Office Department with reference to the "get-rich-quick" swindles that recently collapsed in St. Louis, the *Valley Magazine* in its November issue sketches the history of several of these concerns, notably E. J. Arnold & Co. We quote the most interesting portions of the article :

St. Louis awoke one morning about two years ago to realize that a new force was in town. The force was in the brain of Major-General Gill A. Lumpkin, who gained the military title by serving in the ranks that marched against the forlorn hope of Maximilian, again in the Confederate army, and still again under the royal standard of Spain. He severed his connection with the latter forces however, before the war with the United States became a fact, and his career from that time until he entered the Mound City is nebulous. He is believed to have made New York his home and to have evolved the system for an onslaught upon the people's pocket-books after careful study of the Miller syndicate and other concerns which met with short shrift in the metropolis.

On the way west he caused his name to turn a somersault, and lost the title during the acrobatic act, so that he arrived in St. Louis as Mr. Lumpkin A. Gill, manager of the E. J. Arnold Turf Investment Co.

Who was E. J. Arnold? Some race-track people said he was a fair judge of form and that he had picked up a few thousand dollars while touting for stables. He had never owned a horse, had never even attained the dignity of operating a book, but soon after Lumpkin A. Gill came to town, Arnold acquired honors.

Over six feet tall, broad of shoulders, with that back-set to the

figure which army drill stamps ; a leonine head, brow high, jaws square, steel gray eyes ; a soft, aye, pleasant voice and charming manner, Lumpkin A. Gill impressed one as a man who had mastered the situation in which he found himself and a man who could be trusted.

St. Louis first became acquainted with him as the central figure of a bevy of working people, occupying a suite of rooms in the Benoist building, Ninth and Pine. Such rooms ! It is a doubt if any offices in the United States were ever more lavishly furnished. Imported rugs over highly polished floors, desks of ebony finish, portières of silk, etagères supporting objects of vertu, walls and ceilings decorated by artists in oils. After the crash a connoisseur estimated the value of the adornments at \$50,000, exclusive of a Rosa Bonheur horse's head, which he said should fetch \$35,000 at auction.

It is small wonder that Gill, or Lumpkin, became a major-general, if he displayed in field campaigns the same wisdom in selecting followers that he evidenced in forming companies for the onslaught upon people's savings. In the van were sixty or seventy young women who would have done credit to Kiralfy, all attired in black silk skirts and white silk waists—the uniform of the company. Their duty was to open letters, act as copyists, and to fold and mail circulars. As a reserve were a dozen other women more sedate in appearance, who ensnared such members of their own sex as patronized the establishment. The skirmishers were "men-about-town," in St. Louis and other places, who were offered ten per cent. of all business they brought in.

When St. Louisans met Mr. Gill they were introduced to his plan. It was exceedingly simple ; a person with no experience and little education could understand. "Deposit with E. J. Arnold and Company your money in any amount, and we will pay you five per cent. per week, guaranteed that the principal shall be refunded on demand. How is this possible ? Because E. J. Arnold, past-master in the secrets of the turf, has reduced horse-racing to a business. As an owner he races his horses to win purses, thus securing large profits ; as a breeder, he raises stock which commands high prices ; as a book-maker, he brings the profits of gambling into the company."

While St. Louis was absorbing this information, it was being spread broadcast over the land through three mediums : advertisements in daily and weekly newspapers, some of which occupied a half page, others an entire page and occasionally even two pages of space ; circulars handsomely illustrated, the reading matter prepared in the choicest English ; agents, nattily-dressed, hail-fellow-well-met persons, who had the entrée everywhere. An

eastern agency placed the advertisements, a corps of writers prepared the circulars; even from the professions were the "captains" selected.

As the E. J. Arnold Company advertised, so it was advertised in turn. The press agents in its pay were legion. Whenever an Arnold horse won a race, long despatches were sent to the newspapers; fictitious stories of winnings made by the Arnold book were telegraphed; during the Delmar racing season, Arnold was frequently photographed and the photographs were given wide distribution. Gold Heels, early in the year the sensation of the racing world, was purchased. What matter that he had broken down? Far and wide flashed the news that he had been secured by Arnold, the Napoleon of the turf. He would be used in the stud—this was the first information sent forth. He will be "fired" and raced again, peerless once more—this was the tenor of later information. A tract of land was bought in Illinois and the trumpeters blared the inauguration of a great racing stable. More horses were purchased, all with histories. On their triumph the press agent dwelt; that they were what the turf-world styles "has-beens," no man said.

Throughout the summer of 1902 the business of E. J. Arnold and Company grew to enormous proportions. It is known that at one time the concern had on deposit, subject to check, in St. Louis banks alone, the sum of \$1,500,000; it has been testified to under oath that on several days the receipts by mail were \$30,000 per diem. Federal officials in St. Louis became alarmed and recommendations were made to Washington that the government take action to stop the evident fraud. Nothing was done—not until after the crash.

Encouraged by the success of the Arnold concern, other men became imitators. Ryan was started in the business, and to attract attention his backers purchased for their figure-head a winter track at Newport, Ky., a place where worn-out horses are ridden in snow and mud. Then came the International Investment Company, The United States Turf Company, the Harry Brolaski Company, and the Richmond Syndicate. All secured offices in down-town business buildings. They imitated Mr. Gill's maneuvers in employing girls pretty of face and attractive of form, in making lavish display of furniture, in buying space in the newspapers, and in sending forth agents to draw flies into the web. Branch offices were established in other cities; in smaller places, even country hamlets, men and women told of the great corporations in St. Louis where a dollar could earn 260 per cent. per annum.

Those were red-letter days for advertising managers. Arnold,

Ryan, and the others were kings and right royally they distributed largesses. Proprietors of newspapers saw the money coming in and closed their eyes; they also pretended not to hear when managing editors and city editors urged that the truth be told in the newspaper columns and the people warned. The business office waxed fat and was triumphant.

Noting the success of the turf investment companies, still other men embarked in similar enterprises. Those who knew nothing about horses substituted the word "grain" for "turf" and advertised that they had found a way to beat the market, and would pay high monthly interest for money, always promising that the principal would be refunded upon demand. Prominent in the class were the National Securities Company and the Rialto Investment Company. Charles H. Brooks was the promoter of the first; Hugh C. Dennis of the second. Eighteen months prior to this time these young men had been employed by insurance companies as canvassers. A year before they had formed the Brooks Commission Company. It was conducted unguardedly, and the federal grand jury indicted them both, charging the use of mails with intent to fraud. Dennis was tried in January of that year and acquitted on a technicality, but Judge Adams, in ordering his release, delivered a scathing address from the bench, saying that Dennis ought to be in the penitentiary; that it was a pity that the federal laws could not hold him, and he recommended that the State authorities act.

Meanwhile the Brooks Commission Company was dissolved and the former partners began over again, Brooks opening offices in the Equitable Building as the National Securities Company, and Dennis in the Rialto Building, as the Rialto Investment Company. Brooks soon became famous in the "swell set" for his diamonds and pearls; Dennis secured a suite of rooms at the Planters, purchased an automobile known as the "Red Devil," prefixed "Major" to his name and was introduced in society. This time they were on the right track, for they imitated more closely the methods set forth by Gill, the master.

Brooks sought out-of-town business only, and his advertisements flooded the West. He offered 72% a year, payable in monthly instalments, the principal always subject to call. A man who visited his office in January described the bevy of attractive women who occupied one of the rooms, the rich furnishings, including bearskin rugs and black leather lounges.

At the close of last year, twenty-one of these "co-operative investment companies" had headquarters in St. Louis and branch offices or agents all over the United States. The lowest rate of interest paid by any one was 72% a year, the highest, 260; some



paid this in weekly instalments, others monthly. Did they actually pay? Of course. That was the game. Every time John Jones in Jaytown received a check for his "dividends," did he not show it to his neighbors and thus become a living testimonial of the big concern down St. Louis way that would pay as much interest in a week as one could receive from a bank in a year?

And did not Mrs. Portland Place confide to the ladies of her acquaintance that she knew where they could secure quick returns on an investment of their pin-money?

The endless chain, thus started in spring and summer, brought forth astonishing results during the autumn and winter. Postal officials say that in December the get-rich-quick concerns received from twenty to twenty-five thousand letters a day; one official statement, made after the crash came, was to the effect that in three days ten thousand letters had been received for E. J. Arnold and Company alone, and the majority of them contained money or its equivalent.

These millions that poured in, what was done with them? The bulk lay idle in the bank. Be extravagant as they might, the Arnolds, the Ryans, and the Brookes could not spend a moiety of what was received. Their investments were bagatelles when compared with the ever increasing principals. Arnold bought a farm, Ryan a race-track, and the others also made purchases, but the monies so used were not much more than a single day's receipts for each. The "dividends" were paid for the new "principals" invested. Paul, John, and Peter all contributed toward the fund for James, and the "investments" made by the three were perhaps a hundred times the amount of "interest" due the one.

It was not long before those who participated in the loot became money-mad or money-foolish. The projectors lost their heads in a sea of greenbacks and gold. Think of six girls in the office of E. J. Arnold and Company opening twelve hundred letters in one morning and taking from the envelopes \$30,000 cash! That is the substance of a sworn statement made before the grand jury.

Lumpkin A. Gill rushed into a bank one afternoon, and throwing a sack in the receiving teller's window, said:

"Count that and enter the credit."

"How much is here?" the teller asked.

"O, Lord! I don't know. I'm in too much of a hurry."

"Come back!" shouted the teller. "The rules forbid my making a statement without you being present."

"Hang the rules! I've an engagement," and Gill was off.

The teller counted \$175,000.

This same Gill threw down a \$20 gold-piece in payment for a

glass of whiskey. "Keep the change," he said to the astonished bartender. A day later he pushed a hundred dollar bill into an elevator boy's Christmas box.

Ryan appeared in restaurants with a valet behind his chair and amused himself handing waiters a \$5,000 greenback, in payment for his bill. One evening he spread five of the government notes on a table and said he would just as soon light cigars with them as not.

A woman employed in one of the concerns picked up a package of money and during the luncheon hour deposited it in her own name at a bank. The amount was \$9,000. The manager of the investment company ordered her to return it. She refused. He threatened her with arrest.

"You don't dare," she answered. "Arrest me and the public will know what kind of business you run."

She was not arrested, not even discharged.

Others helped themselves; there was money for all; it was a flood. Girls who had worn cloth jackets when they accepted employment, bought sealskins and Persian lamb; diamond rings appeared on their fingers and expensive necklaces at their throats. The mails grew so heavy that they frequently were asked to work at night. On such occasions they were entertained by their manager at supper in the Planters café or at the Southern, and when the work was finished they went home in carriages.

"Rob the robbers!" became the cry. Ten young men of the town formed a pool, each contributing \$200. One of their number appeared at Arnold's and secured a commission as agent. The following day he introduced another member who deposited the \$2,000 and he was paid his \$200 commission. At the end of the week the \$2,000 was withdrawn and invested at Ryan's, another \$200 commission being secured. Thus they went around the circle, and when all had been "worked" they started with Arnold again, two other members acting as "capper" and "investor." When the crash came they lost the \$2,000, but they had netted \$10,000 on commissions.

"Easy money," exclaimed the people who knew, and men sought employment in the handsomely furnished rooms only for the purpose of helping themselves to the cash which was lying loosely on desks and counters.

And all this was possible, says our contemporary, because of the action of certain officials in the Post Office Department at Washington. Indeed, if the Post Office authorities had done their duty, the swindle could not have been carried on so long and so successfully. THE REVIEW seconds the *Valley's* appeal to President Roosevelt to probe into this scandal.

## MASONRY'S PAGAN STANDARD OF OBLIGATION.

On page 45, Mackey's Masonic Ritualist introduces us to the right hand as the symbol of fidelity. "The right hand," says he, "has in all ages been deemed the emblem of fidelity, and our ancient brethren worshiped deity under the name of Fides or Fidelity, which was sometimes represented by right hands joined and sometimes by human figures holding each other by the right hand. Numa was the first who erected an altar to Fides, under which name the goddess of oaths and honesty was worshiped. Obligations taken in her name were considered as more inviolable than others."

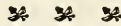
It is certainly edifying to have our ancient brethren worshiping deity under the form of a pagan goddess and to have Brother Numa the first to erect an altar in her honor; but it is pagan idolatry all the same, however sacred to the modern brethren its memory may be.

Remark how the candidate in Masonry is ever drawn closer and closer to paganism.

At first the pagan mysteries supplied models for Masonic symbolism; then the practise of pagan ceremonies was a pregnant evidence that these mysteries and Masonry had a common parentage; next the descent of modern Masonry was traced through its mediaeval predecessor and the Gnostics to the Mithraic mysteries of sun and phallic worship; then the candidate was referred to these mysteries for a true explanation of most of the symbols of the craft, and there he was assured that he would discover it; now we find him fraternizing with the worshipers of a pagan goddess and receiving from pagans the standard of obligation. Obligations taken in the name of "fidelity" are more inviolable than any others. Thus are the pernicious seeds sown which, in due season, produce their natural fruit.

The reasoning, certainly, to Christian ears is strange. Because among a number of pagan gods and goddesses, all or almost all of whom, in popular tradition and poetic story, were guilty of the most flagrant violations of the marital and other obligations, there was one deemed to be more observant in her own person of the sacred ties of obligation and hence better fitted to enforce their observance in others, therefore we should literally adopt the same idea and consider the obligations taken in the name of fidelity as superior to all others. No one would expect that the profligate Jupiter would be taken as the protector of conjugal chastity; nor would any one expect that Mercury, the patron of thieves, would be chosen as the defender of the rights of property. In a system such as paganism was, an obligation taken in the name of this god

or goddess might naturally be supposed to be more or less binding in proportion as such god or goddess might be supposed to be more or less interested in the matter. But when the same God of holiness is known to be the source of all obligation, such distinction can have no place; the standard of obligation is its importance, and those obligations that bind us immediately to God, the source of obligation, are superior to those which bind us to his creatures, our fellow-mortals. This is the dictum of Christianity and of unperverted reason, and by these we must guide ourselves.



### THE RELIGIOUS SITUATION IN FRANCE.

#### III.—(*Concluded.*)

The Catholics of France are neither strong enough nor sufficiently organized to take hold of the government, but neither are they so weak as to give assurance of safety to those that exploit them. Here is the secret of the present crisis; and it seems to me to explain sundry obscure points.

When, for example, the persecutors accuse the congregations of being a danger to the Republic, it is false if we understand the form of government, but quite true if applied to the present Republic, that has identified itself with Freemasonry. Hence, you see there is no reconciliation possible and the conflict must come.

The *mot d'ordre* of the sect has been for a long time: "Advance slowly but surely." At present it is changed: "Strike quick but hard!" This second method may not succeed as well as the first.

Why can the Catholics not resist effectively? Much might be said to answer this question. In the first place, *real* Catholics are not numerous, compared to the masses of the people. When I said Catholics formed nearly one-half of the adult male population, I took the word in a large sense, meaning all baptized adults who would not give their vote knowingly to an enemy of the Church. But the number of those voters who are ready to make sacrifices for the defense of the Church, is very small and they are, moreover, dispersed in a multitude of luke-warm, indifferent or hostile men.

Besides, even among the faithful Catholics ready to sacrifice themselves, there is an exaggerated respect for legality, that makes it seem to them an enormous crime to openly resist a law or even a policeman.

The persecutors know this and hence are very careful to surround their arbitrary decrees with all the formalities of the law. For this weakness our schools are to be blamed in part, but in part only. The liberty of teaching, of which we are deprived to-

day, was but a partial, relative liberty. If the congregations were permitted to open schools and colleges, they were not allowed to teach as they liked, but had to follow the iron-clad regulations of the State as to programs, books, methods, and especially the examinations necessary to obtain the diplomas, which depend exclusively on the State monopoly.

Hence that particular state of mind of the French, who may be said to resemble children raised by a Catholic mother and a Freemason father. They practice their religion with a kind of fear, like people who are not altogether masters of themselves.

Add to this a concordatarian clergy, who, being paid by the State, have not and can not have towards the State that independence necessary to inspire others with the same sentiment. The Concordat of 1801, vitiated from the start by the "organic articles," is part of the edifice which Napoleon built to perpetuate in France the spirit and domination of the Revolution. To-day it is plain how wisely, but also how perfidiously he built.

Those Catholics who love the honor and the liberty of their Church would not regret the abolition of the Concordat, if they were sure that the sect in power would not fabricate new laws to enslave the Church and clergy still more ignominiously.

What will be the upshot of the fight? I am not afraid to say, that, from the political and social view-point, everything is lost. The disorganization of the army is so far advanced that nothing can be expected from it against any enemy, be he domestic or foreign. Neither is anything to be hoped from a new election, as none takes place till 1906. Till then, how many ruins! And the mass of perverted and deceived voters will probably vote worse than ever. If, beyond all reasonable expectation, an honest majority should be elected, the government would not give way so easily. Hitherto all presidents have bowed before the ruling majority, because it was bad; but were it good, they would make use of all the powers the Constitution confers upon them. With such a large government machinery and an army whose chiefs are nearly all Freemasons, they would hold on to the reins of government and cede only to superior force. It is only by force, by war, that the conflict can be ended. But will not numerous obstacles prevent a civil war, and especially a favorable result, in 1906 as now?

Can we expect salvation from a war with Germany or England? Surely, a defeat would mean the overthrow of the present rulers; but would it not also involve the complete ruin of France? No Frenchman could wish to see her run such a fearful risk. And peace was never more assured, because, on the one hand, the Republic is ready to do anything to prevent war, while on the other, the enemies of France gain every advantage by letting her

go on as she chooses. The worst enemies of France are her own rulers, and, next, their friends.

Every human government has its weaknesses, eke its faults; but ours is a government essentially anti-national, a government that knowingly and obstinately aims at the destruction of everything that makes the life of the land.

Still we have not lost all hope. There are yet, in what is left of old Catholic France, unsuspected resources of faith, devotion, and courage. If all real Catholics could be induced to ignore the deceitful politicians and busy themselves exclusively with their duties, caring for naught but the salvation of their souls and their honor, they would thereby inaugurate a policy so unusual and dexterous that it would speedily upset the plans of their enemies.

See what happened in the case of the religious congregations. When the question arose whether they should apply for authorization, under the "Associations" law of 1901, the politicians advised them to apply. Their influence was so strong that but few refused to submit. These few were accused of foolish pride for thus sacrificing their *œuvres*. Yet, believing that the honor of the Church did not allow them to submit to a formality that was but a ruse; knowing that the sect in power hated the Church too much to allow them to expect anything good from it; fearing above all that they might be tempted by threats or promises to be led into schism, they steadfastly refused to apply. And it soon became apparent that they had chosen the safer part and were able to weather the storm of violence and spoliation with less spiritual and even temporal loss than the others. It will be always thus. The Church has no need of diplomats or strategists or financiers or politicians; saints are enough for her, and if she suffers a temporary setback, the cause is that there and then she has no saints.

I trust there are still saints in France and that the present persecution will raise up more. I have given you simply my own view of the situation. If my object were to please the reader, I should predict victory. I prefer to state sincerely my ignorance of the future and my conviction of the futility of the promises made by certain politicians, both Catholic and liberal.

Liberalism has been the scourge of Catholicism in France for the last one hundred years. It was Liberalism that made possible the triumph of Freemasonry; consequently, so long as the hope does not die out to save religion by means of liberal ideas and methods, things are bound to go from bad to worse. And that is what they are doing to-day. Unless the attitude of our Catholic politicians changes completely and a loyal return to a wholesome intransigency takes the place of stolid indifference and liberalistic opportunism, all is lost.

Is such a return impossible? Who would dare to assert it?

CHARLES MAIGNEN.

## MINOR TOPICS.

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*The "Catholic Columbian" and the Study of Greek.*—We are asked to print the following protest:

The *Catholic Columbian* (Nov. 14th) publishes a short editorial article entitled "The Study of Greek." In reading it we are almost forced to the conclusion that the writer once attempted the study of that noble language, but the "memorizing of declensions and conjugations, of rules and exceptions to rules, and of worthless achievements of worthless men by the loud roaring sea," caused such a confusion in his brain that he counted Livy among the Greek authors. We pity the poor man, i. e. not Livy—for he would smile goodnaturedly in finding himself a Greek,—but the writer of the article, who after "grubbing during seven years among roots," takes Livy's Latin for Greek.

To demonstrate beyond doubt the total uselessness of the study of Greek, the writer uses a very classical figure—we almost suspect that he borrowed it from the Greek works of Livy—but unhappily for himself, it proves just the contrary of what he wishes to say. Then, by counting himself among "the one hundred of those one hundred," he arrives at the practical conclusion:—*ergo* the study of Greek "is time thrown away."

Apart from the fact that a man who can commit himself in such a way as to make Livy a Greek author and to speak of the achievements of the Greeks as worthless achievements of worthless men, has no right to criticize college courses, we think that such an article is entirely out of place in a Catholic paper which is considered the official organ of a diocese at whose head stands a bishop who is known not only as an excellent classical scholar but also as an enthusiastic advocate of the study of the ancient languages as of so many handmaids of that noble science, the study of Holy Scripture. If the writer makes an apparent concession and admits partial advantages to priests and professors of Greek, this is only a pretence. If the study of this language really has no other effect than to cram the heads of the students with confusion and to make them acquainted with the worthless achievements of worthless men, then the candidate for the priesthood ought to be the very last to waste his time on it.

Is the writer of the article ignorant of the fact that over 60% of the prominent men of this country are graduates from classical colleges, and that consequently the study of Greek was no obstacle in their way to greatness or, as the writer categorically—pardon the Greek word—expresses himself, that they wasted their time?

We find the *Columbian's* article all the more deplorable as it appears in a paper that has so far manfully championed the cause of higher education, taking as its standard the schools of the great orders of the Church, the Jesuits, Benedictines, Franciscans, and others approved by the experience, not of years, but of centuries, and opposed to that most dangerous bane of all higher education, the elective system.—O. S.

*An Important Change in the Administration of Missionary Countries*, so-called, is predicted by "Vox Urbis," the generally well-informed

Rome correspondent of the N. Y. *Freeman's Journal* (No. 3672). We quote:

"During the pontificate of Leo XIII. a considerable portion of the American hierarchy were in favor of transferring the Church in the United States from the jurisdiction of Propaganda to that of the Congregation for Ecclesiastical Affairs—in indeed, the authorities in Rome had almost determined to make this sweeping change, which would affect not only the United States, but Ireland, England, Scotland, India, and in a word all countries where the hierarchy is non-canonically organized. It would be too much to say that the idea has even yet been altogether abandoned—but very likely it will. The alternative scheme which Vox Urbis believes will be adopted will be, more or less, as follows:

"All business of a purely missionary nature will continue to be referred to Propaganda, but other matters, connected with the administration of the sacraments, questions of faith and morals, rites, rubrics, liturgy, etc., will be partly divided among the other congregations and partly entrusted to the jurisdiction of a central ecclesiastical authority in each country. This central authority will be found by the restoration of the link in the hierarchy, which has either altogether disappeared or become merely nominal. In former times the 'primate' exercised jurisdiction over the archbishops and bishops of the country and held large and clearly defined powers. With the process of centralization which has been going on for centuries in the Church, these powers and rights diminished to the vanishing point, until ecclesiastical affairs became almost entirely centered in Rome. It will be seen from all this that the restoration of the primatial idea in the Church is a question of the most vital importance; if one may be permitted to use the phrase, it would mean the adoption of the idea of 'home rule' all around, as applied to the affairs of the Church. The primatial see of the United States would most probably be New York; Westminster would be that of England; Glasgow of Scotland; Armagh of Ireland; Sydney of Australia, and so on. Not improbably the rulers of each of these sees would be invariably created members of the Sacred College, and thereby become *ipso facto* the councillors of the Holy Father and senators of the Universal Church.".....

"The realization of this idea would necessarily require a considerable time—but Vox Urbis has excellent reason to believe that the Holy Father, Pius X., intends to begin the work, at least as far as the institution of primates is concerned."

This is very important news, if true.

**The Catholic College and Its Principal Need.**—A writer in the *Boston Republic* (No. 43), in a paper about Boston College (conducted by the Jesuits), makes a few sane remarks of general application and interest along the lines of Rev. R. Schwickerath's, S. J., recent article in THE REVIEW.

"The Catholic college in all parts of the country," he says, "has had to endure more destructive and unreasonable criticism than almost any other institution in the United States..... A Catholic journalist in Chicago who is attempting to diffuse sweetness and light through the aggressive Philistinism of that miraculously progressive town, writes: 'You should certainly know that the



Catholic college is impractical; it is the *petite seminaire* done over again for the Catholic layman—as a prudent mother works over the clothing of her eldest son for the use of the smaller members of the family.’ Now, the only cause for this complaint—about as senseless as a chronic fault-finder has ever made—is, that the best Catholic colleges have been, and are, conservative, and have no intention of sacrificing the hard-won wisdom of the past. . . . The Catholic college can not make mad experiments with youth. It is responsible to God, and not to a changing age and to the flickering of a mad eclecticism for the souls of youth: and souls can not be experimented with as easily as the heart of a rabbit or the lungs of an ox. Our Chicago correspondent has been misled by courses of fables in slang and the dazzling transformation of prairies into palaces, into believing that whatever is of yesterday is of the evil one. Unless Homer can be made into a home and Horace be harnessed to a moving van, he is evidently of the opinion that classical education ‘doesn’t pay.’ . . . Our best Catholic colleges. . . have not allowed themselves to be carried away by what Bishop Spalding called ‘the faddish mind.’ That they have made just and reasonable concessions to modern demands is evident. . . . The spirit of the ‘little seminary’ is certainly not there, if that spirit represents aloofness from the practical problems of the day or implies that its students are prepared to meet the demands of the cloister only, and not of the world. . . . The Catholic college suffers mainly from the ill-informed and the snobbish. The latter class sees wonders in everything praised by those for whom it has acquired a superstitious and totally senseless reverence. An intelligent examination into the educational condition of the United States by any well-trained man will show the crying need of the Catholic college and convince him that the principal real need is lack of intelligent interest and support.”

*Bishop Hedley on the Question of a Catholic Daily Press.*—Bishop Hedley, of Newport, England, in a recent paper, which is condensed in the *Catholic World* (No. 464), strongly insists on *quality* in the Catholic press.

Speaking of “that fascinating topic, the possibility of a first-class daily paper, carried on under Catholic auspices,” he says: “I will suppose that it is equal in literary power, in news, and in general contents to the average of other daily papers. We should then have such advantages as the following: The true statement, morning by morning, of all public information affecting the Church and Catholic religion; the Catholic version of the constantly recurring scandals, as they are called, and of histories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comment of the right sort on the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this we should have general literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relations between faith and science, would be handled with reverence and knowledge.

“Now, it is quite certain that we have Catholic writers in

abundance at this moment ; they could be formed into a staff, to make this ideal an actuality ; and therefore to make such a paper widely read ; and therefore, again, to do something which would go far to neutralize the secular press. I do not know anything which would so revolutionize the conditions of modern reading. A hundred examples of what might have been could be found in the Catholic subjects handled by the press during the last ten years. . . . . It certainly seems strange that there is no (Catholic) daily paper in the strong and numerous communities of Catholics in the (United) States. We are accustomed to look to American Catholicism for a lead in everything that demands pluck and skill. Even in Canada they are hardly better off. On the other hand, in the little country of Holland, with its 1,700,000 Catholics, there are several Catholic dailies."

*Curious Statistics.*—According to the Registrar of Vital Statistics of the City of Providence, R. I., there were last year 4,719 births among a population of about 180,000, or one birth for every 38 inhabitants. Father Clifford, of the *Providence Visitor*, who doubted the accuracy of these figures, gathered the birth statistics for the eighteen Catholic parishes of Providence, as reported by the pastors last January ; and lo ! there were in all 3,194 infant baptisms.

We do not know what proportion the Catholics form of the inhabitants of Providence ; but assuming a high proportion, say one-third, it would appear that this Catholic one-third has twice as many children born as the two-thirds who do not have their children christened in Catholic churches.

But there is still another curiosity. Only four of the parishes at Providence are what is called "national" parishes (Italian, French, Polish, and Portuguese). Of these the Italians are the most prolific ; they had 888 infant baptisms, or 27% of the Catholic baptisms ; the other three "national" parishes increased this ratio to 44%, leaving but 56% to the English speaking parishes, of which the *Visitor* says that they have "an unusual number of young Irish couples who contribute generously to the next, or rather the present generation."

"What on earth," queries our contemporary, "is becoming of those of us whose fathers and mothers were born here, of those Catholic families which have been here for more than fifty years ? And what is becoming of 'the old stock' of which we hear so much, and soon shall see so little ? Can there be anything more pathetic than the witness of these figures to the decay which is desolating us ? Can there be anything more impotent than the pride of ancestry in a childless race ? Well may we Catholics look with concern and with sympathy on every effort that is being made to keep the faith alive among the Italians. Their children should fill our churches."

How instructive would be similar statistics from other cities or, better still, whole States ?

*Father Algue's Cyclonometer.*—Father Algué, S. J., some years ago published a volume on 'Bagnios o Ciclones Filipinos,' the typhoons of the far East. The work was eagerly bought and soon translated into all modern languages. Among others, P. Bergholz, Professor and Director of the Bremen Observatory, obtained permission

to translate the same. To the translation he added a few notes from observations made by the Jesuit Fathers of the observatory at Zi-Ka-Wei, and, instead of giving due credit to the men whose labors alone had made it possible, brazenly brought out the book as his own, under the title: 'Die Orkane des fernen Ostens, von Prof. Dr. Paul Bergholz.' This Bergholz translation was Englished by Robert H. Scott, F. R. S., under the title: 'The Hurricanes of the Far East, by Prof. Dr. Paul Bergholz.'

But Bergholz profited still more by the labors of the Philippine Jesuits. Father F. Faura, S. J., of the Manila Observatory, had invented a cyclonometer, indicating the approach and probable route of cyclones for the Philippines. Father Algué improved the instrument, making it serviceable everywhere, and called it barocyclonometer. The firm of G. Luft at Stuttgart was charged with the construction of the first dozen of these instruments. The invention had not been patented. Father Algué had applied for a patent in Spain, but during the war the matter had been neglected. Professor Bergholz had the instrument patented in Germany, and when told it was the invention of Father Algué, replied: Not at all; mine has a German inscription, whilst the other was in Spanish. We should not wonder if Bergholz would apply for an American patent, putting an English instead of a German legend on the instruments.

*Anent "Some Current Objections Against Parochial Schools Refuted,"* (p. 681, vol. x, No. 43), a subscriber in Ohio sends us certain rulings made recently by the Most Rev. Coadjutor-Archbishop Moeller of Cincinnati. We quote:

"The children of parents living five miles or more from church, are excused from attending the parochial school. Their parents should, however, instruct them at home and send them to catechism class on Sundays.

"Parents living at a distance from the church are excused from sending their children to the parochial school under the following conditions:

"1st. If the children have not yet completed their eighth year and have to walk two miles to school, the parents should not be required to send them to the parochial school. After they have finished their eighth year, they must attend the parochial school, unless special permission be obtained.

"2nd. Children living three or more miles from school, will find great inconvenience to attend, and hence you (the pastor) may exempt them from attending it.

"3rd. In all these cases the parents should see to it that the children study the catechism at home, and you ought to take a special interest in them when they come to catechism class."

Archbishop Moeller clearly does not believe in the objection of bad roads.

The Archbishop has also ruled that those who have made their first communion are not allowed to attend the public schools; to do so special permission must be obtained for each and every case.



According to the *Philadelphia Record* (Nov. 2nd) the custom house officials of the port of Galveston are in need of instruction

regarding the meaning of certain words of the English language. Two wooden statues were imported for the use of St. Joseph's Church, Galveston, and although paragraph 649 in the free list of the Dingley Tariff enumerates plainly, "Regalia and gems, statuary . . . . imported solely for religious purposes," which should admit such goods free of duty, the collector of the port assessed a tax of 35% of the invoice price, because the statuaries "are not marble, stone, alabaster, or metal." This decision has been approved by the Board of General Appraisers.

"It is quite evident," says the *Record*, "that the most hopelessly wooden heads involved in this transaction were not those of the effigies of saints imported for St. Joseph's Church, but those reposing upon the shoulders of the Galveston collector and the general appraisers. They have amended an act of Congress by injecting into it their own stupid notion that a statue must be carved out of stone or cast from metal. That is statuary as understood in Kalamazoo, Mich., where President Waite, of the Board of General Appraisers, comes from."

Is there no remedy for such disgraceful blundering?

We see from the Philadelphia *Record* (Nov. 7th), that Rev. Dr. F. M. Glendennis of New York, son-in-law of Horace Greeley, spoke in favor of changing the name of the "Protestant Episcopal Church" at the Episcopal Congress in Pittsburg, and stated that "Protestantism was surely falling."

The Doctor suggested the name of "The Catholic Church of America" as a substitute, and in arguing for the change, spoke in part as follows:

"That the mighty house of Protestantism is falling according to Divine Providence is a fact as sure as that death is coming to us all, a fact to which our own great leaders bear open witness."

It may probably dawn upon the "leaders" of Protestantism after some thought, though they may never admit that conclusion openly, that for the "success" of a religious denomination a little more is needed than an "attractive" title. For further information on this interesting subject Dr. Glendennis and his fellow-believers are respectfully referred to any priest of the Holy Roman Catholic Church.

It makes all the difference in the world whether civil war occurs in our country or in some other country. If it be our civil war, it is our sacred duty to fight it to a finish; if it occur in some country that is resisting our encroachments, then it is "unnecessary and wasteful," and we can not allow the sovereign government to put down an insurrection.

An outrage committed by a negro on a white society woman was punished four hours later by a mob of white and colored people hanging the assailant to a tree in Piney Woods, Pass Christian, Miss. Another striking illustration of our boasted "American civilization."

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.


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No. 46.

## HOW CATHOLIC FREE SCHOOLS CAN BE ESTABLISHED AND SUPPORTED.

TO THE EDITOR OF THE REVIEW.—*Sir:*

INCE you have invited your readers to inform you about the various means in vogue of raising the necessary revenue for Catholic free schools, I will let you know about our method. Three years ago we built a fine school and determined that our course of instruction should in every way be equal, aye superior, to that of our local public and high school. Hence we established the graded system and added the high-school course. In order to induce all the children to come, the rector announced that the instruction would be absolutely "free" in the full sense of the word. The result: when we opened we had every Catholic child in school. The pastor declared he would for the present be satisfied with his support and use his salary for the school; when the contemplated new church would have been built, he hoped that the pew-rent would be large enough for his salary and the support of the school. Hence from the pew-rent of our little church, having a seating capacity of only 200, we supported our pastor and six sisters for two years. Our new church is built now, and the pastor announced recently that the pew-rent would be ample to pay both his salary and that of the sisters.

In a neighboring parish the same conditions prevailed; their pastor solved the difficulty in the same manner: the children quit paying a cent of tuition.

In still another parish of our county the school has been a free one for upwards of fifteen years; the more generous and better

situated people in the parish, whether they have children or not, making an annual donation for its support.

In a few other schools of our county the parish gets the benefit of part of the public school fund—the district being entirely Catholic; the balance is made up by donations of generous people. Thus our Catholic schools in this county are—every one—free schools, not a single child paying tuition. With us a “Catholic free school” is not a novelty, but the established, proper thing, and we smiled when a short while ago the Catholic papers made so much ado about a parish in Quincy, Ill., heralding far and wide the fact that its school had been put on the basis of free tuition.

I believe there are many Catholic schools outside the large cities which are practically “free schools.” Of course, it may be difficult to adopt similar methods in larger cities, but allow me to make a few suggestions:

Let the pastors in our large cities give up their rivalry in outdoing each other in the magnificence of their church buildings and equipment. Let them refrain from building churches beyond the means of the present generation. Churches are often built that cost upward of \$60-80-100,000, where a \$40,000 church would fill the bill. The church would not be so magnificent, of course, nor its equipment so dazzling; but it could be made large enough and decently furnished for almost half the money. What reason and what religion is there in building rich, magnificent temples in the quarters of the poor, when the latter are bled almost to death and a debt is piled up that coming generations will curse the pastor for making. It is no exaggeration to remark that many city parishes have thousands upon thousands of dollars of indebtedness that should never have been incurred, and would not have been incurred, but for the desire of the pastor and sometimes of the people, or both, to “astonish the natives” and to “beat” their neighbors. Such a rivalry is unhealthy and dangerous, and the bishops of the country would confer a boon upon a long suffering Catholic public by putting a stop to it.

In parishes of this kind there are constant rounds of entertainments, fairs, parties, etc., for the purpose of meeting the interest and principal of a debt that should never have been made.

If half of these efforts were devoted, as they could be if things had been managed rightly, to the raising of the revenue for the current expenses of the parish schools, many a city parish could boast a “free school.”

I am one of those who sincerely believe that the honor of God and the salvation of souls are better subserved by having modest, yet decent, churches and up-to-date, first-class Catholic “free schools” with all our children in them, than by having a magnifi-

cent temple but the children largely outside of the Catholic parish school, either because it beggars the poor people to pay the tuition for their generally numerous offspring or hurts their natural pride to be "officially" classified with the poor and on the strength of this proclaimed fact to be admitted free.

Where a parish school can be supported from the general funds of the church, it is in my humble opinion sheer folly to question the wisdom or justice of so doing. The question of justice is settled by common sense and modern custom in many lands, and the III. Plenary Council of Baltimore; the question of wisdom by the potent fact that in this new land and in our relatively primitive condition, constant appeals to the generosity of the people, for generations to come, will continue to ring from the pulpits.

H. L.



### PIUS IX. AND OUR CIVIL WAR.

[From the original MSS. in the Library of Congress, the American Catholic Historical Society recently published in its *Records* (xiv, 3) copies of the correspondence relating to the efforts of Pope Pius IX., as Supreme Head of Christendom, to secure the blessings of peace to the two mighty powers at war in the United States in the early sixties.

Although some, if not all, of these documents have appeared in years gone by in print (in periodicals and may be book form), they now have been brought together for the first time to the advantage of the student of history, and we believe we do a good work in reproducing them in *THE REVIEW*, because, as our readers know, the attitude of Pius IX. in regard to our Civil War is frequently and grossly misrepresented.]

His Holiness Pope Pius IX. to Archbishop Hughes, of New York.

[Translation.]

To Our Venerable Brother, John, Archbishop of New York.

Pope Pius IX.

Venerable Brother:—Health and Apostolic benediction. Among the various and most oppressive cares which weigh on us in these turbulent and perilous times, we are greatly affected by the truly lamentable state in which the Christian people of the United States of America are placed by the destructive Civil War broken out among them.

For, Venerable Brother, we can not but be overwhelmed with the deepest sorrow while we recapitulate, with paternal feelings, the slaughter, ruin, destruction, devastation, and other innumerable and ever-to-be-deplored calamities by which the people themselves are most miserably harassed and dilacerated. Hence, we

have not ceased to offer up, in the humility of our hearts, our most fervent prayers to God, that He would deliver them from so many and so great evils. And we are fully assured that you also, Venerable Brother, pray and implore, without ceasing, the Lord of Mercies to grant solid peace and prosperity to that country. But since we, by virtue of the office of our Apostolic ministry, embrace, with the deepest sentiments of charity, all the nations of the Christian world, and, though unworthy, administer here on earth the vicegerent work of Him who is the Author of Peace and the Lover of Charity, we can not refrain from inculcating, again and again, on the minds of the people themselves, and their chief rulers, mutual charity and peace.

Wherefore we write you this letter, in which we urge you, Venerable Brother, with all the force and earnestness of our mind, to exhort, with your eminent piety and episcopal zeal, your clergy and faithful to offer up their prayers, and also apply all your study and exertion, with the people and their chief rulers, to restore forthwith the desired tranquillity and peace by which the happiness of both the Christian and the civil republic is principally maintained. Wherefore, omit nothing you can undertake and accomplish, by your wisdom, authority and exertions, as far as compatible with the nature of the holy ministry, to conciliate the minds of the combatants, pacify, reconcile, and bring back the desired tranquillity and peace, by all the means that are most conducive to the best interests of the people.

Take every pains, besides, to cause the people and their chief rulers seriously to reflect on the grievous evils with which they are afflicted, and which are the result of civil war, the direst, most destructive and dismal of all the evils that could befall a people or nation. Neither omit to admonish and exhort the people and their supreme rulers, even in our name, that with conciliated minds they would embrace peace, and love each other with uninterrupted charity. For we are confident that they would comply with our paternal admonitions and hearken to our words the more willingly as of themselves they plainly and clearly understand that we are influenced by no political reasons, no earthly considerations, but impelled solely by paternal charity and peace, to exhort them to charity and peace. And study, with your surpassing wisdom, to persuade all that true prosperity, even in this life, is sought for in vain out of the true religion of Christ and its salutary doctrines. We have no hesitation, Venerable Brother, but that calling to your aid the services and assistance even of your associate bishops you would abundantly satisfy our wishes, and by your wise and prudent efforts bring a matter of such moment to a happy termination.

We wish you, moreover, to be informed that we write, in a



similar manner, this very day to our Venerable Brother, John Mary [Odin], Archbishop of New Orleans, that, counseling and conferring with you, he would direct all his thought and care most earnestly to accomplish the same object.

May God, rich in mercy, grant that these, our most ardent desires, be accomplished, and as soon as possible our hearts may exult in the Lord over peace restored to that people.

In fine, it is most pleasing to us to avail ourselves of this opportunity to again testify the special esteem in which we hold you, of which, also receive a most assured pledge, the Apostolic Benediction, which coming from the inmost recesses of our heart, we most lovingly bestow upon you, Venerable Brother, and the flock committed to your charge.

Dated Rome, at St. Peter's, October 18th, 1862, in the seventeenth year of our Pontificate. Pius IX, Pope.\*)

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President Davis to A. Dudley Mann, the Commissioner of the Confederate States to Belgium.

Department of State,  
Richmond, 23rd Sept., 1863.

Sir:—The President, having read the published letter of his Holiness Pope Pius the Ninth, inviting the Catholic Clergy of New Orleans and New York to use all their efforts for the restoration of peace in our country, has deemed it proper to convey to His Holiness, by letter, his own thanks and those of our people for the Christian charity and sympathy displayed in the letter of His Holiness, as published, and of which you will find a copy annexed.

The President, therefore, directs that you proceed in person to Rome, and there deliver to His Holiness the President's Letter, herein enclosed, and of which a copy is also enclosed for your own information, and you will receive herewith a special Commission appointing you as Envoy for the purpose above expressed.

I am, very respectfully, your obedient servant,

J. P. Benjamin,

A. Dudley Mann, Esq., Secretary of State.  
Commissioner, &c., &c., Brussels.

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The Same To The Same.

Jefferson Davis, President of the Confederate States  
of America.

To A. Dudley Mann, Greeting.

Reposing special trust and confidence in your prudence, integrity and ability, I do appoint you, the said A. Dudley Mann, Special

\*) This is a very poor translation, but, not having the original Latin text for comparison, we do not venture to improve it, but give it as we find it in the "Records."—A. P.

Envoy of the Confederate States of America, to proceed to the Holy See and to deliver to its Most Venerable Chief, Pope Pius IX., Sovereign Pontiff of the Roman Catholic Church, a communication, which I have addressed to His Holiness under date of the twenty-third of this month.

Given under my hand and the seal of the Confederate States of America, at the City of Richmond, this 24th day of September, in the year of our Lord 1863.

Jefferson Davis.

Loco + Signi. By the President.

J. P. Benjamin,  
Secretary of State.

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President Davis to His Holiness Pope Pius IX.

Executive Office,  
Richmond, September 23rd, 1863.

Most Venerable Chief of the Holy See and Sovereign Pontiff  
of the Roman Catholic Church :

The letters which your Holiness addressed to the venerable chiefs of the Catholic clergy in New Orleans and New York have been brought to my attention ; and I have read with emotion the terms in which you are pleased to express the deep sorrow with which you regard the slaughter, ruin and devastation consequent on the war now waged by the Government of the United States against the States and the People over which I have been chosen to preside ; and in which you direct them, and the clergy under their authority, to exhort the people and the rulers to the exercise of mutual charity and the love of peace. I am deeply sensible of the Christian charity and sympathy with which your Holiness has twice appealed to the venerable clergy of your church, urging them to use and apply all study and exertion for the restoration of peace and tranquillity.

I, therefore, deem it my duty to offer to your Holiness, in my own name and in that of the people of the Confederate States, the expression of our sincere and cordial appreciation of the Christian charity and love by which your Holiness is actuated, and to assure you that this people, at whose hearth-stones the enemy is now pressing with threats of dire oppression and merciless carnage, are now, and ever have been, earnestly desirous that this wicked war shall cease; that we have offered at the foot-stool of our Father who is in Heaven prayers inspired by the same feelings which animate your Holiness ; that we desire no evil to our enemies, nor do we covet any of their possessions, but are only struggling to the end that they shall cease to devastate our land and inflict useless and cruel slaughter upon our people, and that we be per-

mitted to live at peace with all mankind, under our own laws and institutions, which protect every man in the enjoyment not only of his temporal rights, but of worshipping God according to his own faith.

I, therefore, pray your Holiness to accept from me, and from the people of the Confederate States, this assurance of our sincere thanks for your effort to aid the cause of peace, and of our earnest wishes that your life may be prolonged and that God may have you in His holy keeping.

Jefferson Davis,  
President Confederate States of N. America.

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His Holiness Pope Pius IX. to President Davis.

[Endorsed.] Translation from the original copy, in Latin, by the Foreign Office of the Pontifical States, in compliance with my suggestion. [Endorsement apparently by President Davis.]

To the Illustrious and Honorable Jefferson Davis, President of the Confederate States of America.

Pius IX.

Richmond.

Illustrious and Honorable Sir, Greeting.

We recently received, with all the kindness that was due to him, the Envoy sent by Your Excellency to convey to Us your Letter dated the 23rd of the month of September of the present year. It was certainly a cause of no ordinary rejoicing to Us to be informed—by this gentleman and by the Letter of Your Excellency—of the lively satisfaction You experienced, and of the deep sense of gratitude You entertained towards Us, Illustrious and Honorable Sir, when You first perused Our Letters addressed to those Venerable Brothers, John, Archbishop of New York, and John, Archbishop of New Orleans, on the 18th of October of last year, in which we again and again strongly urged and exhorted those Venerable Brothers, on account of their great piety and episcopal solicitude, to make it the object of their constant efforts and of their earnest study, acting thus in Our name, to put an early end to the fatal civil war prevailing in that country, and to re-establish among the American people peace and concord, as well as feelings of mutual charity and love. It was also peculiarly gratifying to Us to hear that You, Illustrious and Honorable Sir, as well as the people whom you govern, are animated by the same desire for peace and tranquillity which We so earnestly inculcated in the Letters referred to, addressed to the said Venerable Brothers. Would to God that the other inhabitants of those regions (the Northern people), and their rulers, seriously reflecting upon the fearful and mournful nature of intestine warfare, might, in a dispassionate mood, hearken to and adopt the counsels of peace!

We, on Our part, shall not cease offering up Our most fervent prayers to Almighty God, begging and supplicating Him, in His Goodness, to pour out upon all the people of America a spirit of Christian charity and peace, and to rescue them from the multitude of evils now afflicting them. We also pray the same All-clement Lord of Mercies to cause to shine upon Your Excellency the Light of His Divine Grace and to unite You and Ourselves in bonds of perfect love,

Given at Rome, at St. Peter's, the 3rd day of December, 1863,  
in the eighteenth year of our Pontificate. Pius PP. IX.

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Judah P. Benjamin to A. Dudley Mann.

Hon. A. Dudley Mann,  
&c., &c., &c.,  
Brussels, Belgium.

Department of State,  
Richmond, 1st Feb., 1864.

Sir:—I have the honor to acknowledge the receipt, in due course, of your despatches from No. 59 to No. 70, both inclusive—the No. 59 received on the 31st Oct. and No. 70 on the 16th ulto.

As I was aware that you must have received my No. 9 about the end of October, and would, therefore, be absent from your post, I delayed acknowledgement, the more especially as your despatches, while keeping the Department advised of the current of political events in Europe, contained no matter of business requiring special answer.

The President has been much gratified at learning the cordial reception which you received from the Pope, and the publication of the correspondence here (of which I send you a newspaper slip) has had a good effect. Its best influence, as we hope, will be felt elsewhere in producing a check on the foreign enlistments made by the United States. As a recognition of the Confederate States, we can not attach to it the same value that you do—a mere inferential recognition, unconnected with political action or the regular establishment of diplomatic relations, possessing none of the moral weight acquired for awaking the people of the United States from their delusion that these States still remain members of the old Union. Nothing will end the war but the utter exhaustion of the belligerents, unless by the action of some of the leading powers of Europe in entering into formal relations with us, the United States are made to perceive that we are, in the eyes of the world, a separate nation, and that the war now waged by them is a *foreign*, not an *intestinal* or *civil* war, as it is termed by the Pope. This phrase of his letter shows that his address to the President

as "President of the Confederate States" is a formula of politeness to his correspondent, not a political recognition of a fact. None of our public journals treat the letter as a recognition in the sense you attach to it, and Mr. Slidell writes that the Nuncio at Paris, on whom he called, had received no instructions to put his official *visa* on our passports, as he had been led to hope from his correspondence with you. This, however, may have been merely a delay in the sending of the instructions.

Without having anything special to communicate, as you receive the news through the papers so much more promptly than I can send it, I deem it proper to inform you that no reliance whatever is to be placed on the accounts with which the Northern papers are filled as to the condition of the Confederacy. Altho' for some time after the defeat of our army at Missionary Ridge there was great despondency and gloom (the natural reaction after the exaggerated expectations of the results of the victory at Chica-mauga), those feelings have passed away, and our army, both in the West and in Northern Virginia, is now enthusiastically re-enlisting for the war by brigades, which give unanimous votes. We shall take the field in the Spring with largely recruited forces.

There has been less promptness and energy in the legislation by Congress than we had hoped for, and less than the magnitude of the interests at stake warranted us in expecting. But the subjects for discussion were important and difficult, and it was no easy matter to reconcile conflicting opinions. There remain but about two weeks of the session, and as the debates have exhausted the subjects for legislation, we may now rely on the early passage of the measures needed for infusing renewed energy into our operations.

It does not seem to me, but I may be over-sanguine, that the finances of the North can stand the tension of their enormous expenditure beyond the present campaign. As our own embarrassments proceed solely from an excessive issue of currency, held entirely at home, they are easily remedied by proper legislation. Those of the North involve their relations with the whole world, their external commerce, and the whole framework of their government. If they can not borrow money they can not keep an army in the field, while we can. So far as finances are concerned, our ability to resist is without limit, and it now seems to me that in the exhaustion of their means of raising money will be found the agency that is to put an end to the struggle.

I am, very respectfully, your obedient servant,

J. P. Benjamin,

Secretary of State.

A. Dudley Mann to President Davis.

[Endorsed.] Rec'd Oct. 10th, 1864.

Brussels, May 9th, 1864.

Mr. President :

Herewith I have the honor to transmit the letter which His Holiness Pope Pius IX. addressed to your Excellency on the 3rd of December last. Mr. W. Jefferson Buchanan has obligingly undertaken its conveyance, and will deliver it in person.

This letter will grace the archives of the Executive Office in all coming time. It will live, too, forever in story as the production of the first Potentate who formally recognized your official position and accorded to one of the diplomatic representatives of the Confederate States an audience in an established Court Palace, like that of St. James or the Tuileries.

I have the honor to be, with the most distinguished consideration, your Excellency's obedient servant,

A. Dudley Mann.

His Excellency, Jefferson Davis,

President C. S. A.,

Richmond.



### THE ORIENTATION OF THE LODGE.

Our last quotation, while interesting in as much as it placed more clearly before us the intimate relationship existing between Masonry and the ancient pagan brethren, has drawn us a little aside from sun-worship. Mackey's Masonic Ritualist, on pp. 59 and 60, brings us back to this cardinal point.

"A lodge," he says, "is situated due east and west, because when Moses crossed the Red Sea, being pursued by Pharoah and his host, he erected on the other side, by divine command, a tabernacle, which he placed due east and west to receive the first rays of the rising sun and to commemorate that mighty east wind by which that miraculous deliverance was effected. This tabernacle was an exact pattern of Solomon's temple, of which every lodge is a representation ; and it is or ought therefore to be placed due east and west."

On reading this passage, one would be inclined to believe that the Masonic lodge was intended to be an exact counterpart of the tabernacle of the wilderness, or at least an exact copy of the temple, for which, we are told, the tabernacle furnished the pattern. "The tabernacle and the temple faced east : The lodge is a copy of these : Therefore it should face east." Such seems to be the evident argument. We are sorry that, on the strength of

information given us on p. 29, we must reject the argument and seek elsewhere for the reason of this orientation. Learn from the following passage how little reliance is to be put on Masonry when it appeals for its symbolism to the Old Testament. Our author is speaking of the Three Gates which Masonic legend attributes to the temple.

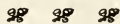
"Dr. Dalcho, in his 'Orations,' " he says, "has found great fault with the York rite of Masonry, because it has in its ceremonies perpetrated the error of furnishing the Temple of Solomon with three gates—one at the south, one at the west, and one at the east—while, in truth, there was but one gate to the temple, and that was in the porch at the east end. But the real error lies with Dr. Dalcho, who has mistaken a symbolical allusion for an historical statement. It is not pretended that, because Masonry has adopted the Temple of Jerusalem as the groundwork or elementary form of all its symbols, a lodge is therefore ever expected, except in a symbolical sense, to be a representative of the temple. On the contrary, the very situation of a lodge is the exact reverse of that of the Temple. The entrance of the former is at the west, that of the latter was at the east. The most holy place of a lodge is its eastern end, that of the Temple was its western extremity."

With such striking dissimilarities between the Temple and the lodge, it is evident that the former is not the pattern of the latter; "is an elementary form or groundwork," and nothing more. The argument, therefore, "the tabernacle or temple was so and so; therefore a lodge should be so and so;" has no value save as a blind. We must seek the reason elsewhere and we shall find it, where we should expect to find it, in ancient paganism.

"The orientation of the lodges," says our author on p. 60, "or their position due east and west, is derived from the universal custom of antiquity. 'The heathen temples,' says Dudley, 'were so constructed that their length was directed towards the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries approaching for religious rites directed their faces towards the east, the quarter of sunrise.' The primitive reason of the custom undoubtedly is to be found in the early prevalence of sun-worship, and hence the spot where the luminary first made his appearance in the heavens was consecrated in the minds of his worshipers as a place entitled to peculiar reverence. Long after the reason had ceased, the custom continued to be observed, and Christian churches still are built, when circumstances will permit, with a particular reference to an east and west position. Freemasonry, retaining in its symbolism the typical reference of the lodge to the world, and constantly alluding to the sun in his apparent diurnal revolution, im-

peratively requires, when it can be done, that the lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary."

The orientation of the lodge, therefore, dear reader, is not derived from the location of tabernacle or temple, except in as much as to the Mason their position expresses what he calls the universal custom of antiquity derived from the primitive system of sun-worship. This it is, and not anything distinctive of Judaism, that claims his attention and reverence. In the temple he may take or leave whatever suits him, but it is imperative that he conform, wherever he can do it, to whatever refers to the apparent motion of the sun. Every ceremony of the lodge must keep him in mind of this. This is heathenism, its temples, its ceremonies, its doctrines, its mysteries constantly kept under our eyes as models of Masonry, nay as Masonry itself in lifeblood and spirit. Here there is never anything sectarian, it is always universal; the ceremonies are "sacred and solemn"; "the temples are consecrated in the minds of those who worship in them as places of peculiar reverence"; the doctrines are expressions of the "primitive religion of our race," the parent of sun-worship. When Christianity is spoken of, it is made by cunning insinuation rather than by open assertion to conform to and express the heathen type. "Christian churches still are built, when circumstances will permit, with a particular reference to an east and west position." Our author is better acquainted with pagan than he is with Christian customs; our churches face north, south, east and west according to convenience, and if they faced east, it would not be with any reference to the material sun, the dispenser of physical light, but to the spots hallowed by the life and death of Jesus Christ, the eternal "Sun of Justice."



## BOOK REVIEWS.

*The Paternoster Books*, a Series of Devotional Treatises. B. Herder, St. Louis, Mo. Price 30cts. each, net.—1. A Mirror for Monks, by L. Blossius. 2. A Short Rule and Daily Exercise for a Beginner in the Spiritual Life, by L. Blossius. 3. The Oratory of the Faithful Soul, by L. Blossius. 4. The Four Last Things, by Bl. Thomas More. 5. A Spiritual Consolation, etc., by Bl. John Fisher, Bishop of Rochester.

The Paternoster Books are a timely undertaking. The selection is made with a view to win the laity, and the small, handsomely bound volumes will greatly facilitate their introduction into Catholic families.



1.-3. It would be superfluous to say much of Blossius as an ascetical writer. His writings were one of his most powerful means to reform communities and monasteries. In 'A Short Rule,' the faithful will find valuable suggestions for a life of Christian perfection. The 'Daily Exercises' in the same volume, and the 'Oratory of the Faithful Soul,' containing religious thoughts for every day of the week, are store-houses of spiritual wisdom.

4. More and Fisher can not be put aside as lacking sufficient experience in the hardships of every-day life. The name of either author will induce many a layman, who generally leaves ascetical books untouched, to buy and read their works. The quaint old style makes More's treatise fascinating; the directness of mediæval expression, sometimes perhaps not according to modern taste, renders it original and attractive. The exposition is logical and convincing.

5. We are certain that many Catholics in their last hour could apply the words of the Blessed Martyr-Bishop Fisher to themselves: "Me seemeth now that I cast away my sloth and negligence, compelled by force." Let them listen now to the prisoner and learn from him to value their time and to prepare in good season for a happy death. Religious may perhaps set more value on Fisher's second treatise, 'The Ways of Perfect Religion,' than on Blossius' 'Mirror for Monks,' whereas the third, "A Sermon on the Passion," is a splendid "mirror" for lenten preachers.

*A Precursor of St. Philip.* (Buonsignore Cacciaguerra) by Lady Amabel Kerr. 196 pages. St. Louis: B. Herder, 1903. Price \$1.25 net.

For almost forty years Cacciaguerra had "trodden the paths of unrestrained license." It was therefore not enough for him to become "essentially a penitent to the end of his life." As a lay-apostle, and even more after he had received the priestly character, he endeavored to draw men to a more free and generous use of the sacraments. Whether and in how far he influenced St. Philip Neri, who lived with him for many years, at San Girolamo, is almost impossible to state. It is but natural, however, to suspect some influence. It seems, Cacciaguerra finally became aware that he was too severe in his direction of souls. For he said to his disciples who stood around his death-bed, "Weep not, for there remains one with you, who will do more for you than I could have ever done." Justly, therefore, our author styles Cacciaguerra the precursor of St. Philip. The book is a beautiful picture of a zealous priest, drawn by a loving master-hand.

## MINOR TOPICS.

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*How Catholics Can Exert a Social Influence Against Divorce.*—When Cardinal Gibbons was asked some weeks ago, how Catholics could exert their influence against the custom of divorce that is prevailing so generally in this country, he replied that: "Catholic ladies can not well take upon themselves to regulate the customs of society, situated as they are in this country. Therefore, he would not say that they should not meet married divorced people in general gatherings. But he would advise them neither to invite such people to their social functions, nor to accept any invitations from them to attend theirs." This position of the Cardinal commends itself even to Protestant church papers. "Among respectable people" says the Baptist *Watchman* (quoted in the N. Y. *Evening Post* of Oct. 31st) "social customs have quite as much to do with divorce as the permissions of legislation. If every one understood that if a defendant in a divorce suit remarried, he or she would be socially ostracised in the circle in which they moved, people would think a good many times before they incurred this penalty. The fact that society condones these offences does more to debase current moral standards than anything legislators can do. Ordinarily decent people pay far more attention to the standards set by society than to those established by law. If the leading members of society in any place should adopt the rule suggested by Cardinal Gibbons and neither invite such ('married divorced') people to their social functions, nor accept any invitations from them to attend theirs, the violations of the New Testament law of morality would be pretty effectively discouraged."

*The Morality of Hypnotism.*—Two valuable articles on "The Morality of Hypnotism," which recently appeared in a Catholic magazine, are thus summarized and commented by the esteemed *Casket* (No. 43): "The author gives the conclusion reached by the distinguished Jesuit theologian, Lehmkuhl, that with proper precautions the use of hypnotism in medical practice is lawful, especially if diseases can be cured by this means which will not yield to any other kind of treatment, a theory which physicians now declare to be an established fact. By way of warning, a writer in the *London Month* is quoted as saying: 'Save in the hands of duly qualified operators, and very few can attain that position, attempts at hypnotism are nothing short of criminal, as necessarily involving a terrible disturbance of the whole nervous system, a disturbance which may extend to all the faculties.' We have seen a physician of good standing in one of the largest cities in Canada hypnotize a woman against her will for the amusement of a drawing-room. She had on some previous occasion allowed him to hypnotize her for the purpose of medical treatment, and his subsequent employment of the power thus acquired was a gross abuse. Assuredly such men should never be permitted to practice hypnotism at all. The same prohibition, enforced by law if necessary, should be laid upon those who go about giving hypnotic exhibitions to amuse the crowds of gaping sight-seers who are willing to pay to witness the fun."

A subscriber in the North writes us :

A year ago last summer, a certain Father Maher went through this State, visiting priests to induce them to take stock in a book firm in New York, whose object it is to sell Catholic books at reasonable prices. For an inducement he read to me the names of those who had given notes or cash. I was indeed surprised to hear so many clergymen had subscribed large sums of money. One had put in \$1,800, some \$1,000, \$800, most of them \$100. Now if the same were done for a Catholic daily newspaper, I should think hundreds of priests could be found willing to put in a certain amount of money. The more stockholders, the more subscribers. I believe the weekly papers would not suffer by a daily; on the contrary, they would obtain more reliable news, and their subscribers would rather increase than decrease, for the reason that they would be able to offer better and more instructive informations. Those who subscribe to a weekly paper only will not keep a daily, even if it be Catholic. For subscribers we should have to rely mainly on those families who now keep (indifferent or anti-Catholic) daily papers.

I believe the main difficulty lies in finding the proper editors and managers.

The power to declare war is vested by the Constitution in Congress. Yet, as constitutional students have long since pointed out, a meddlesome and unscrupulous president, through his handling of foreign affairs, has practically the power of forcing Congress and the country into war. President Hayes, after his retirement, in a private conversation with Mr. Stevens, made some suggestive remarks on the powers of the presidency in this regard, which that writer embodied in his book on the Constitution. No man, said Mr. Hayes, has ever been able to define the vague power of the president of the United States. Napoleon, he argued, could make of that office whatever he wished, under the indefinite "war powers." And Mr. Hayes pointed out how easy it was, by indiscretions or calculated mischief-making in foreign relations, for the president to embroil the country in war. Our safeguard hitherto, said the ex-President, has been in the fact that all our presidents have been "conservative and conscientious men." The events of the past few weeks cause one to wonder if Mr. Roosevelt is anxious to make a break in that honorable tradition.

Morley's *Life of Gladstone* reveals the fact that the famous pamphlet entitled 'Vaticanism,' in which Gladstone endeavored to prove that the decree of infallibility had made it impossible for a loyal Englishman to be a Catholic, was revised and corrected by Lord Acton and Dr. Döllinger. Acton, though he never openly left the Church, was certainly a disloyal son to her at that time; and Döllinger died, so far as we know, in unrepented heresy. Newman's 'Letter to the Duke of Norfolk' demolished the pamphlet, but the great Oratorian took the sting out of it by a kindly private letter to Gladstone, ending with the words, "I do not think I ever can be sorry for what I have done, but I never can cease to be sorry for the necessity of doing it."—*Casket* (No. 45.)

We heartily agree with the Hartford *Catholic Transcript* when it says (No. 22) of the so-called Catholic controversy going on in the New York *Sun* (not the first one by the way) that it "is more salacious than edifying," and we also subscribe to its further observation: "The Church Militant in America is not perfect—if it were perfect it would no longer be a part of the Church Militant. We have shortcomings to deplore and abuses to remedy, but it will be hard to persuade the saner portion of the Catholic public that the proper place to weep over, exaggerate, parade, and ridicule our faults, is to be found in the columns of a more or less hostile journal."



A curious bit of news made public by Mr. Dudley Baxter, in his recent book, 'England's Cardinals,' is that Cardinal Reginald Pole, kinsman of Henry VIII. and last Catholic Archbishop of Canterbury, was actually elected pope, but having scruples as to the legality of his election he induced the conclave to set it aside and choose Julius III. instead.

The accepted view was that, when a large number of votes had been given for him in the conclave, Cardinal Pole declined the honor because of his high conception of the papal dignity. (Cfr. *Kirchenlexikon*, X, 129.)



The revelations of the "business" methods employed in forming the great ship-builders' trust should open the eyes of the public to the standards of business morality prevailing in our financial circles of the highest reputation. The well-known bankers Morgan & Co. were the promoters and backers of this enterprise, which the receiver in his report calls "an artistic swindle." Lack of space does not permit us to go into details about this stupendous "skin-game," but it will be of interest to our readers to carefully watch further developments.



The *Good Counsel Magazine*, which ought to know better, says in an obituary notice of Msgr. Schröder (No. 11): "His native temperament, together with the strait-laced spirit of German orthodoxy, which he was imbued with, was a hindrance rather than an incentive to Catholic progress in this country."

Read "Liberalism" for "Catholic progress," and you have the plain truth.



Here is a pretty joke from the *Valley Magazine* (No 9):

"Not very long ago a reporter on an afternoon daily was sent out on Lindell Boulevard to interview (the late) Archbishop Kain. At the door he was told that the prelate was very busy and could not see anyone. 'That's all right,' answered the scribe. 'Mrs. Kain will do just as well.'"



The *Independent* (No. 2866) clamors for "a religious revival." The need is undeniable, and the program is at hand in Pius X.'s encyclical "E supremi Apostolatus."

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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No. 47.

## THE TAXATION OF CHURCH PROPERTY.



THE *Green Bag*, a monthly magazine for lawyers, published in Boston, gave space in one of its recent issues (vol. xv, No. 9) to a discussion of the question: "Ought church property to be taxed?" The article in question, written by a member of the legal profession and addressed to the serious consideration of professional readers, has occasioned some comment in the secular press and seems to have alarmed some of our brethren, who fear that it may be the signal of a campaign to subject all ecclesiastical property to the burden of general taxation, equally with every other kind of property over which the State exercises the taxing power.

We do not share in this apprehension. Neither are we impressed with the labored argumentation by which the writer strives to sustain his contention that church property ought to be taxed.

Indeed, so puerile are some of his arguments that we begrudge the space required to state and answer them. Nor is our respect for the writer increased by discovering (what is patent on the face of his paper) that he is not only hostile to all religion, but that he is especially prejudiced against the Catholic Church. For, who but an enemy could have revived the stale talk, so prevalent during the Know-nothing period, about "foreign intervention" and "foreign control" of church property in this country, "which may be used against the best interests of the public" (see p. 416).

The writer, Duane Mowry, makes no disguise of his animosity to churches in general; for, anticipating the objection that taxation would drive some church organizations out of existence, he tells us (p. 417): "If, however the taxation of church property should prove the weapon of its destruction, the day of its death

can hardly come too soon, and furnishes another patent argument in favor of the contention of this [his] paper," viz., that church property ought to be taxed.

Briefly stated, the reasons for taxing church property assigned by Mr. Mowry are: That the Church performs no public office or function known to the law of the land entitling it to immunity; that the exemption of church property involves a union of Church and State forbidden by law, and that it unjustly favors the church-going taxpayers at the expense of those who do not believe in any religion or in a God; that such exemption tends "to the accumulation of great wealth to be held in mort-main by never-dying corporations independent of the State and which may be used against the best interests of the public." Lastly the writer tells us in effect that, since our churches are supported by voluntary contributions, we act inconsistently when we accept immunity from taxation, which, he says, is not a gift voluntarily bestowed by the State in the same way as are the ordinary offerings of the people.

What may we answer to these specious objections?

Is it true that the Church performs no public office and renders no public service entitling it to immunity from taxation? Such an objection take a very narrow view of religion and of its influence on the minds and conduct of men. It assumes that, because we have no State religion, the State can not take notice of the fact that many large bodies of its citizens have associated themselves in institutions which we call churches for the public worship of the ever-living God in such manner as the conscience of each dictates. It asks us to ignore the motives, the operations, and the influence which religion has ever exercised, and will continue to exercise, upon society as well as upon the individual. It stultifies the wisdom and teachings of the founders of the Republic, through whose efforts the principle of freedom of religion was incorporated in the fundamental law of the land; not for the purpose of suppressing, but to promote religion; not that there should be no church, but that there should be many churches wherein the Dissenter, the Catholic, the Jew, and all others whose religion had theretofore been proscribed, might, notwithstanding the diversity of creeds, offer their public worship to the living God with the same security and with the same rights before the law as were enjoyed by those other churches which had previously been supported by the State.

We have said that the objection urged against the exemption of ecclesiastical property rests on low ground. It is the plea of the political economist who regards property only as material for taxation, and it excludes from consideration those nobler sentiments which regard church property as no longer the property

of individuals, but as devoted to the worship of Almighty God, and, by consequence, as belonging to Him, detached from all tribute, tax or service to which the State may ordinarily subject the property of its citizens. Creeds may vary, dogmatic religion may decay, as it is fast decaying outside the one true Church, but the idea of reverence for a Supreme Being, who controls our destinies, who is entitled to our worship, and whose temples are to remain secure against the profaning hand of man, will ever remain instinct in the human heart, despite the clamor of all those who scoff at religion and who say there is no God.

So universal and enduring has been this sentiment of respect for the temples of religion, that even among the pagan nations of antiquity any profanation of the idols, temples or of the persons or things consecrated to their service, was believed to draw down punishment on the offender.

The Old Testament is full of examples of the punishment suffered by those who in any way trespassed against either the Temple dedicated to the Most High, or appropriated the offerings which were made for the support of religion. Under the Christian dispensation, and among all Christian states and peoples, the House of God has ever been regarded as an institution apart from and above ordinary human affairs, as the sacred place dedicated to the honor and service of Him to whom "belongs the whole earth and the fulness thereof." And as impressed with this sacred character, the property of the Church has always been most jealously guarded by Christian rulers against invasion or interference.

When the Puritan colonists came over and established their Biblical Commonwealth, they set up their meeting-houses in New England, which not only were not taxed, but were supported by contributions collected from all the people. In Virginia, the State Church of England was established by law, and all the inhabitants were forced to contribute for its support. But we know of no instance where any attempt was made to lay a tax directly upon church property; and the freedom of religion, which was guaranteed by the Constitution and which has now become an essential feature of our State as well as national government, has always been interpreted in such a liberal sense as not only to permit the individual to worship Almighty God according to the dictates of his own conscience, but also to exempt from taxation all property devoted to religious purposes and used exclusively for public religious worship.

This has now become the settled policy of all the States of the Union, we believe without exception; and when we look into the reasons of this policy we find the refutation of the objection that the

Church performs no public office entitling it to immunity from taxation. For, there is no truth resting more firmly on principle, nor more abundantly proved by the experience of mankind, than that the welfare of a nation and the stability of government do not depend on mere social, industrial, or scientific progress, nor on the accumulation of wealth nor the multiplication of luxuries, nor on great armies or navies, nor even on the universal education of the masses. On the other hand, most certainly the prosperity of a people does depend on the morality of its citizens, on the practice of those cardinal virtues of justice, truthfulness, fair-dealing, and respect for the rights of others, and especially on the maintenance of the rights and dignity of the family, without which society must disintegrate. The wisest philosophers of Greece and Rome taught this lesson, and no government, whether ancient or modern, which might deserve to be called civilized, but has laid its subjects under the obligation of observing that moral law of nature which, summed up in the words of the Christian legist, Justinian, required them "*honeste vivere, alterum non laedere, suum cuique tribuere,*" to live honestly, not to hurt any man, and to give every one that which is his due.

The statesmen and patriots who laid the foundations of this Republic, were men of profound religious conviction, who fully realized that the protection of life and liberty and the pursuit of human happiness, the avowed object and end of government, could not be successfully achieved without a rigid observance of the universal moral law; and hence we find that the State has incorporated into its policy and into its laws, not indeed the entire Decalog, but all those commandments designed to regulate our conduct towards our fellow-citizens and towards the State. And this, not as the teaching of Christianity or of any other professed religion, nor by way of positive precept requiring men to be virtuous, but by a series of enactments forbidding them to be dishonest or otherwise immoral, prohibiting intemperance, blasphemy, perjury, fraud, theft, the taking of human life and various other wrongs done by violence or through licentiousness, and punishing the violator of these moral laws by penalties proportioned to the seriousness of the offence. Much of the energy and resources of government are expended in the enforcement of these moral laws, and our police force and criminal courts, our State prisons and reformatories, nay, even our alms-houses and insane asylums, which are maintained to some extent to alleviate the consequences of moral disorder, one and all attest how costly a burden on the community is crime and how important it is to the welfare of the people that men should be persuaded of the wisdom



and advantage of conforming their lives to the standard of the moral law.

Now, all fair-minded men admit, and we do not need to argue the point, that the Church is the State's most powerful ally in its effort to compel the observance of the moral law, to maintain social order, and thereby to ensure the well-being and happiness of the people. From every pulpit worthy of the name ministers of religion, from higher motives, however, than mere State policy, are denouncing the wrong-doing which the State condemns and punishes, and are striving, by every argument which appeals to the nobler side of human character, to impress on their fellow-men the duties which they owe to God, to their neighbor, and to themselves; to make them in a word loyal and law-abiding citizens.

Is all this effort futile? Does the Church exert no influence on the character of the nation? Let the lives and conduct of the millions of God-fearing men and women who make up the church membership, furnish the contradiction. Let the rich say whether the sentiment of religion inculcated in the churches has moved them to contribute to the erection of the hospitals, asylums, homes for suffering humanity with which religion is everywhere actively identified. Let the poor answer whether anything but the teachings of religion could have reconciled them to the patient acceptance of their trying lot.

The State itself acknowledges the efficiency of the Church as the conservator of peace and order, for, in all the great crises, whether industrial or political, which have occurred in our history, when human law was set at defiance and mob rule with its attendant disasters seemed to be imminent, the authorities of the nation have turned to the Church for relief and have used its good offices to restore peace and tranquillity. Out of our taxes we pay the police officer whose mere presence deters the wrong-doer. He is undoubtedly an institution performing a "public service known to the law," but our adversary strains at the proposition to exempt our churches from taxation, when, if we may be allowed the sordid comparison, the Church through its good influences saves to the State many times the amount of the exemption which a wise and enlightened public policy has always granted and, we trust, will continue to grant.

We reserve a few remarks on the other objections for our next number.

## AN IMPORTANT DECISION OF THE SUPREME COURT OF WISCONSIN.

AFFIRMING THE RIGHT OF A CATHOLIC INSURANCE SOCIETY TO EXPEL  
A MEMBER WHO DOES NOT LIVE UP TO HIS RELIGION.

[Several of our Catholic papers have made brief reference to the recent decision of the Supreme Court of Wisconsin in the case of Emma S. Barry against the Catholic Knights of Wisconsin. Through the kindness of our friend and subscriber, Judge J. H. M. Wigman, of Green Bay, whose firm, Wigman, Martin & Martin acted as attorneys to the respondent, we are enabled to present to our readers the full and accurate text of this interesting and important opinion.—A. P.]

This is an action by the plaintiff, as widow of one James H. Barry, deceased, upon a mutual benefit certificate issued by the defendant to said James H. Barry in his lifetime.

The action was tried by the court, and the facts necessary to be stated are undisputed. The defendant is a mutual benefit association incorporated under the laws of Wisconsin for the benefit of practical Roman Catholics only and providing the death benefit of \$2,000. Its articles of incorporation provide among other things that "a member who shall cease to be a practical Catholic or a communicant of said Church, or who shall neglect to receive holy communion at least once a year, or who shall join any organization condemned by the Church, or any society using the oath of secrecy, or who shall fail or neglect to pay any assessment or dues within the time therefor prescribed, shall be discharged and expelled from membership of this order, and deprived of all benefits thereof." The constitution of the order provides among other things as follows: "Sec. 2. No person shall be admitted to membership in this branch unless he is a practical Catholic and a communicant of said Church nor unless he furnish a certificate from his pastor, or the spiritual director of the branch, that he is a practical Catholic. . . . He must receive holy communion at least once a year, at Easter or thereabouts, and he shall furnish and file with the branch a certificate from his pastor or furnish other satisfactory evidence within sixty days after Easter Sunday, certifying or showing that he performed his Easter duty, under penalty of forfeiture of all benefits. . . . Sec. 40. Any member in good standing shall be permitted to remove from this State to spend any or the whole part of his life elsewhere without losing his benefits, provided he keeps his assessments and his share of the expenses of the branch to which he may belong and the expenses of the order paid up as they may become due. He must also, in every respect, comply with the constitution, laws, rules, and regulations of the order and furnish to the branch of which he is a member a

certificate once a year from the pastor of the parish in which he resides, that he is a communicant of said Church, and that he has received holy communion at least once during the year."

Upon the 24th day of October, 1885, James H. Barry, being then a single man residing in Madison, made written application for membership in the Madison branch of the defendant corporation, in which application he stated as follows: "Having read the constitution and laws of your order, the subordinate constitution and by-laws, and being fully acquainted with the objects of your order and fully endorsing them, I desire to become a member of your branch, and of your order, and if elected eligible to membership and admitted upon examination, I do promise to faithfully carry out the principles as set forth in the constitution of your order, your subordinate constitution and by-laws; and upon any failure on my part to strictly conform to the said constitution and subordinate constitution and by-laws, that now, or may hereafter govern your order, as well as your branch, I do hereby agree to forfeit all rights to membership and benefits."

Upon this application a benefit certificate was issued to him December 3rd, 1885, in which his father and sisters were named as beneficiaries. September 23rd, 1890, Barry was married to the plaintiff at Batavia, Ill., by a Protestant minister; the plaintiff having been previously married to one Moulton, whom she left in 1884, there being no evidence as to his death or whether a divorce had been obtained. On December 19th, 1891, Barry surrendered the first certificate issued, and a new certificate was issued to him in which the plaintiff was named as the sole beneficiary; the defendant's officers not knowing at the time the fact that Barry had been married by a Protestant minister. This certificate recites that it is issued in consideration of the statements and representations made in the original application, which is made a part of the certificate, and upon the express condition that Barry should well and truly perform all of the requirements of the constitution, laws, and regulations of the order then in force or thereafter adopted; and provided that if he did do so, and in that case only, the order would pay to the beneficiaries the death benefit.

From 1893 up to his death Barry lived outside of the State. June 4th, 1893, the Madison branch voted to expel him from the order because of his marriage by a Protestant minister, by which fact he ceased to be a practical Catholic. This action was claimed by the appellant to be void for lack of proper notice and other reasons. Barry died October 11th, 1893; proofs of his death in the ordinary form of life-insurance proofs were tendered to the defendant's officers in due time and refused; said proofs contained no statements showing that Barry had performed his church

duties as required by the constitution and articles of incorporation nor that he was at the time of his death a practical Catholic. There was undisputed proof that, by the laws of the Roman Catholic Church, a member thereof who is married by a Protestant minister, is thereby excommunicated, and the trial court found that Barry at the time of his death had ceased to be a practical Catholic, and for that reason the plaintiff was not entitled to recover, and the complaint was dismissed, and the plaintiff appeals.

WINSLOW, J.:—There were a number of interesting questions discussed in the briefs in this case which we have not found it necessary to consider. To our minds a few simple propositions demonstrate the correctness of the judgment. The defendant corporation was organized for the sole benefit of members of the Roman Catholic Church, and for them only so long as they remain practical Catholics. The decedent in his application for membership understood this and agreed that, if admitted, he would faithfully carry out the principles set forth in the constitution and by-laws of the order, and that upon any failure so to do, he should forfeit all right to membership and benefits. This agreement became part of the contract of insurance by the terms of the certificate in suit, and the certificate further provided that the death benefit should only be payable in case the insured should well and truly perform all the requirements on his part prescribed by the constitution, by-laws, and regulations of the order during his lifetime. Thus the liability was doubly guarded; first by an agreement to forfeit the benefit in case of non-compliance with the laws of the order; and second by a clause making liability dependent upon compliance. Those contract provisions are self-executing. The laws of the order provide in terms too plain to be misunderstood that none but practical Catholics shall be admitted to the order, and that members must remain practical Catholics and communicants of the Church in order to participate in the benefits. The evidence shows that the decedent was *ipso facto* excommunicated and ceased to be a Catholic, practical or otherwise, upon being married by a Protestant minister. Thus by virtue of the provisions of the contract sued on all liability ceased, and expulsion was not necessary.

An argument is made that these provisions are contrary to the policy of the law in that they impose a religious test, and sections 18 and 19 of Article I, of the Constitution was cited. The objection seems puerile. By the provisions no man's conscience is coerced nor his freedom of worship curtailed. Membership is purely voluntary. If a man chooses to join an organization having such requirements, and agrees that he shall forfeit his right to

benefits on failure to live up to them, he is at liberty to do so. All men may make contracts as they choose, so long as they be not contrary to law or public policy. The point has been expressly decided in other courts in accordance with these views. *Franta v. Union* (Mo.) 54 L. R. A. 723; *Mazorkiewicz v. Society*, 127 Mich. 123, 54 L. R. A. 727; 86 N. W. 543.

By the Court: Judgment affirmed.



## PHALLIC WORSHIP IN MODERN AMERICAN FREEMASONRY.

Have we had enough of paganism, dear reader? If we have had, not so our Ritualist. Hitherto it has been mainly theorizing, now it will become more definite and practical. It has spoken of sun worship and of phallic worship as a prominent feature of it in the ancient mysteries. It barely touched, however, on the fact in passing. It is now formally to introduce the candidate to this feature, which is the essence of Masonry, as it was of heathenism.

If my assertion shocks many, let them remember the "Shock of Entrance" and the "Shock of Enlightenment," of which I have spoken in a preceding article. We can not expect to be less shocked than aspirants to Masonry.

And here I must apologize if this article touches upon matters that to Christian ears and eyes are not delicate. The fault is not mine, but Masonry's. I do not ask to be believed on my assertion. I must, therefore, as I have hitherto done, adduce my proofs.

"Our ancient brethren," says Mackey on pp. 61, 62, 63, of his *Masonic Ritualist*, "dedicated their Lodges to Solomon, because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented in every regular and well-governed lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line beyond which he is never to allow his prejudices or his passions to betray him. In going round this circle we necessarily touch on these two lines as well as in the Holy Scriptures, and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err."

"There!" triumphantly exclaims the defender of Masonry's moral goodness and Christianity, "what more do you want? Masonry dedicates its lodges to St. John the Baptist and St. John the Evangelist, two of its eminent patrons; the one the precursor of

Christ; the other, his beloved disciple. It proposes also the Holy Scriptures as the rule of Masonic conduct. How can you reconcile such orthodox and Christian sentiments with your pagan theory of Masonry?"

Truly, dear reader, the task were hard did not our Ritualist kindly proffer its aid. Let us allow it to continue its instruction:

"The point within a circle," it says, "is an important and interesting symbol in Freemasonry, but it has been so debased in the interpretation of it given in the modern lectures, that the sooner that interpretation is forgotten by the Masonic student, the better it will be. The symbol is really a beautiful but somewhat abstruse allusion to the old sun-worship, and introduces us for the first time to that modification of it known among the ancients as the worship of the Phallus."

"The phallus," it continues, "was an imitation of the male generative organ. It was represented usually by a column which was surrounded by a circle at its base, intended for the cteis, or female generative organ. This union of the phallus and the cteis was intended by the ancients as a type of the prolific powers of nature, which they worshiped under the united form of the active or male principle, and the passive or female principle. Impressed by this idea of the union of these two principles, they made the older of their deities hermaphrodite, and supposed Jupiter, or the Supreme God, to have within himself both sexes, or, as one of their poets expresses it, 'to have been created a male and an unpolluted virgin.'"

"Now this hermaphroditism of the Supreme Divinity," the Ritualist goes on to say, "was again supposed to be represented by the sun, which was the male generative energy, and by nature or the universe, which was the female prolific principle. And this union was symbolized in different ways, but principally by the point within the circle, the point indicating the sun, and the circle the universe of nature, warmed into life by his prolific rays."

We now come to the Masonic explanation of St. John the Baptist and St. John the Evangelist, the eminent patrons of Masonry. The Ritualist proceeds:

"The two parallel lines which in the modern lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course. At two particular periods in this course, the sun is found in the zodiacal signs of Cancer and Capricorn, which are distinguished as the summer and winter solstice. When the sun is in these points, he has reached respectively his greatest northern and southern limit. These points, if we suppose the circle to represent the sun's annual course, will be indicated by the points where the

parallel lines touch the circle. But the days when the sun reaches these points are the 21st of June and the 22nd of December, and this will account for their subsequent application to the two Saints John, whose anniversaries the Church has placed near these days."

"So," concludes our little guide, "the true interpretation of the point within the circle is the same as that of the Master and Wardens of a Lodge. The reference to the symbolism of the world and the Lodge is preserved in both. The Master and Wardens are symbols of the sun—the Lodge of the universe or the world; the point also is the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course."

Few passages of our Ritualist, dear reader, give us a clearer insight into the hollowness of Masonry's Christian pretenses than the preceding. It starts out with a great flourish of trumpets in praise of the two Sts. John, its eminent patrons, only to end up by telling us that it is not speaking of the historic Saints at all, with whom it has nothing to do, but with two points of the sun's annual course, the points of its greatest and least fervency. The sun, and sun worship, and phallic worship, are still its theme. The names of the two Saints are used as mere symbols to express to the initiated the sun in the zodiacal signs of Cancer and Capricorn, and to deceive the uninitiated by giving them to believe that it speaks of the Precursor and the Disciple of Christ.

We confess that when we first read the words, we were in part deceived. We took them, as one uninitiated would naturally take them, and supposed that the expressions, however erroneously used, referred to the historic Saints. We remembered what we had read about these same Saints in the directions for opening a lodge, and never imagined that hypocrisy could go so far.

"A lodge is then declared," said our author on p. 14, "a lodge is then declared in the name of God and the Holy Saints John to be opened in due form, on the first, second or third degree of Masonry, as the case may be."

"A lodge is said to be opened *in the name of God and the Holy Saints John*" (the Italics here are our author's), "as a declaration of the sacred and religious purposes of our meetings, of our profound reverence for that Divine Being whose name and attributes should be the constant themes of our contemplation and of our respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the institution."

Compare the two passages and form your own conclusions. The lodge is opened in the name of God and His Holy Saints!

And who are those Holy Saints? Two points in the sun's annual course. In the name of God and the zodiacal signs of Cancer and Capricorn, the Holy Saints John of Masonry, the lodge is opened for sacred and religious purposes! And list the "Holy Saints" of Masonry are such, what is the God of whom it speaks? What is the worship to which it introduces its candidate, for my reader will be astonished to learn that we are only in the lowest degree of Masonry, in that, namely, of Entered Apprentice. The worship is phallic worship, whose god were the generative faculties of man; and hence "in every regular and well-governed lodge" there is found the pagan symbol of that worship, the point within the circle. In fact the whole symbolism of Masonry has this alone in view. The very constitution of its lodge is an expression of it. The lodge represents the universe or nature, which in turn, as our author tells us, is the symbol of the female generative potency. The three principal officers represent the sun at rising, at mid-day, at setting, which is but a symbol of man's passions in manhood, middle age, and decline. These same officers are represented by columns. The lodge is said symbolically to rest upon the columns of wisdom and strength and beauty, and our author has told us in the present passage what a column signifies. It is the male generative principle.

The worship of the procreative powers of nature was, as is known to every classical student, the scope of the pagan mysteries. He who gives them a different object, is either sublimely ignorant himself, or counts on the sublime ignorance of those whom he addresses. Masonry, the legitimate child of these mysteries, in whom is their lifeblood and spirit, is not untrue to its descent. And this will become plainer and plainer as we pursue our study. No wonder, then, that the sanctity and perpetuity of Christian marriage is distasteful to the "Brethren," and that, where Masonry rules, divorce invariably reigns. Let the Ritualist, if it will, call its symbol beautiful and abstruse; there is no accounting for tastes; let it constitute the religious cult of Masonry, as the pagans did, in the indulgence of sensual desire; we thank it for the key to its system of religion, for it opens up to us the meaning of many passages which otherwise were not easily intelligible. Its "important symbol found in every well-regulated lodge," is a symbol of indulgence, the old phallic worship of the pagans, and over this preside its Holy Summer and Winter Solstice and that luminary whose apparent course in the heavens is recalled in every ceremony of the lodge.





## MEDIEVAL HUMOR.

Amongst the ruling characteristics of German life in the Middle Ages, next to religious earnestness, was fresh and hearty humor.

The sport of the intellect with contrasts, which forms the kernel, as it were, of humor, if not exclusively the attribute of Christian art and literature, is at any rate a very marked feature of it. For as it was Christianity that first brought out in conscious relief the height and depth of the human spirit as well as the relations between human freedom and the eternal laws of God, and thus established a firm centre round which the play with opposites might move; so long, therefore, as personal, domestic, and public life all rested on the basis of Christianity, so long as the Church was a centre of unity of the complicated organism of society in the Middle Ages, the humorous vein in the national life flowed on with vigor and freshness, branching out in every direction and enlivening every department of life. Witness the picturesqueness and poetry of the popular manners, the various feasts and public sports—some of them singular—in which the jester and the donkey played a prominent part.\*) The innumerable witty sayings, comic tales, pictures and caricatures of that age attest the truth of this statement. It is only where faith reigns and heart and will are alike healthy and strong, that fun and humor thrive abundantly; for only in times when this is the case, are men free and bold, because they are filled with the joy and courage of life; they are mirthful and jolly and yet suffer no serious harm, even if their humor transcends the bounds and grows into comedy and satire. In times of unbelief or narrow bigotry and fanaticism, on the other hand, popular humor disappears.

Had the Church desired in the Middle Ages to suppress popular humor, the strength of her power and influence would have made it an easy matter; but such discipline was far from her system. Embracing all men in her fold, she understood their various wants and aspirations and encouraged a free and independent expression of their feelings, so long as the faith as such, and she herself as its guardian, were not impugned; she fostered and encouraged the spirit of humor, and, so to speak, allowed it to mount guard over the holy places, as if to keep man mindful of the distance between the sacred and the profane. Not only on the buttresses and water-spouts and other exterior parts of consecrated temples were grotesque caricatures to be found, but also

\*) "Our religious and secular feasts in the Middle Ages," says Gervinus (*Gesch. der deutschen Dichtung*, ii. 277-78), "were surely full of poetical life and exulting joy; who does not feel like envying those times now that everything of the kind is purposely suppressed?" A man must have "lost all his marrow," he thinks, if he would prefer the social pleasures of to-day to those of the olden time

inside, on the pillars, the lecterns, in the sanctuary, and even on the altars and tabernacles. From harmless ridicule we sometimes find this humor passing into satire, but always giving evidence of the general thirst for truth, the sense of the nothingness of earthly greatness, and the struggle between good and evil ever going on in the soul of man. The grotesque carvings in the interior of churches and monasteries, particularly on the choir seats, fulfilled the same mission to the clergy that the court jester did to the nobles. In accordance with the spirit of the times jesters were given to the princes "as convex mirrors which reflected their image in diminutive and distorted lines."

As long as the Church stood unshaken on her eternal pillars, it could only benefit her if art chastised the existing public abuses, if it lashed the weaknesses of those who held spiritual or secular power, and unmercifully ridiculed the contemporary vices, pride and luxury and unbounded sensual indulgence. These railleries became dangerous, however, when authority or the spirit of God Himself was denied and humor thus lost the bridle of a higher discipline. What had previously been light banter became lawless license and vulgar caricature, threatening popular demoralization.

In an age when a protecting law forbade excess and the higher aim was never lost from view, the bringing into contrast of things elevated with things commonplace, of earnestness with humor, was not only tolerated but encouraged, even though it sometimes bordered on the coarse. For example, we find an artist with great patience, fervent love, and deep reverence skillfully illuminating the Annunciation in a prayer-book, and in the decoration of the vignette he draws an ape like a hunter aiming his bow at another, who turns his back for a target. The magnificent pen-and-ink sketches with which Dürer illustrated a prayer-book for the Emperor Maximilian are full of comic allusions. In illustration of a prayer against human weakness, Dürer represents the thin figure of a doctor who, with large spectacles is examining a urinal, while in his left he holds his rosary behind his back. Over a prayer against temptation the same artist drew a fox playing the flute by the side of a puddle and attracting a flock of chickens, who are awkwardly approaching him. Close to a giver of alms stands a fox that has stolen a hen. A satyr sits blowing a horn, while an angel prays. Beneath David playing on the harp we find a screaming heron. An address "Against the Mighty" is illustrated by a picture of an emperor who holds a globe in his left hand, the sceptre in his right, while he is seated on a wagon drawn by a goat, which a child on a wooden horse drags by the beard. Among the most remarkable of these serio-comic productions is a picture of the Blessed Virgin absorbed in prayer, while the Holy Spirit hovers above her; in the

left corner the Devil is vanishing, followed by a hail-storm and tearing his hair.

These sallies of humor were intended to bring into bold relief, in all their depth and power, things sublime and serious. The spirit of humor was not wanting even in the representations of the Devil, who was decked out as a hostile force, but powerless against Christ and His Church. The artists often placed little angels in every position of infantile sport near the Evil Spirit.

The extravagances and foibles of the time are ridiculed and satirized in innumerable engravings, the female vanity and love of dress taking ever a prominent place. Amorous fops, old as well as young, were used as targets for wit, and artists were inexhaustible in their mockery especially of the extravagant and insolent peasants.

The opinion that the medieval artists, by their caricatures of the clergy, especially monks, veiled a rebellious protest against the Church and holy faith, has already been refuted by Görres (*Volksbücher*, 294-295.) "We usually find such caricatures," he says, "on the consols of the choir seats, commonly called *miseri cordiae*, which allows us to surmise that the clergy rather encouraged such allusions with the earnest purpose of sparing no foibles, not even those of their own class." "If this theory be true, we shall have to place a different construction upon these artistic extravagances than the one commonly accepted. If the wolf and the fox are clothed in the monkish habit, it is not with a view to insult the clergy, but to recall the cunning and tempter's art characteristic of these beasts. The animal fable with its easily understood lessons was considered also by the clergy as a source of symbolism which illustrates the temptations of the Evil One and the combat of true faith with the demons' power."\*)



*The First Allocution of Pius X.*, delivered in the secret consistory on November 10th, dealt three hard blows to Liberalism. For the Holy Father not only declared it as his chief duty and endeavor, to preserve sacred and inviolate the deposit of the faith ("ut sancte inviolateque servemus depositum fidei,") but insisted on the freedom of the Holy See and the restoration of the temporal power ("Quum vero necesse sit christianae rei publicae quam maxime intersit, Pontificem in Ecclesia gubernanda et esse et apparere liberum nullique obnoxium potestati, ideo, quod conscientia officii, simulque iurisiurandi quo obstringimur, sacrosancta religio postulat, gravissimam in hoc genere iniuriam Ecclesiae illatam conquerimur;") denounced the spirit of the age ("novarum rerum cupido, ut est aetatis ingenium,") and vindicated

\*) Adapted from Janssen's *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters*, vol. I, 17th and 18th edition, pp. 237-240.

for the Supreme Pontiff the right to "mix in politics" ("Utique intelligimus nonnullis offensioni fore, quod dicimus, curare Nos rem etiam politicam oportere. Verum quisque aequus rerum iudex videt, Pontificem a magisterio, quod gerit, fidei morumque nequaquam posse politicorum genus diiungere.")

After all these assurances there was hardly need of the specific declaration of the new Pope that he would faithfully follow the policy of his predecessors ("Nos eam ipsam insistere velle, nec aliam posse viam, quam decessores Nostri usque adhuc institerint.")

Our Liberals will take heed that a revival of "Americanism," as recently attempted for instance by Msgr. Bernard O'Reilly in the last edition of his 'Life of Leo XIII.' (to which we intend to devote an elaborate criticism) will invariably lead to a new "Testem benevolentiae."



The Catholic public is hereby warned against a negro who calls himself James D. Gardner or Gardiner, claims to be a missionary, and has recommendations from a number of bishops. He is a tall, powerfully built man, with a somewhat strangely shaped head, dresses in a sort of bluish uniform, and usually carries with him copies of Gibbons' 'Faith of Our Fathers' and 'Catholic Belief,' which he pretends to distribute among his colored brethren. The fellow has been publicly denounced by Bishop Messmer and Coadjutor-Archbishop Moeller as a swindler.



"Mr. Preuss' REVIEW very properly scores that pretentious Catholic magazine, *Men and Women*, of Cincinnati, for praising Parkman as if he were conscientious and truthful. Francis Parkman, as Mr. Edouard Richard proves conclusively in his two volumes on Acadia, is a most skilful and systematic distorter of history. He is even more dangerous, because more plausible and less easy to detect, than Froude."—*Northwest Review*, No. 9.



We are pleased to learn that our esteemed friend Rt. Rev. Bishop S. G. Messmer, of Green Bay, has been raised to the metropolitan see of Milwaukee. He is a learned and zealous prelate, and we hope he will administer his new and very important office *ad multos annos*.



We were surprised to find in a recent number of the *Independent* the picture of a Franciscan monk garbed in the habit of his order. But we soon found he was a fallen-away monk. That is the only kind the *Independent* has any use for.



# The Review.

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NO. 48.

## LITERARY CRITICISM IN CATHOLIC NEWSPAPERS.



IN our No. 44 we published a short article under the above heading, in which we censured three prominent Catholic contemporaries for misleading their readers with regard to the works of Parkman, Bulwer-Lytton, and Thackeray. We took the ground that there is no "use of having a Catholic press at all if it does not instruct the Catholic public in the truth, but simply re-echoes the errors and lies of secular newspapers and magazines."

It is characteristic of a portion of our press that not only did the three newspapers criticized not deem it worth while to correct the blunders into which they had fallen; but another, the *Pittsburg Observer*, thought it necessary to come to the rescue of one of the censured organs, the *Catholic Journal* of Memphis, by printing the subjoined delectable bit of literary polemics (No. 27):

"(1.) It is amusing to note the lofty air of superiority which theumptious and self-conceited editor of a tiny western sheet assumes when he undertakes—as he frequently does—the task of criticizing his betters. His most recent effusion opened in this style: 'We have resigned ourselves in some degree to philosophical and theological inaccuracies and blunders in our Catholic American newspapers; but though the incompetence of the editors in these higher sciences deprives them of the capacity for much good, it would be a consolation to think that they were at least well trained in literary matters and did their best to cultivate a correct taste in their readers and to give them reliable information about what they should read. Unfortunately, some are ignorant and indiscriminate even on this subject.' (2.) Then he goes on to demonstrate with unconscious frankness his own incompetence to discuss literary matters with an average degree of intelligence,

much less to dictate to others in this connection. (3.) Carping at a statement made by the *Catholic Journal* of Memphis, Tenn., regarding the works of Bulwer-Lytton, he quotes what somebody else said about them. This is what was said: 'To all his novels there is the strong moral objection that they are the deification of worldly success as if that were the paramount object of life.' The megacephalous editor of the tiny sheet, not having read Bulwer-Lytton's novels, evidently takes this statement to be true; for he goes on to declare that 'the same objection, let us add by the way, holds good against,' etc. If he knew anything about Bulwer-Lytton's novels he would be aware that the sweeping objection 'to all' of them which has been quoted is ridiculously unfounded. All his best novels—those written in maturer life—such as 'Ernest Maltravers,' 'Night and Morning,' 'Rienzi'—inculcate moral lessons of a high order. The keynote of one of these is: 'Be honest in temptation, and in adversity have faith in God.' "

What we had written on the subject of Bulwer-Lytton was this: ". . . . . the Memphis *Catholic Journal* (whose editor, Mr. Wm. Fitzgerald, has since died: the Lord give him eternal rest!) answered the query: 'Please state in what manner the Catholic Church regards the works of Lord Bulwer-Lytton?' thus (No. 20): 'As those of an able, brilliant, and exceptionally clever writer, but some of his works, especially 'Morton Devereux,' are so thoroughly bigoted and anti-Catholic, and give such a false and malicious idea of Catholic priests and Catholic teachings that they are unfit for perusal. Lytton, however, had *one redeeming trait, he did not pander to the immoral taste of the time.*'—(Italics mine.—A. P.) Now, it is well known to all serious students of literature that Bulwer-Lytton's earlier novels deserve to be 'censured as immoral or deficient in genuine art.' (Cfr. Jenkins' Handbook of British and American Lit., 13th ed., p. 380), and that to 'all his novels there is the strong moral objection that they are a deification of worldly success, as if that were the paramount object of life.' (Ibid.)"

Our readers will probably agree with us that the Pittsburg paper's insolent remarks are hardly worth noticing, except in so far as they are symptomatic and offer one more argument in proof of our thesis, that some of our Catholic newspaper editors "are ignorant and indiscriminate" not only in subjects philosophical and theological (which we have often shown before), but also "in literary matters," and therefore unable to perform one of the most important duties of their responsible office, viz., "to cultivate a correct taste in their readers and to give them reliable information about what to read."\*)

\*) The unscholarly slovenliness of our critic appears not only from the substance and tone of his tirade, but also from the fact that he has not quoted our words in full, and that he does not cite us correctly even where he uses quotation marks.

We have inserted a few numbers into the text of our critic's article, in order to make our own retort more intelligible.

1. As for the "*tiny western sheet*": Is it necessary for a periodical to cover a dozen or more square yards of paper to be a foe-man worthy of the *Pittsburg Observer's* steel? May it not be love of truth and justice rather than a "lofty air of superiority," that leads us to reprove faults and to correct errors wherever we find them in the public press?

2. We have never attempted "to dictate to others" in literary or other matters. And as for our competence "to discuss literary matters with an average degree of intelligence," despite long and patient reading we are so timid about asserting more than we can prove, that we make it a practice, as our readers know, to quote recognized authorities whenever we proceed to criticize.

3. We took the same precaution in the article attacked by the Pittsburg writer, and it would have been only fair of him to tell his readers that the "somebody else" whom we quoted on Bulwer-Lytton, was Jenkins, whose 'Handbook of British and American Literature' is a standard work in use in many of our colleges and high-schools. It is a good many years since we dipped into Bulwer's numerous novels, and we have neither the leisure nor the inclination to-day to re-read 'Ernest Maltravers' or 'Night and Morning' or 'Rienzi,' for the sake of establishing, with profuse textual citations, or by way of laborious analysis, against an anonymous and flippant critic, a thesis which has the approval of competent Catholic critics.\*) We will only note in passing that of the three novels cited by the Pittsburg writer as among the "best" of Bulwer-Lytton's, 'Ernest Maltravers' is condemned even by honest non-Catholic critics. Chambers' well-known 'Cyclopedia of English Literature,' for instance, says of 'Ernest Maltravers,' that it illustrates "what, though rare in novels, is common in human life—the affliction of the good, *the triumph of the unprincipled.*" The character of Maltravers is described as "far from pleasing," and Alice Darvil is "evidently a copy from Byron's Haidee." . . . . "Ferrers, the villain of the tale, is also a Byronic creation; and, on the whole, the violent contrasts and gloomy delineations of this novel render it more akin to the spurious offspring of sentimental romance, than to the family of the genuine English novel." In the sentence immediately following, Chambers says: "A continuation of this work (viz., 'Ernest Maltravers') was given in the following year" (1838) "under

\*) Even such a benign critic as Father Charles Coppens, S. J., while flatly condemning "Bulwer's early novels" as "objectionable," does not recommend "his later ones" as inculcating "moral lessons of a high order," and therefore fit reading for Catholics, but merely allows that they "are better" than the author's previous productions. [English Rhetoric, 3rd ed., p. 213.]

the title of 'Alice, or the Mysteries,' with no improvement as to literary power or *correct moral philosophy*. . . . .")\* (Italics ours.)

Are we to be less discriminating in our literary and moral standards than Protestants?

And we repeat it: "What is the use of having a Catholic press at all if it does not instruct the Catholic public in the truth, but simply re-echoes the errors and lies of secular newspapers and magazines?"

We can not conclude this already too long-drawn-out article without expressing our gratification at the fact that a few at least of the better-class Catholic papers have repeated our query and cordially support our contention. We may refer to the note on Parkman which we reproduced last week (p. 752) from the *Northwest Review*, and end with the brief but pungent comment made upon our query by the *Buffalo Catholic Union and Times* (No. 35):

"It would be mere folly to close one's eyes to the bald fact that too many so-called Catholic papers are in large part re-echoes of the lies and errors of secular newspapers and magazines. There are too many such papers; well were it for the cause of religion if they had never been born,—or, that unfortunately having happened, if they would speedily die."



## THE TAXATION OF CHURCH PROPERTY.

(Concluded.)

We are told that the exemption of church property from taxation involves a union of Church and State, which is at variance with our principle of government and un-American. The primary assertion is denied. The phrase "Church and State," much used and frequently, for partisan purposes, perverted from its plain sense and meaning, is commonly and fairly understood to imply the recognition or establishment by a government of some particular form of religious worship, which the State directly and professedly supports by grants of public money or of lands or by the appropriation of tithes or other forms of tax levied upon all the inhabitants without exception for the maintenance of such established religion, to the exclusion of every other form of worship. Moreover, the union of Church and State, as we know it to have existed in our early history, has been accompanied invariably by legislation designed to force the appointed State religion upon the conscience of all the inhabitants, by subjecting to various civil disabilities every one who refused to accept such State Church and partici-

\*) Chambers, 'Cyclopedia of English Literature,' Boston ed. of 1847, vol. ii, p. 621.



pate in its worship,—not to speak of the barbarous penal laws which disgraced some of our colonies in which Church and State were most firmly united.

We do not think that we have overstated the characteristics of a State-established Church, and if this is what is implied in the union of Church and State, of which the Church's enemies are so apprehensive—and what else can there be?—we readily grant that such a union would be un-American and at variance with that most cherished principle of our government, religious toleration.

But we are at a loss to see how any union of Church and State can result from the universal exemption of church property from taxation. The State exempts not any one, but all churches equally. It gives no favor or preference to any. In its tax legislation it recognizes no church or denomination by name or in fact, and if a church may be deemed a State Church merely because its property is exempted from taxation, then every body of worshippers who are organized into a church and whose property, used for religious purposes, is exempted from taxation, becomes *ipso facto* a State Church equally with every other body of worshippers and irrespective of creeds or forms of worship. Instead of the union of the State and a single Church acknowledged and protected by the State, which is the essential feature of Church and State, there is a union (if so it may be called) of the State with all churches, however divergent and in many respects contradictory their creeds, by which all are left to follow their several methods of worship, free from any legal restraint and without any aid from the State other than the exemption from taxation which is equally and uniformly allowed to all. To describe such a condition as a union of Church and State is a misuse of words and the very absurdity of religious prejudice.

But we are told that the exemption of church property is inequitable in that a portion of the community is thus favored at the expense of others, who are not interested; and the instance is cited of the atheist who believes that the influence of religion is "vicious and detrimental" (*Green Bag*, p. 416).

The atheist is undoubtedly free under our laws to hold his own opinion of the value of religious influence in promoting the welfare of the people, but he is a very small minority in the whole number of human beings of whatever race or nation, and so long as he chooses to live under our system of government, he and his class must submit, as every minority is bound to submit, to the will of the vast majority, deliberately expressed, determining that it is for the best interests of the entire nation that the people should be encouraged to the worship of an Almighty God and to that end

that their temples for divine worship should be exempted from taxation.

Our friends, the Quakers, do not believe in war, yet we have never heard of their resisting the payment of war taxes lawfully imposed for the defence of the nation. The unmarried persons who have no children to send to the schools maintained by the State, might complain of the injustice of compelling them to pay taxes for the support of an institution in which they have no interest and from which, as they might claim, they derive no benefit. But government, looking to the general welfare of all the people and to the greatest good of the greatest number of its citizens, has determined by its established policy and by its legislation, that the State as a whole has an interest in the education of its youth, and in the observance of those moral laws which religion inculcates and which are equally the foundation of society and of all civil government. For the accomplishment of these and all other necessary aims and purposes, the State taxes the property in general of all classes of citizens, with certain well-defined and justifiable exceptions. No system of taxation has ever been or can be devised for a government of seventy millions of people, but will offend in some respects against the principles or prejudices of particular individuals or classes. If the well-established policy of exemption of church property, founded in reason and justified by experience, is objected to by the atheist, we need only answer that it suits the majority of the people, who are not atheists even if all are not church-goers; and the suggestion that practically a whole nation believing in a Supreme Being and invoking His help and guidance in their affairs, as they have done from the very foundation of our government, should yield their respect for His worship and make it conditional on the payment of taxes at the demand of a handful of men who assert that there is no God: is little short of impertinence.

The final and presumably strongest objection advanced by the writer in the *Green Bag* against the exemption of church property, is that the policy of exemption "involves a liability to the accumulation of great wealth," to be held by never-dying corporations independent of the State, and which may be used against it, "possibly subject to foreign control."

The danger from foreign control, the writer concedes, is "not imminent or serious." We agree with him. Fifty years ago children were frightened, and not a few of their weak-minded elders were alarmed, by stories of this apprehended "foreign intervention," which, under the leadership of the Pope and with the help of the Jesuits and the alms of the Leopoldine Society, was to subjugate the liberties of this Republic. But the Republic managed

to escape without any foreign interference then or since, and the Church passed unscathed through the fire of calumny which sought her destruction. That the advocates of church taxation should employ these forgotten catch-words of the anti-Catholic crusade of former days, can hardly add weight to their arguments.

Equally unjustified is the statement that the Church, which is (possibly) to accumulate this great wealth, through its exemption from tax, is independent of the State. On this point, and touching the objection generally, we remark as follows :

The policy embodied in the legislation of the various States exempts from taxation property belonging to corporations or associations which are organized for religious, charitable, benevolent, or educational purposes, besides in many States a variety of societies organized for literary, historical, scientific, and similar ends. Now, be it observed, these exemptions are granted in favor of property held not by individuals but by corporations or associations which are artificial persons created by the State, subject to its control and to the visitation of its officials, limited as to the amount of property which they may acquire and hold, and liable to dissolution at the instance of the State and to sequestration of their property for any misuse of their corporate privileges. Far from the church corporation, therefore, being independent of the State, as urged, we find it dependent on the State for its very existence and bound to conform in the administration of its property to all regulations which the State may impose.

Moreover, in order that their privileges should not be abused and that the religious and other societies which are thus favored should manage their property in conformity with the professed purpose for which they were created, the law-makers have provided that no such exemption from taxation shall be allowed where the society is maintained with a view to making a pecuniary profit for its members or officers, nor unless it is conducted in good faith for its declared purpose ; nor shall the exemption apply to any real estate which yields rent or income. This is the general rule and practice in New York, which fairly represents the enlightened public sentiment of the time on this question of church taxation. In many other States of the Union equally liberal principles prevail. In none is there any church corporation enjoying the favor of the State by way of immunity from taxation and at the same time independent of the State as regards the use of its property.

Exemption from taxation is held to be a privilege which the sovereign power grants, and which it has the right at any time to withdraw. We have discussed the question from a point of view which is common to all who believe in the Deity. When we ascend

to higher ground and consider the claims of Christianity in general, and the still higher and distinct claims of the one true Church, as the teacher of morals, the protector of the family, and the unrelenting foe of social disorder, we are convinced that the State could take no more disastrous step than to reverse its policy of exempting God's house from taxation. P. C.

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### THE "TEMPLE-BUILDER" IN MASONRY.

We have seen on a former occasion that the orientation or east and west position of the lodge, is not due to the Jewish temple or tabernacle, but to the old heathen custom of the ancients. On pp. 112, 113, and 114 of our guide, Mackey's Masonic Ritualist, we are informed that the idea of the "Masonic temple-builder" is derived from a like pagan source.

"The idea of the legend" (of the temple-builder) it says, "was undoubtedly borrowed from the ancient mysteries, where the lesson was the same as that conveyed in the third degree of Masonry. . . . For the temple-builder is, in the Masonic system, the symbol of humanity, developed here and in the life to come; and as the Temple is the visible symbol of the world, its architect becomes the mythical symbol of man, the dweller and worker in the world, and his progress by the gates is the allegory of man's pilgrimage through youth, manhood and old age, to the final triumph of death and the grave. The number twelve was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said that Masonry is a philosophic development. The number there referred to the twelve signs of the zodiac, and in these Masonic rites in which the builder is made the symbol of the sun, the twelve F. C. refer to the twelve signs in which alone the sun is to be sought for. But in the York rite this symbolism is lost, because Hiram there represents man and not the sun."

Our reader is not perhaps aware that among the seven sciences which Masonry is said to teach, logic alone represents philosophy; hence when we are told that Masonry is the philosophical development of the ancient pagan systems, we can not but understand the term as the logical development. The idea of builder, which is but another name for Mason, is therefore, as our author informs us, undoubtedly derived from paganism, and is hence its logical product. The difference of rites or the difference of symbolism does not in any way affect the substance of the matter.

The York rite is but a fuller and clearer development of inferior forms—humanity the child of physical light—the upbuilder of it-

self—free in the indulgence of its appetites, where detriment to health is not involved—the recipient of the sun's heat and its noblest exponent upon earth. Whether Hiram represents the sun or humanity, the meaning is radically the same : sun-worship gives naturally birth to phallic worship.



### SPONTANEOUS COMBUSTION.

The reader has doubtless heard of wet hay igniting or refuse from coal mines beginning to burn without apparent cause. Many buildings are believed to have been set on fire by incendiaries, yet may not the same cause have been at work that ignites the wet haystack or a pile of coal slack? The present writer was surprised not long ago to find the church building under his charge suddenly filled with smoke ; and the cause? Two cotton rags soaked with oil had been thrown together. They burned with a black fire (without flame) which had already eaten a hole through the floor when it was accidentally discovered.

In the interest of readers who may have had a similar experience or who take a scientific interest in this subject, we reprint parts of an article from the *Independent* (p. 2,073) on spontaneous combustion as a fire hazard :

Spontaneous combustion arises because of the absorption of oxygen from the atmosphere by various substances having an affinity for it. The evaporation of certain oils, especially vegetable oils, such as linseed, rapeseed, almond and palm oil, as well as the drying of moist charcoal, results in the rapid absorption of oxygen to the extent of ignition. None of these substances are dangerous in bulk, as in barrels or cans, but the danger arises when any of the oils are distributed over fibrous substances, such as rags, cotton waste, etc. They form an especially hazardous risk when covered up so as to confine the generated heat. Petroleum products are likewise dangerous on account of their vaporizing qualities and ignitibility.

Sawdust mixed with linseed oil will ignite in a few hours. Cotton waste saturated with linseed oil will burn through the agency of spontaneous combustion in from two to ten hours, according to circumstances. With some of the other oils named the ignition is even more rapid and takes place in from five to six hours as a maximum.

Silk waste is more dangerous than is cotton. Wet cotton, damp oatmeal or bran, and, in fact, most vegetable substances, when packed together in a confined place without being sufficiently dry, undergo fermentation or heating, and are liable to take fire. Ship-

ments of cotton are thus extra hazardous marine risks, and because of a tendency toward spontaneous combustion may account for some unexplained losses of ships. Spent tanbark is liable to ignite spontaneously when stacked in heaps. Iron filings, to which moisture has access, generate heat; iron rust is combustion or oxidation of iron. An instance was recently cited by Francis C. Moore, wherein a large machine shop was flooded by a sudden freshet, which thoroughly wetted heaps of iron scraps or shavings upon the floor of the shop. They began to heat from the rusting immediately after the water had subsided.

The spontaneous ignition of coal mines is supposed to be due to the chemical action of water and iron pyrites. Unslacked lime is subject to spontaneous ignition when dampened in any way. Charcoal will burn when pulverized or divided. Indeed, a ton or two in a state of minute division is almost certain to ignite spontaneously.

Lamp-black is dangerous, as there is very little doubt of its liability to ignite spontaneously if mixed with oils which contain a large proportion of hydrogen.

Tracing paper, made transparent with oil in process of manufacture, if the sheets are not thoroughly dry and cool before piling, will take fire within an hour on account of the linseed oil used.

Roasted coffee sometimes takes fire spontaneously. Hay, when stored away too green or wet, is very liable to set barns on fire by the heat generated in fermentation. Tarred felt and moist hemp have been known to take fire spontaneously. Many of the fires originating in broom-corn warehouses are supposed to arise from spontaneous combustion resulting from the saturation of the fiber with oil from the seed, expressed by the process of baling and handling, and the numerous fires in cotton gin houses may be largely due to the ignition of cotton saturated with oil from the cotton seed expressed during the process.

From the few examples cited it will be quite evident that spontaneous combustion as a moving cause from which fires result, is more prevalent than laymen have been accustomed to suppose.



—'Luther und das Lutherthum' is the title of an important new work by P. Denifle, O. P., sub-archivist of the Vatican Library, of which the first volume has just been issued. It portrays the father of modern Protestantism with a steel pencil, and we notice expressions of regret in the Catholic papers of Germany that the reverend author has diminished the possible good effects of his work by his severely polemical style.

## BOOK REVIEWS AND LITERARY NOTES.

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*Plain Facts for Fair Minds.* By Rev. George M. Searle, C. S. P.,  
Book Catholic Exchange. New York. Price 10 cts.

*Plain Facts for Fair Minds* deserves the large patronage it has received. (The copy before us is from the 426th thousand.) We have perused it with interest from cover to cover and must say, only a convert is able to point out the objections non-Catholics make against our religion as Father Searle has done it. However, we stumbled over some passages that need correction.

The following sentence on p. 44 is defective in style: "I trust then, that this much misunderstood subject ought to be somewhat clearer to those who may read what has been just said than it was before."

On p. 49, the sentence beginning in the third line with: "But I do," etc., should be rendered plainer. As it stands, it takes a scholar to make out its meaning. What is said on p. 62 about Christian instruction being secret, i. e., given only to those that were baptized, is not quite correct. The following phrase on p. 67 should also be amended: The Incarnation "means simply that the Son of God, the Second Person of the Blessed Trinity, Father, Son, and Holy Ghost, took our human nature, and became man as well as God, in the person of our Lord Jesus Christ." On p. 80: "To say that her remains were hid away, as the Jews pretended that those of Christ were, would merely be saying that Romanism began very early, and was indeed identified with Christianity itself," is likewise objectionable. Page 148, at the bottom, gives a wrong description of what is properly called a martyr. Page 289: "Our assent to the teachings of the Church is really an act similar to the assent which both you and we make to Stanley's discoveries in Central Africa," requires rectification. Page 339: "The rites of the Catholic Church are surely not more magnificent than those of Solomon's temple," is an assertion of very doubtful validity.

The worst blunder Father Searle makes on page 60, where he confounds the fountains of divine revelation and the living teaching authority, the Church. He says: "The Church, then, and the Holy Scriptures are simply our means for finding out what the doctrine of the Apostles was. And it must not be imagined that we trust more to the Church than to the Bible. In point of fact the Bible is for us, as well as for the Protestants, the higher authority of the two; for its teaching is inspired by the Holy Ghost, whereas that of the Pope or of the Church is merely preserved from error by Him. . . ." "To these two great fountain sources of Christian truth another may be added with evident propriety.

This is what we call tradition." Any elementary treatise on Christian doctrine will show where the error of this statement lies.



*The Gift of Pentecost.* Meditations on the Holy Ghost. By M. Meschler, S. J. Translated from the German by Lady Amabel Kerr. B. Herder. Price \$1.60.

One of the great books of our day. The learned and pious author has accomplished a remarkable task. He has opened up, laid bare, made plain to the ordinary reader those secret sources of truth, the very simplicity of which constitutes their mysteriousness and veils them from our eyes. Father Meschler goes step by step from the contemplation of the attributes of the Third Person of the Blessed Trinity to the study of His activity in the universe and His operations in the souls of men. Each meditation is complete in itself, yet an integral part of the whole treatise. Perhaps the climax is reached in the chapters on the two great hymns to the Holy Ghost. The creators of these two immortal peans must indeed have been pure in heart. They would almost seem to have enjoyed the beatific vision here below. Father Meschler addresses his work to all Catholics, especially priests and religious. Let us hope that many a layman will find his way to this treasure house. Then a prayer to the Holy Ghost, a little attention, and the exertion of those very same mental powers which serve us so well in the pursuit of the perishable pleasures of the imagination, would soon encourage to a sturdy growth that taste for the truth which the Holy Spirit plants in our souls with the gift of wisdom. It would be ungracious not to mention the admirable work of the translator, whose version leaves nothing to be desired.



*The Holy Sacrifice of the Mass.* By Cardinal Bona, O. C. Edited by the Right Rev. Ildephonsus Cummins, O. S. B. Price 30 cts.

*The Divine Office.* A Letter to a Priest. Edited by the Right Rev. Ildephonsus Cummins, O. S. B. Price 30 cts. London: Art and Book Company. St. Louis: B. Herder.

These two little volumes, whose contents richly fulfill the promise conveyed by their attractive appearance, belong to the series issued by the Art and Book Company under the name of the Pater-noster Books. Both treatises are short but full of devotion, and above all thoroughly practical. They are well fitted to attain their object, which is to inspire the reader with reverence and love for the great acts of worship of the Church and to derive from them all the benefits in which they are so fruitful.



—‘A History of Catholicity in Northern Ohio and in the Diocese of Cleveland. From 1749 to December 31st, 1900, by the Rev. George F. Houck, Diocesan Chancellor,’ of which the two sumptuous volumes have reached us, is, in its historical portion (volume I.), deserving of high praise. It will undoubtedly prove, as Bishop Horstmann says in his “Approbation,” “a model for the other dioceses of the country,” and will, we hope, “incite capable men everywhere to take up the same character of work and carry it out with equal diligence and success.” Father Houck has the gift and temper of the true historian. As soon as space permits, we shall show by the reproduction of one of his chapters, how judiciously he treats delicate topics. The second volume, containing stilted and apparently paid-for-at-so-much-per-line eulogies, falsely called biographies, of “prominent” Catholics, by Mr. Michael W. Carr, is not, we regret to say, up to the standard of the first.

—The Abbé Loisy has published a pamphlet attempting to justify his much-discussed book. We notice that our friend Rev. Dr. Charles Maignen in *La Vérité Française*, and the Jesuit Fathers of the *Etudes* are treating him to some strong criticism, which will probably result in both of Loisy’s unfortunate productions being put on the ‘Index librorum prohibitorum,’ where they belong. The Roman *Voce della Verità*, in an apparently inspired article, intimates that this will ultimately be their fate,

—The second volume has just appeared of Dr. Joseph Pohle’s ‘Lehrbuch der Dogmatik.’ The work is thoroughly orthodox and up-to-date, and we must say that of all theological hand-books we have ever perused, it is the most interestingly written. The Catholic University of America lost a most eminent theologian when Dr. Pohle, unable longer to stand the chicanery to which he was subjected, resigned his professorship and went back to his native Germany.

—We have to thank our friend M. Tardivel of *La Vérité* for a copy of ‘L’Histoire du Canada en 200 Leçons, par le P. Ph.-F. Bourgeois, de la Congregation de Sainte-Croix,’ just published by Beauchemin of Montreal, and to which we hope to do justice by and by.

—Rev. P. Hartmann Grisar, S. J., has just prepared a new and thoroughly revised edition of his book on Luther published a number of years ago under the pen-name “Germanus.” It paints the “reformer” from the coign of vantage of the psychologist.

—It may be of interest for some readers of THE REVIEW that the sixth edition of the excellent Compendium of Sacred Liturgy, written by Rev. P. Innocent Wapelhorst, O. F. M., is under press and will be published in the near future.

## MINOR TOPICS.

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*A Question of Morality.*—The *Catholic Telegraph* (No. 48), commenting on the dedication of a church erected by the steel magnate Charles Schwab, at a cost of \$125,000, (the organ, costing \$10,000, was donated by Mr. Andrew Carnegie), expresses it as its honest opinion that “their acceptance is a stench and a scandal to Catholicity. The millions of Schwab and Carnegie”—it says—“are ill-gotten gains. No man in a lifetime can become the possessor of honest millions by catering to the wants of the general public. He either capitalizes the necessities of the people at large, or he does not give his employes their proper share in the product of their labor. In either case his enormous wealth is dishonestly got. In the former he sins against society, in the latter he sins against individuals; in both he sins against God, the Founder of society and the Creator of man” . . . . “We are well aware that there are many wealthy men who came by their riches in honest ways. We know, also, that ‘the poor we have always with us.’ And we believe that the honestly rich do hold their wealth in trust from the Almighty. But we maintain that the vast majority of capitalists piled up their wealth by dishonest methods, and that the number of poor has been increased a thousandfold by the avarice and corruption of the rich. . . . .”

“There is altogether too much pandering to wealth on the part of some ecclesiastics. Consequently we have a great defection from the Church among the middle and poorer classes.” . . . . “We wonder at the growth of Socialism. Have we any reason to wonder? Is it not growing fastest where the pulpits are continually preaching patience and resignation to labor, and neglecting to tell capital that defrauding the laborer of his wages is a sin crying to Heaven for vengeance? Will it not grow all the faster if churches and clergy accept money that has been cursed by oppression of the poor? And when we examine the matter, it is not the wealthy who build and support the churches. It is the poor; and should they not be treated as children in their Father’s house?”

There is a vast deal of truth in these considerations.

A straw showing the growing tendency among Christian people to favor some form of religious teaching for the rising generation, is the recommendation of the General Lutheran Council, at its session in Norristown, Pa., on Oct. 12th, that congregations should be encouraged to support kindergarten week-day schools for children up to six years of age.

In most, if not all of the public schools of Pennsylvania, reading of the Bible forms part of the daily instruction. As a matter of course, the Protestant version is in general use, and while the schools are nominally free from sectarian influence, practically most Protestant parents are satisfied that the public school, in connection with the benefit of Sunday school training, is all that their children require in that line. Were it possible to do away with Bible reading in all the public schools, confining instruction there to the spirit as well as the letter of the law, by not permitting religious influence of any kind, it would arouse even the easy-

going Protestant element to a realization of the radical faultiness of the system. Comparatively few people in this country will openly profess themselves infidels; the majority still believe in some form of religion. Deprive them of the excuse that their children receive religious instruction in the public schools, and they would soon join the Catholics in trying to find some way of remedying the trouble. Since votes only count in this country, it were well for the Catholic element to secure the coöperation of believing Protestants in the school question. In that way some satisfactory solution could perhaps be devised.



Reviewing the American books of the year, the *Independent* admits that "the process is disheartening on the whole:"

"There are so many books printed, so many that mean time and labor for the author, labor and money for the publisher, money and time for the reader—and disappointment for all. They lie in a literary office,

'Thick as autumnal leaves that strew the brooks  
In Vallombrosa;'

and the chief lesson to be learnt from their coming and going is merely this, that there are vastly too many of them written and printed. They seem to represent no tendency and, as a mass, to illustrate no intellectual aim—we speak of them in the gross, not of the few. And it becomes more apparent every day that Lowell's dictum was right: 'There can be no American literature until we have an American criticism.' It is for this reason that we scan with particular attention the critical works that come before us and count them of special importance. Unfortunately, the present year has produced not a single American book of this sort in any way really notable."



The irrepressible Mr. Scharff is now devoting his attention to the question of uniform text-books for our Catholic schools. We share in his hope, expressed in a recent syndicate letter (v. *Catholic Universe*, No. 1532), that the Catholic University will soon publish a reliable school history of the United States; but if he thinks any text-book can be gotten up that will suit the managers of all our schools and find universal introduction, he is egregiously mistaken. Nor is uniformity beyond the limits of a diocese, or at most a province, either necessary or particularly desirable. We argued this question with the *Catholic Columbian* some years ago, but our contemporary did not offer one substantial reason why uniform text-books are worth striving for or how a satisfactory set for the whole country could be devised. Even within the bounds of a single diocese, a reader or history admirably suited for city schools, may be quite unadapted to the wants of ungraded schools in the country.



In an address to the students of St. Ignatius College, Cleveland, Archbishop Ireland said (*Catholic Universe*, No. 1532):

"We Catholics, on the whole, have been too modest in our aspirations; the highest and best ought not to be too high and too

good for us. We want our young men to vie with the first in the land. We wish to see a greater number of Catholics in the councils of the nation and in the halls of learning. The Church of America needs priests, but she needs also educated laymen, and at present there is perhaps a greater need for the latter than for the former. . . . Catholic colleges are best able to teach our youths the great lesson of being loyal citizens and devout Christians. Education is the cry of the day; Catholic education, increase of learning under Catholic instructors, must be our motto."

For once, we agree!



We have the following from Mr. Martin I. J. Griffin of Philadelphia:

"Concerning the documents relating to 'Pius IX. and Our Civil War,' which you republish from the *Records of the American Catholic Historical Society*, you pronounce one a 'very poor translation.' I may tell you that the original Latin is not in the Library of Congress. The letters of Mr. Benjamin and Mr. Mann were until a year ago in this city, when I first found out about them. On being secured by the Library of Congress I had all the documents copied, and like you, doubted the proper translation. I had verification, however, as to the accuracy of the copies made for me, which I supplied the *Records*. The original letters of Pius IX. ought to be in the archives of the Archdioceses of New York and New Orleans. The translation was made in one of these."



Rev. Father W. S. Kress shows in the *Catholic Universe* (No. 1532) that Ohio was the cradle of the work of giving missions to non-Catholics (let us do away with the crazy misnomer: "non-Catholic missions"!), as Fathers Wonderly and himself lectured to non-Catholics at Van Buren, Ohio, two months before Father Elliott inaugurated the Paulist movement in Michigan, ten years ago. Father Elliott, however, it seems, was the intellectual father of the movement, for it was in consequence of an article of his in the *Catholic World Magazine*, that Bishop Horstmann, in May 1893, resolved upon instituting a band of missionaries to non-Catholics in his Diocese.

We are very glad to hear that the movement is bringing numerous Protestants and even some infidels into the Catholic fold.



A writer in the *Catholic World* (Dec.) declares that this country, "in its deepest heart," is tenaciously Christian. The statement, he ventures to think, is borne out by the experience of all missionaries to non-Catholics. "There is,"—caustically comments the *Monitor* (No. 10)—"unfortunately, too much hermetically sealed Christianity stowed away in 'deepest' hearts, where it remains absolutely unserviceable for any good and useful purpose whatever."



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## THE CATHOLIC CLERGY AND THE ELKS: WITH A WORD ON "MIXED RELIGIOUS SERVICES."

 At St. Joseph, Missouri, the other day, the Rev. Father B. X. O'Reilly, who, according to the Catholic Directory, is stationed at the Cathedral, at a memorial service of the Elks delivered a "scriptural lesson," which was pronounced by the *St. Joseph Gazette* (Dec. 7th) "a brilliant sermon on the efforts of the order, its purposes and the fellowship so evident at all times." He said in part:

"The sentiment which prompts us to assemble here this afternoon is as old as the heart of man. So long as we remember those departed and so long as we gather to pay respect to the silent dead, so long will the purpose of the order with which we are gathered this afternoon be a light before the people. When we realize the purpose of this order we are not surprised to see this great outpouring of brother Elks. How often have the members of this order dried the tears of the widow and the orphan and many are the acts of brotherly love of which the world does not hear. I know that we frequently associate this order with that class of good fellows who find the pleasures of life in a certain frivolity and we are inclined to class them with the lovers of the club room alone. While much of this may be true and that they take the fullest possible enjoyment from the world's pleasures, after all there is a strong type of charity and brotherly love manifested in their frequent associations. The order of Elks is purely an American one; as pure as American ideas can make it. We have always found them ready to answer the call from the east or the west. Let this meeting bring home the lessons taught by these memorial services. Let us live in this life that in the hereafter we will have the respect and remembrance of those with whom

we part, and it will go down in the records that we know how to live and help our fellow man. Let not the open scar that is to receive all that is worldly to us blot out our memory. We should be like the man who draws his cloak about him and lays down to pleasant dreams."

Father O'Reilly's address was followed by a recital of 'Thanatopsis' and "prayer" and "benediction" by Elder C. M. Chilton, of the First Christian Church.

The scandal occasioned by this unworthy performance among the Catholic laity was all the greater as, in the same number of the *Gazette* which published the report from which we have quoted, there appeared an announcement to the effect that the ordinary of the Diocese, Rt. Rev. Bishop Burke, had publicly pronounced the sentence of excommunication against a young Catholic lady for having been married to a Protestant by a Protestant minister at a prominent hotel.

"What do you think," writes a REVIEW correspondent from St. Joseph, "of a bishop excommunicating a girl for participating in a Protestant marriage ceremony, and approving of one of his priests actually taking part in the Protestant memorial services of the Elks, which were opened by a preacher and closed with a ritual benediction?"

We deplore the occurrence and wish that Rt. Rev. Bishop Burke had followed the example of His Lordship the Bishop of Syracuse, Msgr. Patrick A. Ludden, who, on the same Dec. 6th, when a Baltimore priest had come to his episcopal city to participate in similar services of the Syracuse Elks, said in a public interview (according to the *Baltimore American* of Dec. 7th):

"Yes, Rev. John D. Boland did call on me. His welcome by me was neither glad nor cheery. I assume he attended at mass in this city to-day, even if he did not celebrate mass. But his engagement here was not that of a Catholic priest, but as *Brother Boland of the Elks*, who were holding a sort of requiem, a *parody on requiem services read for deceased Catholics*. The ceremony took place in a darkened house with lighted candles, and the brothers were clad in dark clothing and white neckties. Assuming that the actors in the burlesque ritual or ceremony were solemn and sincere, what benefit did they expect to accrue from it to the departed souls of the brethren? None of them believe in the doctrine of Purgatory, if any of them believe in a hell. The souls, then, of the brethren must have taken direct flight to heaven. Does Brother Boland think that his oratorical effort will interest them there? And Brother Boland ought not to have come all the way from Baltimore to take part in the exercises given here to-day. If, as I assume, he is a priest in good standing, I beg to

call his attention to Tit. VIII., chap. 3, § I., 'De societatibus inhonestis,' of the Third Council of Baltimore."

A few more episcopal pronouncements of this tenor would undoubtedly soon stop the insufferable abuse, which, as we have repeatedly felt ourselves obliged to point out, is creating so much scandal among the Catholic laity.\*)

A "mixed religious service" of another kind is reported from Peoria, Ill., where, according to the *Herald-Transcript* of Nov. 27th, Rev. Father John P. Quinn, of St. John's Church, participated in the presentation to Rev. Jeffords, the Rector of St. Stephen's new Episcopalian parish, of a gold Gothic crucifix. The presentation took place at "the evening services" in the Episcopalian meeting house, and Father Quinn, "in a specially pleasing address took occasion to compliment the rector of St. Stephen's parish and bespoke a broad liberality and continued progress for the new parish. In closing his address he said that he would like to be the first to head a subscription to further the work begun. Subscriptions were taken and Father Quinn's name headed the list which was of good size."

The other speakers were: Dr. Simmons, Baptist, Dr. Faville, Congregational, Dr. Levy, Jew, and Rev. W. M. Purce, Episcopalian.

A Peoria Catholic layman, who sent us the clipping from the *Transcript-Herald*, remarks: "Father Quinn has in his own parish a fine church, a very fine priest's house, but no parochial school, for which he says the means are lacking. Does it not strike him that by his liberal contribution to the Episcopalian sect he helps to erect a meeting-house within whose walls he will be despised as a 'Romanist'?"

Even Father Phelan of the *Western Watchman*, who is certainly not "ultra-conservative," expresses his disapprobation of such "mixed religious services," in which priests and ministers together furnish the "religiosity."—"We don't like these mixed services," he says, commenting on the St. Joseph incident reported above; "what is more, *Rome detests them, and they should be discontinued.*"†)

\* As we are reading the proof-sheets of this article, we learn, from the Boston Herald of Dec. 7th, that Boston had a similar scandal. There a Monsignore, Rt. Rev. Denis O'Callaghan, offered "the opening prayer" at a memorial meeting of Lodge No. 10 of the "Benevolent and Protective Order of Elks," which took place in the "Majestic Theatre with all the impressive solemnity of its sacred ritual" (sic!).

†) *Western Watchman*, No. 5. (Italics mine.—A P.)



## THE GOD OF FREEMASONRY.

We showed in a previous paper the methods of Masonic symbolism, by which, under the guise of Christian reverence and piety, it foists on us two points of the zodiac as the Holy Sts. John. As Christians, we were indeed shocked at the revelation; in fact, we do not know of anybody except a Mason with his peculiar code of morality, who would attempt its justification.

We were grateful, however, for the light afforded us in regard to Masonry's deity, for if the signs of Cancer and Capricorn are his Holy Saints, and the real Saints John are but convenient symbols, it is just as natural that to Masons the name of the Christian Deity should be nothing more than a convenient symbol, having as little real relation to the true God, whom we adore, as the Holy Saints John of Masonry have to the historic Christian Saints. Fortunately, the thing is not left to surmise; our Ritualist will inform us that it is so.

In explaining the 7th or Royal Arch degree, the Ritualist introduces us to the mystic name, the True Word revealing the nature and essence of God, and sets before us Moses at the burning bush, receiving the revelation of the Divine Name Jehovah, "I am who am." For its own purposes, however, it differs from all the authorized translations and renders Jehovah not: "I am who am," but: "I am that I am." To the ordinary reader, the difference, perhaps, will seem slight and unimportant; it is nevertheless radical and far-reaching. God alone, according to sound reason and faith, can say of himself: "I am who am," i. e.: "I am He in whom existence is of the very essence"; "I am He who can not but exist"; whereas in the whole range of creation there is not a single being which, had it consciousness and the power of speech, could not say of itself "I am that I am"—"I am what I am." In this latter interpretation, Jehovah can easily become for Masonry the symbol of humanity, for, certainly, we "are what we are." Let us, however, according to our custom, allow the Ritualist to speak for itself. Here is the Scripture text as given by it:

"And God said unto Moses, I am that I am. And thus shalt thou say to the children of Israel, I AM hath sent me unto you." It then continues: "The Egyptians worshiped the sun as their chief deity under the appellation of On, and it was to distinguish himself as the true and only God, that Jehovah, in the passage just recited, instructed Moses to inform the Israelites that he came to them by the authority of him who was 'I am that I am,' which term signifies the Self Existent Being. This method of denoting the Supreme Deity was adopted by the Jews under the



teaching of Moses and distinguished them from all the heathen nations of the world" (p. 365).

On the first perusal of this passage, the reader must naturally think that the Jehovah of the Hebrews and the Jehovah of Masonry are one and the same, and that this Jehovah and On, the sun-god of the Egyptians, are diametrically opposed and irreconcilable. He has but to continue his study of the Ritualist to be undeceived. Twenty-four pages later the matter is fully treated when speaking of the tetragrammaton or name "Jehovah."

"The name of God," it says, "which we, at a venture, pronounce Jehovah, and which is called the 'Tetragrammaton' (from the Greek tetra, four, and gramma, letter), because it consisted in Hebrew of four letters, and the 'Ineffable Name,' because it was unlawful to pronounce it, was ever held by the Jews in the most profound veneration. They claim to have derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses, as his especial appellation to be used only by his chosen people. This communication was first made at the burning bush, when God said to the Jewish Lawgiver: 'Thus shalt thou say to the children of Israel: Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this (Jehovah) is my name forever, and this my memorial unto all generations.' And at a subsequent period, he more emphatically declared this to be his peculiar name, when he said: 'I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai; but by my name Jehovah was I not known unto them.'

"Ushered to their notice by the utmost solemnity and religious consecration, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Kabbalists, by the change of a single letter in the original, read the passage which is, 'this is my name forever,' as if it had been written, 'this is my name to be concealed' . . . . The Kabbalists and Talmudists have enveloped this ineffable name of God in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tend to show the great veneration that has always been paid it. Thus they say that it is possessed of unlimited powers and that he who pronounces it shakes heaven and earth, and inspires the very angels with terror and astonishment. The Rabbins call it 'shem hamphorash,' that is to say 'the name that was declared,' and they assert that David found it engraved on a stone while digging into the earth.

"Besides the tetragrammaton or ineffable word, there are many varieties of the name, which have been adopted with almost equal

reverence among other nations of antiquity, of which the three following may be offered as instances:

"1. Jah. This was the name of God in the Syrian language, and is still retained in some of the Syriac forms of doxology. It is found in the 68th Psalm, v. 4: 'Extol him that rideth upon the heavens by his name Jah,' and also in the song of Moses (Exodus xv, 2), where in the original it is 'Jah is my strength and my song.'

"2. Bel. This was the name of God among many of the eastern nations, and particularly among the Chaldeans. It is also frequently met with in Scripture when allusion is made to the idolatrous worship of the pagan nations.

"3. On. This was one of the names by which God was worshiped among the Egyptians. It is also alluded to in the sacred writings, as when we are told that Pharaoh gave Joseph for his wife, 'Asenath, the daughter of Poti-pherah, priest of On.' (Genesis, vii, 45.)

"Now all these names of God, which, with many others to be found in the ineffable degrees of Masonry make up a whole system, are eminently symbolical. In fact, the name of God must be taken, in Freemasonry, as the symbol of Truth, and then the search for it will be nothing but the search after truth, which is the true end and aim of the Masonic science of symbolism. The subordinate names are subordinate modifications of truth, but the ineffable tetragrammaton is the symbol of the sublimity and perfection of divine truth, to which all good Masons and all good men are seeking to advance, whether it be by the aid of the theological ladder, or by passing between the pillars of strength and establishment, or by wandering in darkness beset on all sides by dangers, or by traveling, weary and worn, over rough and rugged roads—whatever be the direction of our journey, or how accomplished, light and truth, the Urim and Thummim, are the ultimate object of our search and our labor as Freemasons."

Jehovah, the God of the Hebrews; Jah, the God of the Syrians; Bel or Baal, the Fire-God of the Chaldeans; On, the Sun-God of the Egyptians: are, therefore, according to Masonry, mere varieties of the same thing, composing with many others in "the ineffable degrees of Masonry," "a whole system." No wonder, then, that the Jehovah of the orthodox Jew and the Christian is an abomination to members of the Craft who have been initiated into the higher degrees; for this Jehovah can not be made to fit into the system. He is not one of endless varieties, but the one true infinite personal reality, whom alone man must adore and obey. Between Baal, On, Jupiter, the other false deities and Him, there is no compromise possible. He has never permitted it and will never do so. The choice must be made between error, which is

manifold in its forms, and truth, which is essentially one. He who is not with It is against It; and He that gathereth not with It, scattereth. No one can serve the orthodox Jehovah and Mammon, call Mammon by what name we will. Masonry, however, pretends to be able to do it. Admire the simplicity of the process. God is but a name for Truth: the designation for God, whatever it be, is, therefore, but a symbol of Truth: Jehovah, Jah, Baal, On, Jupiter, are designations of God: therefore are they symbols of Truth; a variety of names signifying the same thing. The Roman called his Supreme God, Jupiter; the Chaldean, Baal; the Syrian, Jah; the Egyptian, On; the Hebrew, Jehovah. They all designated the same thing by different names, for they were all names of the Supreme God. How simple and how childishly fallacious! The citizen of a republic calls his supreme ruler president; the member of a kingdom calls his, king; the subject of an empire calls his, emperor, kaiser, czar; one living in a despotism calls his, despot; the dependent of one who unlawfully holds supreme power, calls the supreme ruler, usurper; pirates and robbers call their supreme ruler, chief; where the supreme power rules unjustly, its possessor is a tyrant. By what rule of sound reason would one conclude, that, because all these names, president, king, emperor, despot, usurper, pirate-chief, tyrant, are applied to supreme power, they therefore mean the same thing and even designate the same person? We must not take the mere term supreme power in itself, apart from all other considerations; we must consider the supreme power intended by the speaker. He may mean different supreme powers in kind, he may mean different individual possessors of the same power. Let us apply this rule to the point in question and ask the Jew, "Who and of what nature is your supreme God, Jehovah?" Has he a body like Jupiter? Is he married? Is he an unfaithful husband? Is he given up to all the sensual excesses to which the Roman god is said to have abandoned himself? Is he a mere creature of the imagination? A fiction of fable and of poetry? If these characteristics in no wise fit him, then he and Jupiter are not expressions of the same thing, nor even modifications of the same idea, but essentially different ideas and types, though called by the same name, supreme deity; just as president, king, autocrat, tyrant, usurper, despot, brigand, may be names which under different conditions are applied to the supreme power in a state, yet represent essentially different things. For, let us remember, not all modifications of truth are truth. There are certain modifications that are only accidental; that leave truth substantially as it was, but err in this or that non-essential particular. There are others that destroy the very substance of the truth. If in

narrating the rescue of a drowning person, I describe the author of the noble deed as a strong, healthy American, a good swimmer, a man famous in army annals and of high social position, I may have somewhat overestimated his strength, or health, or swimming qualities, or fame, or social position, and yet have substantially observed the truth; but if the rescue was not made by a strong man, or by a healthy man, or by an American, or by a man famous in army annals, or by a man of high social position, or by a man at all, but by a great Newfoundland dog, I have so modified the truth that, if I have acted knowingly, even if the fact of the rescue be true, I am put down as a first-class liar. My modifications have so substantially altered the truth that it is no longer truth but error. But if I have exerted my inventive genius further, and because in New Orleans there had been a real rescue, I, an inhabitant of another city, make up for myself a rescue as happening near at home, a rescue that is the mere creature of my imagination, and I give such rescue a "local habitation and a name," vainly would I seek, from sane people, respect and commendation for my "modification of truth," even though I called my fiction "a rescue" and introduced into my story some circumstances proper of the original. And yet, what no sane person would do in regard to the ordinary happenings of life, Masonry does in regard to the most important matter concerning man. Pagan mythologists and poets invented for themselves Jupiter and all the various stripes of gods and goddesses, pure fictions of the fancy, beings in every respect different from the one, true, existent Jehovah, and because the authors of such myths called these fictions gods, and attributed to them some or other of the divine attributes, we find Masonry with profound reverence bundling them all into its ineffable system as "modifications of the truth." Truly ineffable is the quality of mind and the impiousness of heart that can do it!



## BOOK REVIEWS AND LITERARY NOTES.

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*Was St. Peter Married?* By Rev. Joseph F. Sheahan. New York: Cathedral Library Association. 1903.

We can do no better than to reproduce the *Catholic World's* pungent criticism of this astounding production: "A pamphlet dealing with the question whether the word 'mother-in-law,' as used in the Gospels in reference to St. Peter, really means mother-in-law, implying that the Apostle was actually married, or whether it may not indicate some other relationship, ought to be a dignified essay in Greek philology. There ought to be no pictures in such a book, no flippant phrases, no inelegant English. Yet here is a pamphlet upon this linguistic problem which is strewn with illustrations so inconceivably ridiculous that we have not yet quite made up our mind whether the whole thing is not meant as a hoax. There is a picture of what looks like a *porte-cochère* which is inscribed 'Peter's house'; a viking galley is designated 'Peter's boat'; a sad-faced old lady, somewhat suggestive of Whistler's portrait of his mother, is marked 'Peter's Penthera'; a sagebrush effect has under it the words 'This is a plant'; and two cuts of children are interpreted to us as 'Papa's boy' and 'Papa's girl.' This is an essay on the meaning of a Greek noun! Verily the curiosities of literature must make room for a distinguished accession to their fantastic company. The essay and picture commentary itself ends thus: 'It does not matter to us what her relationship was, and as God has not been pleased to gratify our curiosity, all that we can do in this world is to be patient, and wait until we meet Peter in the next world and ask him.' "

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*The Friendships of Jesus.* By Rev. M. J. Ollivier, O. P. Translated from the French by M. C. Keogh. B. Herder. Price \$1.50.

Here is gathered all that the Gospel and tradition have to tell regarding those chosen souls whom Our Lord, while on earth, honored with His particular affection. The interest of the book is enhanced by descriptions of the places spoken of in the Gospel narrative, and of customs and manners of the time. The whole work is of great assistance in giving life and color to the events and personages in the life of the Saviour, and the gentle, easy, one might almost say affectionate, style of the well-known writer makes the reading pleasant as well as profitable.

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—The *Civiltà Cattolica*, in its issue of Nov. 7th, printed a letter from Cardinal Sarto, now Pope Pius X., written in 1894 to the Italian editor of Devivier's Handbook of Apologetics, in which he

warmly praises this work and recommends it as splendid reading for Catholic families. The English edition by Rev. P. Sasia, S. J., was recently reviewed in this journal. There is another English version, edited by Mt. Rev. Archbishop Messmer, which we have not received for notice, as the publishers, Messrs. Benziger Brothers, since we censured them in the Maignen affair several years ago, no longer send us their publications for review, except possibly now and then an almanac or a prayer-book. We make mention of this fact here to reply to queries which have now and then reached us why we seem to discriminate against the Benzigers. We review all publications that are sent to us, no matter who the author or publisher, provided they are worthy of notice in a serious journal like *THE REVIEW*.

—In reviewing Dr. McDonald's 'The Symbol of the Apostles,' the *Catholic World Magazine* (Dec.) says :

"Not many books—alas! that it should be so—come to us from Catholic pens in the more learned departments of literature. In fact, there is something almost alarming in the abstention of English-speaking Catholics from the intellectual activities of our age. It is a sign full of menace. We trust that this present volume, which deals with a scholarly subject, will be followed by Catholic productions from many other pens which will deal with scholarly subjects too."

Fortunately, Msgr. O'Connell has promised that the faculty of the Catholic University of America is going to remove this "sign full of menace." Dr. MacDonald, by the way, is a Canadian.

—Our esteemed contemporary, the *Courrier des Bruxelles*, one of the several staunch Catholic dailies published in Belgium, announces that, beginning January 1st, it will issue a six-page edition twice a week, in order to be enabled to present to its readers a larger amount of wholesome and instructive reading-matter. We are heartily glad to see the *Courrier* prospering and take this opportunity to wish it god-speed and to thank it for exchanging its valuable daily edition for our humble weekly *REVIEW* for these many years.

—Rev. John H. Stapleton, in a little volume of moral essays just published ('Moral Briefs,' Hartford: The Catholic Transcript Press) speaks of Catholics who do not send their children to Catholic schools, as "the Independent Order of Catholic Kranks."

—The St. Louis *Globe-Democrat* is now selling 'Lord's Beacon Lights of History' on time payments. Our readers are reminded that this work has been shown up in the Catholic press as unreliable and unworthy of Catholic support.

## MINOR TOPICS.

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*The Widows' and Orphans' Fund of the German Catholic Central Society*, after many years of experimenting in the life insurance line, has at last adopted the only safe plan of charging a level premium, according to age, of sufficient amount to not only provide for all death losses, as they occur, together with the expenses of management, but to leave also a sufficient reserve fund to pay the "last man," independent of the contributions of new members. The necessary tables have been prepared by an expert of the regular life insurance business, and the secretary of the fund is now inviting the younger members of the society to join the new company before January 1st, 1904, so that by that time the organization can be properly started with a large membership.

It gives us great satisfaction to state that an examination of the new rates shows them to be perfectly safe. Since it is proposed to pay the insurance benefits in full in case of death, even if the premiums were paid monthly, quarterly or semi-annually, the fund to that extent offers better terms than the regular life insurance companies, which in such cases deduct the unpaid balance of the year's premiums.

The policies provide for liberal cash and loan values, also extended or paid-up insurance after three annual payments, and therefore compare very favorably with the conditions of the policies of regular life insurance companies, a good many of which grant no cash values at all.

In short, the Widows' and Orphans' Fund now offers to its patrons life insurance on the best and safest terms possible and should be patronized not only by all the members of the Central Society who can pass a satisfactory examination, but also by the members of the numerous organizations conducted on the assessment plan, who will soon discover, (if they have not already done so) that it is impossible to build up a permanent, reliable life insurance company on the principles of the "get-rich-quick" concerns.

We congratulate the members of the Central Society upon this new departure and wish its proposed life insurance department abundant success.

*"Esperanto."*—J. C. Connor, recognizing a value in "Esperanto," the international language invented by Dr. Zamenhof, has prepared what he calls a complete text-book for the study of the new tongue. It purports to be a full grammar, with exercises, conversations, commercial letters, and two vocabularies, all comprised in a 16mo. of 175 pages. Most people know of "Esperanto" only through the daily press and from scattered pamphlets. Mr. Connor's book is written in response to a large number of requests for information on the new language.

The principal aims of Dr. Zamenhof were to make a language that might be practical and so simple that its acquisition would be mere play to the learner, to enable the learner to make use of it with persons of any nationality, whether it were a universally

accepted language or not; also to find a way of overcoming the natural indifference of mankind and induce them to learn and use the proposed language as a living one and not merely in last extremities. Dr. Zamenhof says he has so simplified the language that its grammar can be mastered in an hour. By means of prefixes and suffixes to root words some 900 words may be formed, giving the necessary vocabulary, which is easily committed to memory. In order to make it international he introduced what he calls a complete dismemberment of ideas into independent words, so that the whole language consists not of words in different states of grammatical inflexion, but of unchangeable words. This dismemberment he claims to have so adapted to the spirit of the European languages, that no one will perceive the structure of the language to be different from that of his mother-tongue.

The merit of "Eperanto" will be found, if found at all, in its adaptability and practical service. It may contain points of value and prove useful in emergencies, but creating a new language is much like originating a perfect plan of government. It commends itself on paper and promises well, but never works. (Fleming H. Revell Company, Chicago.)

*Athletics for Girls.*—What are the results of "physical culture" as practiced so widely now-a-days by women? Some of them are quite apparent. It is obvious, for example, that the young women of to-day are taller and more muscular; it may also be said, in a general way, that they bear themselves more gracefully and erectly. Nevertheless, there is ample scope for the enquiry whether the women and girls of the present day, after a generation of athletics, compare favorably with those of previous periods, and whether the physical culture movement is not doing the gentle sex more harm than good. A high authority (lady) in London recently said, it would be a good thing if most of the apparatus found in the ladies' gymnasiums were abolished entirely—parallel and horizontal bars, vaulting horse, heavy weights, and so forth. "The natural physique of the average girl is not adapted to such things, and many have been injured. I am aware that some have done well at high jumping and in men's athletics, but they are rare exceptions which prove the rule. They spoil their carriage and deportment, develop muscle at the expense of gracefulness, give an unnatural forward inclination to the head, and, above all, a strained, tense expression to the face. You can see this for yourself in any gymnasium frequented by ladies, and much the same description applies to most violent exercises performed by girls and women. It would certainly be much better for the sex if the more forward members would rid themselves of the idea that they can ever be as strong as men physically. That delusion, I believe, has been the cause in recent years of many a lamentable break-down. . . . My ideal for girls and young women is plenty of walking and fresh air, coupled with such physical exercises as involve no undue strain or great strength."

*A Palpable Untruth.*—*Wilshire's Magazine* (Nov. 1903) writes: "From Venice, the former residence of the new Pope, comes a



report which shows the attitude of Pius X. to the labor movement. Some time ago, the women workers in the tobacco factory of Venice started a movement for an increase in their miserable wages. They formed a league and appealed to the trade unions in Milan, Turin, and Florence for their co-operation. The managers heard of it. One fine day the Patriarch Sarto (the present Pope), surrounded by all the chief managers of the factory, appeared in the main work hall and gave a long sermon against the poison of Socialism and against the bold uprising of the discontented in opposition to the authority appointed by God. As the Church prince finished his discourse, the managers wished to make a trial of the effect and ordered all the women who would not join the league to raise a hand. And then a wonder came to pass: not even a single hand was raised, and very quietly the honorable visitors retreated from the factory hall."

It is the first time we notice such a slur in *Wilshire's*. No doubt the editor, who is traveling in Germany, found the item repeated in half a dozen Socialistic papers and came to the conclusion, it must be so. "I have said it thrice, and what I say three times is the truth." We who know the character of these sheets, would not believe such a palpable lie if they reiterated it unisono a hundred thousand times.

**The Socialist Program.**—In a paper on "The Class Struggle" in the *Independent* (No. 2866), Mr. Jack London, a Socialist, author of 'The People of the Abyss,' divulges the Socialistic program very frankly thus:

"The revolt, appearing spontaneously all over the industrial field in the form of demands for an increased share of the joint product, is being carefully and shrewdly shaped for a political assault upon society. The leaders, with the carelessness of fatalists, do not hesitate for an instant to publish their intentions to the world. They intend to direct the labor revolt to the capture of the political machinery of society. With the political machinery once in their hands, which will also give them the control of the police, the army, the navy, and the courts, they will confiscate, with or without remuneration, all the possessions of the capitalist class which are used in the production and distribution of the necessities and luxuries of life. By this they mean to apply the law of eminent domain to the land, and to extend the law of eminent domain till it embraces the mines, the factories, the railroads, and the ocean carriers. In short, they intend to destroy present-day society, which they contend is run in the interest of another class, and from the materials to construct a new society which will be run in their interest."

**The Ethics of Church Bazaars.**—In opening a bazaar at Redfern, Australia, lately, Archbishop Kelly made some remarks on the ethics of church bazaars, for which he was taken to task by the editor of the *Sydney Telegraph*. He replied to the editor's strictures in a letter in which he argued substantially thus:

"We consider as commendable that means which, while lawful in itself, enables one to compass a desirable purpose; if to the

qualification of lawfulness we may join agreeableness and special efficiency, the means is more commendable; and if we superadd advantageousness, in our spiritual and even temporal interests, the means in question must be regarded as something superlatively good. Now, as we have shown, the bazaar in question and all similar fairs intended to provide necessary funds for religious and charitable institutions, are invested with the conditions set forth: usefulness, enjoyment, efficiency, merit, and prosperity. Therefore, these works, due supervision being supposed, claim the appreciation and the cordial support of the community."

Of course, Archbishop Kelly does not count gambling among the legitimate features of a church fair or bazaar, but says it "has to be discountenanced and corrected by every one who holds at heart the true welfare of his fellows."

*A New Rip van Winkle.*—The *Church Progress* (No. 32) writes: "A most interesting and far reaching question is before the school board of Peabody, Mass. It is a proposition of the Rev. M. J. Masterson, pastor of the Catholic Church in Peabody, to turn over to the town the practical control of the parochial schools of the parish, the town to assume the burden of carrying on the schools. Fr. Masterson says that he does not do this in any narrow spirit, but because he believes it would be good for the community and because he feels that the town should bear some of the burden. He proposes (?) only that religion may be taught after school hours to such children as shall desire it, and that during regular school hours the same studies shall be pursued as in the public schools. It is desired to retain the present teachers, as they are believed to be efficient. There are about 500 pupils in the parochial schools of Peabody. Some question has been raised as to the constitutional right to do this. . . . It is believed that the plan is a novel one and if adopted will form a most important precedent in this country."

Has the present editor of the *Church Progress* never heard of Poughkeepsie and the Faribault plan, and is he unacquainted with the many serious objections advanced against it by the Catholic press, foremost among them the old *Church Progress*, under the able editorship of Dr. Condé B. Pallen?



In one of his vigorous pastoral letters, for which he was famous, the late Bishop Gilmour of Cleveland, as early as 1873, said on the subject of the Catholic press:

"Every Catholic family should subscribe for, at least, one Catholic newspaper. If there is a Catholic paper published in the Diocese, then they should first subscribe for that paper, and after for others. The Catholic press has not been supported as it should be; Catholics seem not to be alive to the value of the press, and so far have not given it that support that either their numbers or their wealth would suppose. Here and there a few bishops, and a few enterprising priests and laymen, have labored to create a press, but there has been no organized or general effort made. Our wealthy Catholics seem to think they have done their duty if

they subscribe for a paper, and let the editor spend the half of their subscription in writing duns for its collection. . . . It is simply a disgrace that, with a population of eight millions of Catholics in the United States, and with populations in some of our large cities, numbering up to the hundreds of thousands, we have not a single daily (English) paper conducted from a Catholic standpoint."\*)

Since these words were written, the Catholic population has increased by several millions more, but the Catholic weekly press still lacks the support to which it is justly entitled, and as for a Catholic (English) daily,—why, that seems farther off than ever.

A symposium conducted by a Western newspaper on the advisability of the study of current events, has served to bring forward a schoolmaster who glories in "yellow" journalism or "murderous stories." In expressing his approval of the plan to make the newspaper a part of the common-school curriculum, this school principal, A. Whitsand Newman, of Grove City, Minnesota, says: "To keep abreast of the times the newspaper is by far better than books, as they are seldom printed until long after things have changed. Many a boy has gotten his start in education from the reading of, we say, murderous stories. It cultivates a taste for reading in general, more so than any method I know of." After this, one is scarcely surprised to learn that this enthusiastic teacher believes that a newspaper put into the hands of youth will contribute pleasure, even in old age, "though they do not attain to the flights of literary lights." There is certainly no disputing this Minnesota educator when he sums up the case for the newspaper by declaring: "Its varied contents will appeal to the vicious boy as well as the most modest maiden." Our only fear is lest Mr. A. Whitsand Newman has missed his calling. There is nothing to show that he is a brilliant teacher, but this contribution of his to the discussion of a current topic is conclusive of his value to a side-show—which, in its turn, is a "great popular educator."

The *N. Y. Freeman's Journal* prints this editorial note in its edition of December 12th (!):

"Sympathetic interest will be felt in America in the announcement of the death of Msgr. Schroeder, rector of the Catholic University of Munich and formerly of the professorial staff of the Catholic University of Washington."

Rt. Rev. Msgr. Schröder died on September the fifth. (See the obituary notice in our No. 36.)

He was not Rector of the Catholic University of Munich. There is no Catholic University of Munich. He was Rector of the University of Münster, which is not a Catholic but a government institution with a Catholic theological faculty.

The *N. Y. Freeman's Journal*—we say it seriously and without

\*] Quoted by Father Houck in his 'History of Catholicity in Northern Ohio and in the Diocese of Cleveland' vol. i, p. 125.

reserve or arrière-pensée—is one of the best and most reliable Catholic newspapers in the English language published in America.

We are indebted to the Rev. P. Barnabas Held, O. S. B., editor of the *Katholische Rundschau*, of San Antonio, Texas, for a very kindly notice (in his No. 4) of our humble REVIEW, which he is pleased to call "concise, fearless, reliable, and thorough," "interesting and instructive." Fr. Held gives it as his honest opinion that "no Catholic in this country who claims to be educated, can afford to be without THE REVIEW."

In matter of fact, thousands of them are without it, and we are making the same experience that others have made: viz., that there is only a comparatively small number of Catholics, clerical and lay, in this country to whom a high-class Catholic journal, untainted by the poison of Liberalism, appeals so strongly that they will subscribe and pay for it regularly.

It has been the aim of the Centre Party of Germany to place taxes as much as possible on the shoulders of those who can bear them best. Of late the Bavarian Centre has introduced a bill in the Chambers to levy a tax of 20% on the "unearned increment" in the value of vacant city lots, giving one-half of the proceeds to the city for the purpose of building workingmen's homes, the other half to the State to furnish dwellings to its officers or to pay off the indebtedness on such dwellings. Even the radical *Frankfurter Zeitung* approves the move, though it doubts if the Centre Party is in earnest. The doubt is quite superfluous, since the Centre Party has shown by its previous actions that it is in dead earnest about everything it proposes for the amelioration of the lot of the poorer classes.

This is the last number of our tenth volume. Next week there will be no REVIEW issued. No. 1 of Volume XI. will appear, *Deo volente*, on the seventh of January, 1904. The index to volume X. will be sent to each subscriber with the first January issue, as a supplement.

We are sending out bills to subscribers who are in arrears and respectfully request them all to remember THE REVIEW when they straighten their accounts for the new year.

THE REVIEW wishes all its readers a Merry Christmas and a Happy New Year!

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